VERHANDELINGEN DER KONINKLIJKE AKADEMIE VAN WETENSCHAPPEN

AFDEELING LETTERKUNDE
NIEUWE REEKS DEEL XXIX



UITGAVE DER
KONINKLIJKE AKADEMIE VAN WETENSCHAPPEN TE AMSTERDAM
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Parts I and II of Professor PLOOY's *Liège Diatessaron* erroneously numbered Volume XXIX, 1 and 6 will be joined to the remaining Parts of the *Liège Diatessaron* still to be issued in Volume XXXI.

La première et la seconde livraison du „Liège Diatessaron" par M. le Professeur PLOOY que l'on a numerotées à tort 1 et 6 du Volume XXIX seront réunies avec les livraisons à paraître encore du „Liège Diatessaron" dans le Volume XXXI.

Der erste und der zweite Teil des von Professor PLOOY herausgegebenen *Liège Diatessaron* sind irrtümlicherweise bei der Erscheinung als n⁰. 1 und n⁰. 6 von Band XXIX bezeichnet worden. Sie werden später mit den anderen Teilen des *Liège Diatessaron* Band XXXI bilden.

INHOUD

N.B. Deel I en II van The Liège Diatessaron van Prof PLOOY, die door een misverstand genummerd zijn Deel XXIX 1. en 6. zullen later met de verdere deelen van The Liège Diatessaron vereenigd worden tot één geheel als Deel XXXI

THE LIÈGE DIATESSARON



THE LIÈGE DIATESSARON

EDITED WITH A TEXTUAL APPARATUS

BY

D. PLOOIJ

WITH THE ASSISTANCE OF

C. A. PHILLIPS

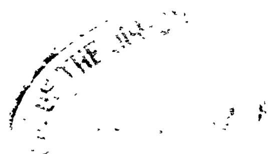
ENGLISH TRANSLATION OF THE DUTCH TEXT

BY

A. J. BARNOUW

VERHANDELINGEN DER KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM

AFDEELING LETTERKUNDE
NIEUWE REEKS, DEEL XXIX, N° 1



UITGAVE DER KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM 1929

PREFACE

Until 1923 it was common opinion among scholars that Tatian wrote his Diatessaron in Greek; that he translated it into Syriac and that the Latin Harmony extant for instance in the Codex Fuldensis was a more or less independent reproduction of the Greek Diatessaron. ZAHN however, and after him VOGELS, who studied the tradition of the Harmony in the West, discovered that this line of tradition was not so simple as it was supposed to be, and that the standard Vulgate text of the Fuldensis showed traces of an Old-Latin form. In 1910 already VOGELS stated that the text of the Gospels in Codex Bezae, i. e. a fundamentally Old-Latin text, was deeply influenced by harmonistic readings from Tatian's Diatessaron, but even so the Greek origin of the famous work remained axiomatic and unquestionable.

In 1922 however a closer study of the text of a mediæval Dutch Harmony, preserved in a xiv cent. manuscript in the Liège University Library under the title *Vita Jesu Christi Flandrice*, which had been published already in 1835 by G. J. MEYER, and (together with a parallel text from a Stuttgart MS. and with variants from a similar MS. in the Royal Library at the Hague) in 1895/96 by J. BERGSMA (under the title: De Levens van Jezus in het Middelnederlandsch, Bibliotheek van Middelnederlandsche Letterkunde onder redactie van Prof. Dr. J. VERDAM, A. W. SIJTHOFF'S Uitgeversmaatschappij, Leiden), showed that the Liège text had been translated from an otherwise lost Old-Latin text, and that this Old-Latin text showed traces of being translated not from a Greek but

from a Syriac original [1]). On this find I reported in a preliminary study, published by SIJTHOFF, Leyden, in 1923 under the title: *A primitive Text of the Diatessaron*, and followed in 1925 by a second study, published by BRILL, Leyden, under the title: *A Further Study of the Liège Diatessaron.*

Two theses were maintained in these studies:

1° that the Vulgate Latin Diatessaron is based upon an Old-Latin form of the text, which has largely influenced the whole Old-Latin textual tradition of the Gospels, and accordingly is anterior to these, i. e. belongs to the period of about 200 A. D.; and

2° that this Old-Latin text is a translation not from the Greek but from the Syriac.

The importance of these theses — if they are found to be confirmed by the facts — is so far-reaching for the text of the Gospels (and, as the problem belongs to the great problem of the 'Western' Text, also for the rest of the N. Test. text, especially of Acts), that the interest taken in the new solution was quite justified: It would establish to a great extent the far-reaching influence of Tatian's work on the N. Test. textual history, and would show at the same time a close relation between the early Syriac- and Latin-speaking Christianity (independent of the Greek-speaking Church) of which otherwise so little is known. Of a Greek Diatessaron in the meanwhile, not a single line has hitherto been discovered, and its existence, taken to be axiomatic, remains entirely hypothetical.

The thesis of a Syriac origin for the Latin Diatessaron, being based upon textual data offered by a xiii century Dutch translation, was so romantic and unexpected, that the incredulity of scholars was entirely explicable, if not justified. Their scepticism has been a little modified since the appearance of the second study, but as yet the whole attitude remains unaltered.

Continued study of the texts however has only confirmed me in the correctness of my preliminary results. The Liège text, though not a *primitive* text in the sense in which this word has been

[1]) For a fuller account of these preliminary studies cp. my report in *Oriens Christianus*, Dritte Serie, I, S. 202 ff.

taken, upon further study remains an Old-Latin text, which has not been subjected to a systematic Vulgate revision as is the case with all the Latin texts hitherto known, and with all the translations into Dutch, German and French. Even though Vulgate influence has undoubtedly been at work also in the Liège text, it differs fundamentally in this respect from all other texts known. And its relation to the Old-Latin Diatessaron, and that of the latter to the Old-Syriac Diatessaron has been confirmed in all my further studies and in those of my faithful and expert collaborator Rev. C. A. PHILLIPS, of King's College, Cambridge.

A thorough and complete textual collation of the Liège text is however indispensable. Occasionally also the parallel texts S^{ned} and H^{ned} have preserved the old wording, where L^{ned} has lost it. But L^{ned} is the basis of the investigation. And so in this first instalment a beginning has been made of a textual collation which, when complete, may serve for a final solution of the important problem.

At present we cannot give anything like a comprehensive introductory study. And this preface is intended merely to supply some preliminary information and to explain our method.

The Liège text has been printed line for line in exact agreement with the Manuscript. The MS. itself belongs to the end of the xiv[th] or beginning of the xv[th] century. The translation itself — as I showed in my first study *A Primitive Text*, p. 66 f. — is anterior to 1271 A. D., the date of Maerlant's Rymbybel, in which there already occurs the scribal error *po*r*ter* for *po*t*ter*. It accordingly belongs to the great revival of Harmony-transcription and Harmony-comment of the XI[th] and XII[th] centuries. Those corrections in the Liège text which have been made by the first corrector evidently from his exemplar, have been printed in smaller Roman type. The other corrections and additions, which with the exception of the Latin *initia* (which are Vulgate text) and probably also with the exception of those referring to additional matter extant in the separate Gospels but not contained in the Harmony also probably belong to the exemplar, have been printed at the foot of the text. All marginal references not belonging to the MS. text, but inserted

by us, are in *italics*. Accordingly the chapter-numbering in Roman type is extant in the MS. But the *italics A*. . . refer to the *pages* of the Arabic text edited by Ciasca (for instance *A 20* = Arabic text p. 20); *F*. . to Codex Fuldensis, quoted acc. to the *chapters* in the edition of Ranke (*F. 47* = Fuldensis ch. 47). In the other margin are given the references to the verses of the Gospels used in the Harmony. For the convenience of the reader we have divided the text acc. to the verses of the Gospels by *italic* lines */*. These are *not* in the MS. The Roman lines || however represent the sign used by the scribe for reference to the MS. chapter-number given in the margin.

The translation which we owe to the kindness of Prof. Dr. A. J. BARNOUW, of Columbia University, New York, is as nearly as possible a *literal* rendering of the Dutch text and is divided by *italic* */* exactly in agreement with the lines of the Dutch text to which it corresponds.

We have tried (and the firm of BRILL deserves our sincere thanks for doing all they could to help us) to make the Apparatus as clear and readable as possible. The *italic* numbers on the left hand of the Apparatus refer to the lines of the MS. as printed above on the same page. We have printed the Gospel references in somewhat thicker type underlined. Everything printed in *italics* (except the letters designating Old-Latin MSS.) is quotation from the sources used. Roman type has been employed for our own work in the Apparatus.

We have quoted all Old-Latin and Vulgate MSS. in *italics*. So *D* can never mean anything but the Vulgate MS. *D*.

We have been compelled to use Von Soden's sigla for the Greek evidence. A first attempt to transpose Von Soden's sigla into Gregory's, proved impossible. We have quoted Zacharias Chrysopolitanus from Migne's edition, Patrologia Latina, vol 186, as Zach. A MS. of Zachary preserved in the Winchester Cathedral Library is quoted as Zach.-Wn. The Arabic Diatessaron is quoted as Ta^{ar}, the Dutch as Ta^{ned}, the Latin as Ta^{lat}. Where the Dutch MSS. needed to be distinguished, we have quoted the Liège MS. as L^{ned} or simply as L, the Stuttgart MS. as S^{ned}, the Hague MS. as H^{ned}.

We have consulted also the *Pepysian Gospel Harmony*, edited by Margery Goates, London, 1922, a most interesting text preserving, notwithstanding its very free and abbreviating character, a good quantity of very archaic readings. We quote it as: Pep Harm. Occasionally we quote the *Old Hebrew Text of St. Matthew's Gospel*, translated by HUGH J. SCHONFIELD, Edinburgh, 1927 as: Old-Hebr. The rest of the sigla and quotation seems clear by itself.

We need not emphasise the fact that the collation of a Harmony text in a Dutch translation conveys special difficulties. The identification of the material used in and Harmony offers great difficulties compared with a collation of a simple Gospel text. In a Dutch translation other difficulties are added: many of the means of collation, which an Old-Latin text itself would offer, are absent here. In rare cases only can we be absolutely sure about the underlying Latin word which the Dutch represents, and about the order of the words presupposed in Latin by the Dutch text. The Dutch text moreover is in numerous cases paraphrastic. We cannot simply dismiss these paraphrases as freedom of the Dutch translator, because on several occasions we can prove that the paraphrase is Tatianic in origin: but in many other cases we are left in the dark. That however — in spite of all these handicaps — such a close connection could be proved to exist between the Dutch text and the Old-Latin and the Old-Syriac, is even stronger proof of the correctness of our main thesis.

We want to express here already our thanks to Dr. J. RENDEL HARRIS to whose inspiring and constant interest this study owes more than could be expressed in words. Also to Prof. Dr. H. J. VOGELS, Bonn, who from the beginning has given us his assistance, especially in pointing out Old-Latin readings. We should have been glad to introduce him as a regular collaborator, whose name could appear on the titlepage, but the Liège University Library did not want to allow us the use of the MS. if a German scholar were to cooperate in the publication. It seems high time that this post-war attitude should be abandoned in scholarly work.

We owe thanks also to my daughter AAGJE PLOOIJ, now Mrs. VAN HOEVE for her careful collation of the MS.

We want to thank also all those scholars whose criticism has compelled us to try the soundness of our statements and conclusions. The textual criticism of the New Testament is getting freed from the backwater into which it had drifted during the last generation. And we may express the hope that this first instalment of our work may be tested with full severity in the interest of a clearer insight into the first stages of the development of the New Testament textual history.

LEYDEN, October 1929 D. PLOOIJ

fol. 1r

Ic grute alle deghene die dit lesen selen eñ hoeren lesen in onsen here ih̄m kerste eñ bidde hen dat si bidden vor mi· Ens tyds so bat mi een myn lieue vrint dat ic dewangelie trokke uten latine in didscher talen eñ ic vten texte van den vire ewangelisten makde ene schone historie van den wesene eñ van den leuene ons heren ih̄u xp̄i dat hi leidde op ertrike van din tide dat hi van der heileger magt onser vrowen sente marien wart ontfaen eñ gheboren tote an din tide dat hi sendde sinen heilegen gheest sinen yongeren in hen te bliuene eñ met hen te sine· Dese bede ontfingic gerne om de lieuede myns vrinds diese dede met groten ernste· eñ om den hope dinc ic ontfinc van bate

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I greet all those who shall read this or hear it read in our / Lord Jesus Christ, and pray them that they pray for me. Once / I was asked by a dear friend of mine that I should draw the Gospel out of Latin into / the Dutch language, and that I should compose out of the text of the four evangelists a / beautiful story of the existence and of the life of our Lord Jesus Christ / which he led upon earth from the time that he was conceived and born by the Holy Virgin our / Lady St. Mary until the time that he sent his Holy Ghost to his disciples to remain in them and / to be with them. This request I received with pleasure because of my love for the friend / who made it in great earnest, and because of the hope which I

The Prologue. The first impression made by the Prologue is similar to that made by the Text itself of our Dutch Harmony, namely that it is the independent work of an unknown, but original Dutch author. A closer examination, however, makes exceedingly probable, what is certain for the Text, that the Prologue also is a translation from the Latin, enlarged perhaps by a few interpolations, and written with the same literary skill and religious feeling as the Text. Though words like *concorderende, discordancien, glose, expositien,* etc. might be explained as due to the translator's acquaintance with the Latin vocabulary, this explanation scarcely applies to an expression like l. 26: *enen proces ende historileke vertrekkinge* in which the

fol. 1r

dergherre die dit lesen eñ horen souden· eñ om den hope van den beden di si vor mi tonsen here souden don· Mar dat makic aldenghenen cont die dit bestaen te lesene dat hir toe groete pine behoert want de vire ewangelisten en schinen nit concorderende in allen staden· Eñ dat deen scryft· en scryft onderwilen dander nit· onderwilen conkorderen se alle vire· Joh̃es· Matheus· Lucas eñ Marcus· Onder wilen con corderen dese drie· Matheus· Marcus· eñ Lucas· Onder willen dese drie Matheus· Lucas· eñ Joh̃es· Onder willen dese drie· Matheus· Marc' eñ Joh̃es· Onder willen dese tuee· Matheus· Marcus· onder willen dese tuee· Matheus· Lucas· Onder willen dese tuee· Mathe us. Joh̃es· Onder willen dese· Lucas· Marc'· Onderwillen dese· Lucas· Joh̃es· Onderwillen so scryft oc een allene dis dandre drie nin scriven· Eñ hir om̄e seggic dat en podersam werc es tuschen dese discordancien die dewangelisten schinen hebbende onder hen· vt al len den ewangelien te rapene eñ te ghederne· eñ oc tegader te uu

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conceived of benefiting / them who would read and hear it, and in hope of the prayers / which they would send up for me to our Lord. But I make it known to all those / who undertake to read this that this [work] involves great difficulty, as / the four evangelists do not seem to agree in all places. And that which / one writes another sometimes does not write. Sometimes / all the four of them agree, John, Matthew, Luke, and Mark. Sometimes / these three agree: Matthew, Mark, and Luke, sometimes these three: / Matthew, Luke, and John, sometimes these three: Matthew, / Mark, and John, sometimes these two: Matthew Mark, sometimes / these two: Matthew Luke, sometimes these two: Matthew / John, sometimes these: Luke Mark, sometimes these: Luke / John. Sometimes also one only writes something of which the other three / write nothing. And for this reason I say that it is a difficult work, among these / discordances which the evangelists appear to have between them, / to glean and collect and put together / a con-

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word *proces* seems a transliteration of a Latin *processus*, just as, for instance, the word *spirert* in ch. 163 stands for the Latin *spirat* in John iii. 14. Another example of the same phenomenon is the syntactically Latin, non-Dutch phrase in l. 24: *discordancien die dewangelisten schinen hebbende onder hen.*

It is equally difficult to regard the Prologue's exposition of the difficulties in harmonizing the Gospels as mere literary fiction. Leaving on one side, for the time being, the question whether this exposition is due to the original author, *i. e.* Tatian, or to some Latin author rewriting Tatian's work in Latin, we may be absolutely positive in asserting that the mediæval Dutch author did not make a Harmony, but only translated it. So the difficulties

fol. 1r

gene enen proces eñ ene historileke vertrekkinge van den gebe nediden wesene ih̄u xp̄i· want hir omme salic dikke vore moten setten dat bat na schene uolgende· eñ na dat bat schene vore staende· eñ en dadic des nit· so mostic onderwillen achter laten dat nit goet en ware gelaten eñ dat dit were sere onssienen soude· Om ene an dre sake es dit were oc swar dat ic ondersta· want in vele staden es de text van der ewangelien also donker dat men den sin van den war

fol. 1v

den min can begripen noch wale verstanen sonder glose· eñ expo sitien· Dar ọṃḷẹ omme arbeitten willen de heilegen· Augustinus· Jheronimus· Gregorius· beda· eñ vele andre goeder liede· om deewan gelie cler te makene· eñ makdender af grote bueke eñ grote ghe creften die vele meerre syn dan de text van der ewangelien alte male· Eñ hir omme alsic te din steden come· so salic ochte met glo sen ochte met expositien die donkerheit vercleren so ic best eñ cor

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tinuous narrative and an historical account of the blessed / existence of Jesus Christ. For owing to this I shall often have / to put that first which, it would seem, had better follow later, and to put that later which, it would seem, had better come first. / And if I had not done this, I should sometimes have had to omit a thing which it were not good / to leave out and which [if left out] would greatly impair this work. There is still another / reason why this work that I undertake is so difficult. For in many places / the text of the Gospel is so obscure that one cannot

fol. 1v

very well grasp nor understand the meaning of the words without glosses and / explanations. For that reason in the olden days the saints, Augustine, / Jerome, Gregory, Bede, and many other good men labored to make the Gospel / clear, and wrote big books and lengthy treatises about it / which are much larger than the text of the entire Gospel. / And therefore, when I come to those places, I shall, either with glosses / or with explanations, clear up the obscurity as well and as briefly / as I can. For if

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in the harmonisation of the Gospels were not his, but his Latin predecessor's, or may have to be traced even further back.

There are also phrases in the Prologue which bear the mark of antiquity. It should be observed that the passage on fol. 1r l. 30 to fol. 1v l. 12, which is, as a whole, decidedly mediæval, and in which the author says that he has consulted the commentaries of Augustine, Jerome, Gregory, Bede and others, does not occur in the parallel text of S[ned]. This may be due to the tendency of later times to purify the text from all non-Vulgate matter (cf. *A further Study*, p. 17). But on the other hand we observe for instance

fol. 1v

telecst mach· Want kirdic de blote wart also in didsche alse si in den texte gescreven syn· so bleue dit werc alte donker in uele steden· eñ oc sou den de wart die ic screue in somen steden schinen iegen redene eñ iegen onse gheloeue· alse in die stat daer onse here segt· si ocl's tuus scan dalizat te et c̄· Nu biddic v allen die dit lesen eñ hoeren selt dat gi dese wart ghanslec verstaet eñ sonder begryp onfaet eñ leest ende hoert met reuerentien alsoe ghelyc alse ten warden van der heile ger ewangelien behoerlec es eñ ochtic in enegher stat mesgripe in te uele te seggene ochte te lettel· ochte in anders te seggene dan ic soude ochte dan der edelheit van der materien wel betamede· dat biddic dat ghi mi vergheft want ic wale lye dat ic alsosten werc te volbrengene noch wys noch gnoch goet gnoch en ben· mar die

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I turned the mere words into Dutch such as they are written in the text, / this work would remain all too dark in many places, and also / the words which I wrote would seem, in some places, [to be] against reason and contrary to / our belief, as in that passage where Our Lord says, "Si oculus tuus scan/dalizat te etc." Now I pray all of you who will read and hear this that ye / fully understand these words and receive them without carping, and read and / hear them with reverence as it is seemly for the words of the holy / Gospel, and if I should anywhere mistake / in saying too much or too little or in saying otherwise than I / should or than became the nobility of the matter, / I pray you forgive it me, for I readily confess that for the accomplishing of such a work / I am neither wise

that the opening words: *Saluto in Domino nostro Jesu Christo ... et peto ut orent pro me* sound decidedly early-Christian. The latter part might be esteemed mediæval, but cp. for instance Tert., *De baptismo*, c. 20 *i. f.*: *Oro ut cum petitis etiam Tertulliani peccatoris memineritis.* There is also the expression l. 8 sq.: *hi sendde sinen heiligen gheest sinen yongeren in hen te bliven ende met hen te sine* (cp. John xiv. 17; notice the reading *met hen*, *vobiscum* l. *in vobis*: ε 183, δ 254, sy^{s} (ܥܡܟܘܢ) arm., *b c ff*). Of particular importance seems the fact that in fol. 1r l. 3 'the Gospel' is used in the singular: *dewangelie* as the whole of the κήρυγμα Ἰησοῦ, whilst at the same time the plural *ewangelien* is used in the sense of the Separate Gospels. This twofold use of the word *evangelium* seems characteristic of the second part of the second century (cp. Zahn, *Gesch. des Kanons*, I, 162 and *passim*).

We have, for the time being, no means of testing the origin and antiquity of the Prologue. Victor's copy had no title (*absente titulo*). That this means also the absence of a Prologue seems probable. Victor as well as our Dutch Prologue mentions the ten 'Canons', but both differ slightly from one another as well as from the order in the Letter of Eusebius to Carpianus.

fol. 1v

alle goede werke volbrengt· hi mote dit oc also volbrengen te sinen
loue dat ter oc aldeghene af gebetert moten syn diet met ghoeder
willechheit eñ met ghoeder ernstechheiden selen lesen eñ ontfaen
C. 1 JOHANNES Sente yan deewangeliste die onder de vire ewan || Amen·
gelisten sonderlinghe ghelyct es den vligenden are· Om dat hi hoger
uloegh met kinnisse eñ met uerstannissen in de ombegrypleke
heimlekheit dergotheit dan dandre daden· hi beghint sine ewange
lie aldus· In principio erat uerbum· / In den beghinne[a] was[b] dat *Joh.* 1,1
wart· eñ dat wart was met gode· Eñ got[c] was dat wart· / Dat was *Joh.* 1,2
in[d] den beghinne met gode· / Alle dinc syn met din vạ warde ghemakt· *Joh.* 1,3
eñ sonder dat en es nit ghemakt· Dat ghemakt[e] es / datsin[f] hem en le *Joh.* 1,4
uen· eñ dat leuen[g] was licht der menschen· / Eñ dat licht[h] scheen in den dem[i] *Joh* 1,5
sternessen eñ de demsternessen en beghrepens nit· LUCAS·

a) *int. l.* vader. b) *int. l.* de sone. — c) *int. l.* die sone was got. — d) *int. l.* in euigheiden. — e) *int. l.* de creaturen. f) *int. l.* in sire vorsinecheit. — g) *int. l.* de sone. h) ih'c xpc. i) *int. l.* van der wereld.

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enough nor good enough. But may he who / accomplishes all good works accomplish this also to his / praise, so that all those may also be improved by it who shall read and receive it with good / intention and with good earnest. Amen.
C. 1 Saint John the Evangelist, who among the four | evangelists is especially compared to the flying eagle, because he / flew higher with knowledge and with understanding into the unfathomable / mystery of the Godhead than did the others, (he) begins his gospel / thus: In principio erat verbum, in the beginning[a] was the / Word,[b] and the Word was with God, and God was[c] the Word that was / in the beginning[d] with God. All things have been made with that Word, / and without it nothing has been made. That which has been made[e] is in him life[f] /. And the life[h] was the light of men. And the light[g] shone in the / darknesses[i] and the darknesses comprehended it not.

a) Father. b) the Son. c) The Son was God. d) in eternity. e) the creatures. f) in his providence. g) the Son. h) Jesus Christ. i) of the world.

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28 For the interlinear glosses explaining *dat wart* as *de sone* cp. Wiclif's Harmony, *i. l.*: *In the beginning or first of all things was goddes sone*, etc. —
30 Joh. i. 3 *quod factum est in ipso vita est.* On this punctuation found i. a. in the whole Latin tradition, in Ephrem and the Syriac tradition, in the Greek codd. δ 3, δ 5, ε 014, ε 56 and many early Fathers, cp. (besides the apparatus of Tischendorf, Von Soden, and Wordsworth-White) Zahn, *Komm. Joh.*[3/4], S. 706 ff. — *datsin, est* l. *erat*: *a b c f ff*[2], Cypr, Hil, Aug; Clem Al Ir[gr], sy[c s]; δ 2, δ 5, Orig[codd].
31 Joh. i. 5 *scheen, lucebat* l. *lucet*: Ta[eph 5], Ta[aphr], sy[c s]. The reading is found also in some forms of the Old-French Version: *luisist* l. *luist* of other copies.

fol. 2r

F. 2 C. 2 Het was in den tide des conings herodes en pape die hit zacharias eñ had *Lk* 1,5
de ene vrowe van aarons geslechte die ghenamt was Elisabet· / Dese *Lk* 1,6
twee waren beide gherecht vor gode houdende alle de gebode gods
sonder clage / mar sine hadden en gheen kint· om dat Elisabet on *Lk* 1,7
drechtech was eñ si beide oude liede waren· eñ verre voert hadden
gegaen in haren[a]· / Doe gheschiede op enen tyt· dat zacharias in *Lk.* 1,8
A. 2 der stonden dat hem behoerende was· syns ambachts soude ple
gen in den temple· / eñ alse hi coñ was in den temple eñ hi stont *Lk.* 1,9
ghereet syns ambachts te plegene· eñ tofferne wiroc op den ou
tare nade ghewoente syns ambachts· / eñ dat volc buten stont *Lk.* 1,10
eñ bedde· in dire seluer uren / so uertogde hem die ingel gods za *Lk.* 1,11
chariase· Eñ stont ter rechter siden van den outare· / eñ alsen za *Lk* 1,12

a) *in mg.* daghen.

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fol. 2r

C. 2 There was in the days of King Herod a priest who was called Zacharias and had / a wife of Aaron's tribe who was called Elisabeth. These / two were both righteous before God, holding all the commandments of God / without reproach. But they had no child, because Elisabeth / was barren and they both were old people and were far advanced / in (their) days. Then it happened upon a time that Zacharias, at / the hour that was assigned to him, should perform his office / in the temple. And when he had come into the temple and he stood / ready to perform his office and to offer incense upon the al/tar after the custom of his office, and the people stood outside / and prayed, in that same hour the angel of God appeared unto Za/charias, and stood on the right side of the altar. And when Za-/

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fol. 2r

1 Lk. i. 5 om. *Iudaeae:* Ta^{ar}. — om. *de vice abia:* Ta$^{ephr\ 7}$.

3 Lk. i. 6 om. *et justificationibus:* ε 1442. — *gods, dei* l. *domini:* ε 1443, *b q r g*^{1} *l.*

4 Lk. i. 7 *mar, sed* l. *et:* sy$^{(c)}$.

6 Lk. i. 8 add. *zacharias: f g*^{1} *b l q r c ff*^{2} *aur* Vg^{codd}.

8 Lk. i. 9 *ende alse hi comen was,* add. *et* a. *ingressus:* sy$^{s\ c)}$ *ff*^{2} *MQ.* — om. *domini* p. *templum:* sy$^{s\ c}$.

10 Lk. i. 10 *dat volc,* om. *omnis:* sy$^{s\ c)}$. — *(buten) stont ende,* add. *(foris) stans (stabat et)* a. *orabat:* sy$^{s\ c)}$ (cp. Lk. i. 21), a Semitic expansion of a kind which is frequen in Ta^{ned}. As an Old-Lat. Diat. reading it appears in the Preface of Zachary's, *In Unum ex Quatuor* (Migne, *Patr. Lat.*, vol. 186) col. 15 C: *In principio (Lucas) sacerdotem collocat ad aram orantem populo f o r i s s t a n t e.*

11 *in dire selver (uren), illa ipsa hora* l. *hora,* cf. *e: illa hora,* see also Ephr., *Comm.*, p. 10: *nuncius futurorum bonorum i l l a h o r a.* — om. *incensi.*

Lk. i. 11 add. *zachariase:* Ta^{ar}, sy$^{(c)}$.

charias sach so wart hi veruert· eñ menschleke vrese uil in
hem· / Doe sprac hem dingle dingel aldus toe· En onssich di nit *Lk.* 1,13
zacharias want dine bede es gehort· eñ dyn wyf elisabet sal di
enen sone dragen· eñ du sout dat kint heeten yan· / van desen *Lk.* 1,14
kinde soutu blischap hebben eñ vroude· eñ vele liede selen ver
blischen in den tide van sire geborten· / want dese sal groet syn *Lk.* 1,15
vor gode eñ hine sal drinken noch wyn noch andren dranc
die drunken maken mach eñ hi sal oc veruult werden van
den heilegen gheest in sire moeder lichame· / Eñ hi sal gaen *Lk* 1,16
oc bekiren vele des volks van israhel te haren gode wert /
Eñ hi sal gaen vor hem in den gheeste eñ in der cracht helie *Lk.* 1,17
te kirne de herten van den vadren ane de kinder eñ dongheloe

charias saw him, he became frightened and human fear fell upon him. Then the angel spoke thus to him: Be not afraid, / Zacharias, for thy prayer has been heard, and thy wife Elisabeth shall / bear thee a son, and thou shalt call the child John. Of this / child thou shalt have gladness and joy, and many people shall re/joice at the time of his birth. For this one shall be great / before God, and he shall drink neither wine nor other beverage / that can make drunk, and he shall also be filled with / the Holy Ghost in his mother's womb. And he shall also / convert many of the people of Israel to their God / And he shall go before him in the spirit and in the power of Elijah / to turn the hearts of the fathers to the chil-

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13 **Lk i. 12** *menschleke vrese, humanus timor.* For the addition *humanus* see the anonymous note in Zachary, col. 51 A: *sicut humani defectus est terreri,* etc., clearly a comment based on our textform. Cp. also Ephr., *Comm.* p. 10: *nuncius .... generi humano missus est* and p. 11: *Zacharias ... generis humani dubium sustulit.* — *vil in hem, cecidit in eum* l. *irruit in eum:* (*a* hiat) *b c f ff*^{2} *l q r aur M-T.*

19 **Lk. i. 15** *dei* l. *domini:* Ferr.Gr., δ 6, ε 050, ε 207, ε 1279 al. — *noch andren dranc die drunken maken mach* l. *sicera,* cp. the note from Bede in Zach., col. 51 C: *siceram vocant Hebraei omne poculum quod inebriare potest.* The note, however, is older than Bede and occurs also in Wutz, *Onomastica Sacra,* S. 135, in the form: *omne enim quod inebriare potest apud Hebraeos sicera dicitur.* Is this from Jerome or older than Jerome?

21 **Lk. i. 16** om. *adhuc* p. *replebitur: b.* — *in utero* l. *ex utero:* Ta^{ar}, $sy^{(c)}$ pal, *e c l r* Cypr Ambr, ε 014, ε 73 . It is also in the Latin Diatessaron tradition: Pepysian Harmony, Old-Germ., Old-French, Wiclif; cp. Zach., col. 57 A: *mater repleta est spititu sancto sed filius prius fuit repletus;* col. 59 C: *in primo adventu spiritu sancto sunt repleti;* Bede, *in Lc.: non prius mater repleta quam filius; sed cum filius erat repletus spiritu sancto replevit et matrem.*

fol. 2^{r}

ueghe te brengene ter wysheit der gerechter eñ te gereidene
gode en volmakt volc· / Doe antwerdde zacharias den ingel *Lk.* 1,18
eñ seide· Hoe magic geweten dat dit waer si want ic ben[a]
out eñ myn wyf es verre voert gegaen in haren dagen? / Doe *Lk.* 1,19
sprac die ingel noch voert eñ seide· Ic ben gabriel die sta vor
gode· eñ ic ben hir gesendt om te sprekene iegene di· eñ dese
bodschap ane di te doene· / Eñ du sout stom bliuen eñ en sout *Lk.* 1,20
nit mogen spreken totin dage dat dit sal gheschin om dat du

fol. 2^{v}

nin gheloeues minen warden die toe selen com̄ in haren tide· Met
tesen warden vor die ingel van hem· / Eñ alt folc stont buten eñ *Lk* 1,21
A. 3 beidde· eñ hen allen wonderde waromme dat hi so lange merre
de in den temple· / Eñ alse hi uten temple quam so was hi al stomp *Lk* 1,22
eñ en conste den volke nit toe gespreken· Doe merkdense wale dat
hi een uisioen ghesien hadde in den temple· eñ aldus bleef hi al stomp/
Eñ alse de tyt van sinen ambachte leden was so ghinc hi te sins *Lk* 1,23

a) *in mg.* unde hoc sciã.

dren, and / 25 to bring the unbelieving to the wisdom of the just, and to prepare / for God a perfect people. Then Zacharias answered the angel / and said: How may I know that this is true, for I am / old and my wife is far advanced in (her) days? Then / the angel spoke still further and said: I am Gabriel who stand / 30 before God, and I am sent here to speak to thee, and to / bring thee this message. And thou shalt remain dumb and shalt / not be able to speak until the day that this shall happen, because thou

fol. 2^{v}

believest not my words, which shall come to pass in their time. With / these words the angel departed from him. And all the people stood outside and / waited, and it surprised them all why he tarried so long / in the temple. And when he came out of the temple he was (entirely) dumb / 5 and could not speak to the people. Then did they perceive that / he had seen a vision in the temple. And thus he remained dumb. / And when the time of his office was past, he went to his / own house. And after that

25 Lk. i. 17 add. *et* a. *parare:* Ta^{ar} Pep. Harm.

29 Lk. i. 19 om. *ei* p. *dixit: l.*

31 Lk. i. 20 om. *ecce* p. *et:* Ta^{ar} sy$^{p(sc)}$.

fol. 2^{v}

2 Lk. i. 21 *stont buten ende beidde, stabat (foris) et expectabat* l. *erat expectans:* Ta^{ar}, sy$^{p(sc)}$: a Semitism of the same kind as in fol. 2^{r} l. 10, Lk. i. 10.

6 Lk. i. 22 om. *et ipse erat innuens illis.*

fol. 2[v]

selues hus· / eñ dar na so ontfinc elisabet syn wyf ene vrocht *Lk.* 1,24
Eñ doe si vernam dat si onfaen hadde so barch si hare[a] eñ schiwde
hare van den volke· Eñ seide aldus tote har seluen· / Dit werc heft *Lk* 1,25
got ane mi gewarcht in den daghe dat hi ghewerdegde mi quite
te makedene dis lasters din ic hadde onder tfolc van ertrike·[b] / Dit
seide die heilege wrowe om dat die wrowen die ondrechtech warē
in moyses wet hiten ùmaledyt onder die menschen· LUCAS·
F. 3 C. 3 In de seste maent na din dat elisabet hadde ontfaen so wart *Lk.* 1,26
gesendt dingel gabriel van gode in ene stat van galileen die heett
nazareth / tere magt die was ghesekert an enen man die was ghe *Lk.* 1,27
namt ioseph· eñ de name der magt was maria· Dese[c]) man eñ de

a) *int. l.* vif maent. — b) *in mg.* Expō. — c) *int. l.* glosa.

Elisabeth his wife conceived a fruit. / And when she realized that she had conceived, she hid herself and avoided / [10] the people, and spoke to herself thus: God has wrought this work / in me on the day that he deigned to clear me / of this reproach which I had among the people of the earth. / The holy woman said this because the women who were barren / in
C. 3 Moses' law were called cursed among men. / [15] In the sixth month after Elisabeth had conceived, / the angel Gabriel was sent by God into a city of Galilee, which was called / Nazareth, to a virgin who was betrothed to a man who was / called Joseph; and the name of the virgin was Mary.

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9 Lk. i. 24 *vif maent* is omitted in the original MS., but added as an interlinear gloss by the corrector. It is possible that the omission is connected with the reading *eodem autem tempore* l. *in mense autem sexto* in *a b c ff*[2] *l* Ambr. — add. *darna:* Pep. Harm.

14 For the gloss cp. Zach., col. 49 D: *quia lex steriles maledixit.*

15 Lk. i. 26 add. *na din dat elisabeth hadde ontfaen:* Ta[ephr 15]: *numerat enim evangelista tempus ex quo Elisabeth concepit:* Pep. Harm.; cp. Zach., col. 53 D:
18 *recte sexto mense a conceptione Joannis.*

Lk. i. 27 *Dese man ende dese magt waren beide van Davids geslechte.* This Tatianic gloss is preserved in Aphrahat (ed. Parisot, II, col. 64), Ephrem, *Comm.* p. 16, and in his (arm.) commentary on II Tim. ii. 8, and in sy[s] in Lk. ii. 5, 4. Also in Išo'dad *i. l.: Now this 'of the house of David' is common both to Joseph and the Virgin.* For the Old-Lat. tradition cp. Bede, *i. l.*: *de utroque potest intelligi quod dicitur de domo David;* Zach., col. 54 A (Greg.): *Ob multas quippe causas virgo desponsata fuit. Primo quia cognata erat Joseph ut per eum origo virginis cognosceretur, quia ambo erant de domo David et moris est Scripturae feminarum genealogiam non texere* (cp. gloss infra fol. 4[v] l. 12). In the MS. tradition only *e.* reading *essent* l. *esset* and ε 121, ε 1043 reading *αυτους* l. *αυτον* have preserved a trace of the gloss in Lk. ii. 4; cp. *A Primitive Text*, p. 28 f. and *A Further Study*, p. 27. For the Pep. Harm. see below ad fol. 5[r] l. 20.

fol. 2^v

se magt waren beide van dauids geslechte· / Eñ alse dingel quā *Lk.* 1,28
daer die magt was so grutte hise aldus· Aue dat lut also vele
alse sonder we· Die vol best van gratien· got es met di du best
gebenedyt[a]) bouen de wrowen van ertrike· / Alse maria dese gruete *Lk.* 1,29
hadde ontfaen so wart si geturbeert in hare seluen eñ began te pein
sene welkerhande dese gruete mochte wesen· / Doe sprac hare noch *Lk* 1,30
dingel toe eñ seide aldus· En ontsigh di nit maria want du hefst
vonden gratie vor gode· / Du sout ontfaen ene vrocht in dinen *Lk.* 1,31
lichame· eñ sout bliuen ens kinds· eñ dis kinds name soutu
heten Ihc· / dese sal groet syn want hi sal heten sone des almeg *Lk* 1,32

a) *int. l.* want du sout moder syn eñ magt bliven.

This man and this / virgin were both of David's kin. And when the angel came / where the virgin was, he greeted her thus: Ave, that is as much / as [to say] without woe, [thou] who art full of grace, God is with thee, thou art / blessed above the women of the earth[a]. When Mary had received this greeting she became troubled within herself, and began to / consider of what kind this greeting might be. Then / the angel spoke to her further and said thus: Be not afraid, Mary, for thou hast / found grace before God. Thou shalt receive a fruit in thy / body and shalt be delivered of a child, and thou shalt call the child's name / Jesus. He shall be great for he shall

a) For thou shalt be mother and remain virgin.

20 **Lk. i. 28** *grutte hi se, salutavit eam* l. *dixit:* Pep. Harm. (*gret hyre & seide*); cf. *benedixit illam: a e ff*^{2}*: bened. eam: r L; evangelizavit eam: b; bened. et evang. eam: l.* Aphr. and sy^h have ܣܒܪܗ, *evangelizavit eam.* The addition εὐηγγ. αὐτήν also in ε 93, ε 1222, ε 1341; cp. also vs. 29: add. *quod sic benedixisset eam: a b e f ff*^{2} *g l q r aur.* The origin of the divergence in the renderings seems to ly in the Syriac Diatessaron, cf. *A Primitive Text*, p. 42. As ܣܒܪ has also the meaning of *annuntiare*, might this be the origin of the term 'Annunciation' for the message of the angel?

21 **Lk. i. 28** *vol van gratien, gratia plena* is the rendering of the Latin tradition except *e*, which has the literal rendering *gratificata.* It is however also the Syriac rendering: Ta^{ar} sy$^{p.sc}$.

22 **Lk. i. 28** *boven de vrouwen van ertrike, super feminas terrae* l. *mulieribus*, cp. the anonymous note in Zach., col. 54C: *super omnes feminas benedicta est*; col. 57B: *cunctis feminis praeferenda;* Pep. Harm.: *more blissed þan any oþer womman.*

26 **Lk. i. 30** *vor, ante* l. *apud*: Aphr, Cypr; cf. Von Soden, *Das lateinische N.T. in Afrika z. Z. Cyprian's* Leipzig, 1909. S. 156: "Lk. i. 30 wählt *e apud* für παρά, wie es auch it, und Vulg. bieten; in einer Testimoniastelle (!) Cyprian's aber finden wir das ungewöhnliche *ante* an Stelle des sonst auch bei Cypr. gebräuchlichen *apud.*" The occurrence in Aphr. shows its origin.

26 **Lk. i. 31** om. *et ecce* a. *accipies:* Ta^{ar}.

fol. 2ᵛ

tegs gods· Eñ onse here got sal hem gheuen te besittene den stoel
dauids syns vader· / Eñ hi sal regneren bouen iacobs gheslechte *Lk.* 1, 33
ewelec eñ syns ryks en sal engheen inde syn· / Doe antwerdde *Lk.* 1, 34
maria den ingel eñ seide aldus[a]· Hoe sal dit mogen syn want[ic noit

fol. 3ʳ

A. 4 mans schuldech en was· / Doe antwerde dingel eñ seide· De heilege *Lk.* 1, 35
gheest sal van bouen comen in di eñ de cracht des almegtegs sal di
beschaden· en dar omme dat van di geboren sal werden· sal heeten gods
sone· / Eñ dat heve tere prufnessen dat elisabet dine nichte heft ont *Lk.* 1, 36
faen en kint in haren ouden dagen eñ nu eist in de seste maent dat si
dat kint ontfinc die al haren tyt ondrechtech hadde gewest / want go *Lk.* 1, 37
de en es engheene dinc ommogenlec die hi doen welt· / Doe antwerdde *Lk.* 1, 38
maria· Ic ben de derne gods also mote mi geschin alse du hefs gesegt

a) *int. l.* dit seide si nit tuiuelende alse Zacharias dede.

be called son of the Almighty / God. And Our Lord God shall give him to sit upon the throne / of David his father. And he shall reign over Jacob's house / for ever, and of His Kingdom there will be no end. Then Mary answered / the angel and said thus: How will that be possible, [a] for I never

fol. 3ʳ

knew a man. Then the angel answered and said: The Holy / Ghost shall come from above into thee, and the power of the Almighty shall / overshadow thee, and therefore that which shall be born of thee shall be called God's / son. And have this as a proof that Elizabeth thy kinswoman has / conceived a child in her old days, and it is now in the sixth month since she / conceived the child, [she] who had been barren all her time; for to God / nothing that he pleases to do is impossible. Then Mary answered: / I am the handmaid of God, may it happen unto me as thou hast said. /

a) She said this not doubtingly as did Zacharias.

32 The interl. gloss evidently presupposes the Tatianic reading Lk. i. 18: *quomodo fiet istud* l. *unde hoc sciam*; cp. Vogels, *Ev. Palatinum*, S. 72 (contrast Zach. col. 55 B).

fol. 3ʳ

1 **Lk. i. 34** *schuldech was, novi* or *cognovi* l. *cognosco*: *a d m q r*^{1} *g*^{1} *l aur*; cp. Ta^{ar}: *no man has known me.*

3 **Lk. i. 35** add. *van di, ex te*: *a c e r*, Tert. $^{1}/_{3}$, Iren Hil Ambr, Vg^{codd}; Ta$^{ephr\ 256}$ Ta^{ar}, sy$^{p/sc}$ ε 050 *I*$^{\pi}$ ε 1211 al. — om. *sanctum* p. *nascetur*: Ta^{ephr}, Pep. Harm., cf. Ta^{ar}, sy$^{p\ sc}$.

5 **Lk. i. 36** om. *illi* p. *sextus*: *D*.

6 **Lk. i. 36** *hadde gewest*, cf. *vocabatur* l. *vocatur*: *b e ff*^{2}.

Lk. i. 37 *gode, deo* l. *apud deum*. *b e c ff*^{2} *l q*, sy^{sc} and ε 1443, ε 1094, ε 1033.

7 **Lk. i. 37** *es, est* l. *erit*: *a b c d e f ff*^{2} *l q r*^{1}. — add. *die hi doen welt*: Pep. Harm. 3^{19}, *what þat he wyl.*

8 **Lk. i. 38** *ic ben, sum*, cf. *D*. *ecce sum*, and *R* om. *ecce*. — *ic ben*, add. *ego*:

fol. 3r

C. 4 Na din warde so uoer dingel van hare·/ In din tide so stont op maria *Lk.* 1,39
eñ ghinc met hastechheiden op den berghe in de stat dar elisabet wo
ende in / eñ quam in zacharias hus· eñ gruttede harre nichten elysa *Lk.* 1,40
bet· / eñ also schire alse elisabet hoerde marien so began dat kint dat *Lk.* 1,41
si droch te verblyschene in haren lichame·[a] eñ elisabet selue wart v'
uult van den heilegen gheest· / eñ rip met groter stemmen eñ seide· *Lk.* 1,42
Du best gebenedyt onder de vrowen· eñ gebenedyt es de vrocht
dyns lichamen· / wanen comt mi dat· dat myns heren moeder ge *Lk.* 1,43
werdegt te mi te comene? / also schire alse de stemme van dire gruten *Lk* 1,44
quam in mine oren so verblyschde dat kint in minen lichame dat
ic drage· / Eñ du best salech die ghelouedS den ingel· want het sal *Lk.* 1,45
geschin dat di gesegt es van gods haluen· / Doe antwerdde maria eñ *Lk.* 1,46
C. 5 seide aldus || Mine zile loft gode / eñ myn gheest verblyscht in gode *Lk.* 1,47

a) *in mg.* Repleta ē spū sc̄o elizabeth.

C. 4 After that word the angel departed from her. At that time Mary rose / and went in haste up the mountain into the town where Elizabeth dwelt / and came into Zacharias' house, and greeted her kinswoman Elisabeth. / And as soon as Elisabeth heard Mary [speak], the child which / she carried began to rejoice in her womb, and Elisabeth herself became / filled with the Holy Ghost, and cried with a loud voice and said: / Thou art blessed among women, and blessed is the fruit / of thy womb. Whence cometh this to me that my Lord's mother / deigneth to come to me? As soon as the voice of thy greeting came / into my ears, the child in my womb which / I carry rejoiced: And thou art blessed who believedst the angel, for it shall /
C. 5 come to pass, which was told thee on God's behalf. Then Mary answered

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sy[p sc] Ta[ar] pal sa bo(N) arm aeth (*behold me*), cf. Joh. i. 36: *dats degene, hic est* l. *ecce.*

12 **Lk. i. 41** om. *salutationem*, probably a mere scribal error cp. S[ned]: *hoerde die groete marien.*

13 **Lk. i. 41** *elisabeth selve*, cf. Bede *i. l.*: *cum filius esset repletus replevit et matrem.*

16 **Lk. i. 43** om. *et* a. *unde*: Ta[ephr 17] Ta[ar] sy[(c)]; — add. *comt, contigit*: *e* Cypr.; cp. sy[s]: ܡܢܘ ܥܒܕ ܠܝ ܗܕܐ.

19 **Lk. i. 45** *geloveds, credidisti* l. *credidit*: *a b c ff*[2] *l q r aur* Vg[codd]; *e* reads: *beata es credens.*

20 **Lk. i. 45** *di, tibi* l. *ei*: *a b c e f ff*[2] *l q aur* Vg[codd].

Lk. i. 46 *antwerdde, respondit* l. *ait*: Pep. Harm.; cp. *elisabeth* (meant as dative case?) l. *maria a b l* Ir[arm] and Ir[gr]codd. CV [1,2], see Oxf. Vulg. p. 312.

21 **Lk. i. 46** *loft Gode, laudat deum* l. *magnificat dominum*, cf. Zach., col. 57 D: *Mariae anima magnificat id est magnum cogitat et l a u d a t dominum videlicet d e u m.*

fol. 3r

minen behoudere / want hi heft versin die oedmudechheit sire dirnen so *Lk.* 1,48
dat van desen tide voert ane mi salech heeten selen alle de generacien
die toe te comene syn / want sine mogentheit heft ane mi getoegt *Lk.* 1,49
hi die mechteg es eñ dis name heilech es / eñ dis ontfarmechheit *Lk.* 1,50
van eewen tewen durende es in alle di syn sine vreese hebben in hen· /
A. 5 hi es die sine mogentheit heft in sinen arme hi es die de houerdege *Lk.* 1,51
onder dryft na syns herten wille· / hi sett den houerdegen van sinen *Lk* 1,52
stoele· hi hoegt den oetmoedegen / hi veruult den hongerghen met allen *Lk.* 1,53
goede eñ den riken laett hi al idel· / hi heft israhel sinen knecht ontfaen *Lk.* 1,54
tegenaden in den dage dat hem gedachte sire ontfarmhertechheiden /
also ghelic alse hi gelofde wilen onsen vordren abrahame eñ sinen *Lk.* 1,55

fol. 3v

gheslechte dat na hem comen soude toten inde· / Dar na so bleef ma *Lk.* 1,56
ria met harre nichten omtrent drie maende eñ doe kirde si weder
te harre woningen wert· /

C. 5 and / said thus: My soul praises God and my spirit rejoices in God / my Saviour, for he has perceived the humility of his handmaiden, so / that from this time onwards I shall be called blessed by all the generations / which are to come, for he has manifested his power in me, / he who is mighty and whose name is holy, and whose mercy / endures for ever and ever in all who have in them the fear of him. / It is he who has his strength in his arm, it is he who subdues the proud / according to his heart's desire. He puts down the proud one from his / seat, he exalts the humble one, he fills the hungry man with everything / good and leaves the rich man all empty[-handed]. He has received Israel his servant / into [his] mercy on the day that he remembered his compassionateness, even as he promised of yore, our forbears, Abraham and his

fol. 3v

race that would come after him unto the end. After that Mary / remained with her kinswoman about three months, and then she returned again / to her house.

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23 Lk. i. 48 om. *ecce*: sys.

26 Lk. i. 51 *van ewen tewen* cannot be a translation of the Vg and Fuld *in progenies et progenies*, but corresponds to a Latin *a saeculis in saecula*, cf. *b c*: *in saecula saeculorum*: *e*: *in saecula*; *a*: *in saecula saeculorum saecula*.

27—30 The Dutch uses here the present tense, instead of the perfect of Vg. Notice that Zach., col. 58 D in a note attributed to Bede also says *deponit, exaltat.*

28 Lk. i. 51 *na syns herten wille, sui* l. *ipsorum (illorum, eorum)* is the Vg reading.

32 Lk. i. 55 *gelofde, promisit*, cf. fol. 3v l. 30 = Lk. i. 73 and fol. 6r l. 10 = Lk. ii. 29.

fol. 3v

2 Lk. i. 56 *harre nichten, cognata sua* l. *illa*; cf. Taar syc): *Elisabeth*: — Sned omits *omtrent, quasi* with cod. Bezae, vet lat sa. — *doe, tunc*: *e*.

fol. 3v

F. 4 C. 6 Doe de tyt was com̄ dat elysabet bliuen soude· so bleef se ens *Lk.* 1,57
soens· / eñ alse hare ghebure eñ hare maghe vernam̄ dat onse *Lk* 1,58
here sine ghenaden hadde ghedaen an hare so waren sys blide eñ dan
kdens Gode· / Eñ alst quam opden achtenden dach so quamense dat kīt *Lk* 1,59
te besnidene na den gebode van der wet eñ hietent zacharias na
sinen vader· / Doe sprac dis kinds moeder eñ seide· hen sal also nit *Lk* 1,60
heeten· mar het sal heeten yan· / Doe antwerddense der moeder eñ seidē *Lk.* 1,61
waromme saelt yan heeten hen es nimen in dinen geslechte die al
so heett· /[a] Doe teekendense sinē vader wat namen dat hi woude dat men *Lk.* 1,62
den kinde gaue· / Doe isch de uader ene tafle eñ screef in die tafle aldus· *Lk.* 1,63
yan es syn name· Alse ·dat ghelesen was so wonderde hen allen sere· /

a) *int. l.* hir verstaet men dat hi oc doef was.

C. 6 When the time had come that Elisabeth should be delivered, she was delivered of a / son. And when her neighbours and her kinsfolk heard that our / Lord had done His mercy to her, they were glad of it and thanked / God for it. And when it came to the eighth day, they came / to circumcise the child according to the commandment of the law, and called it Zacharias after / its father. Then the child's mother spoke and said: It shall not be so / called, but it shall be called John. Then they answered the mother and said: / Why should it be called John? there is none of thy kindred that / is so called. Then they made signs[a] to its father what name that he wished that one / should give to the child. Then the father asked for a tablet and wrote on the tablet / thus: John is his name. When that was read,

a) Here it appears that he was deaf as well.

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4 Lk. i 57 *doe .. so:* sy[s].

5 Lk. i. 58 *onse here,* here and *passim,* corresponding to the Syriac ܡܪܢ?
Lk. i. 58 *harre ghebure,* add. *eius*: sy[(c)]; cf. Ta[ar]: *her neighbours and kinsfolk.*

6 Lk. i. 58 *so waren sys blide, they were glad of it,* is scarcely a rendering of *congratulabantur ei* (Fuld) or *gratulabantur ei (e),* but is the Old-Syr.: *they were rejoicing for her* (sy[s] Ta[ar]) in which *for her* is merely a different pronunciation of ܠܗ. Cp. also Zach., col. 59 D: *in ortu justi gratia secuturae virtutis exultatione vicinorum praefigurante signatur.*

8 Lk. i. 59 *⁓ zachariam nomine patris sui*: Ta[ar], Pep. Harm., *D E-P L* and a few other Vg. codd.

9 Lk. i. 60 *also nit,* add. *sic*: Ta[ar] sy[(c)]

11 Lk. i. 61 om. *quia* a. *nemo*: vet lat., *D E-P[c] G L R* and the group *I[*]*.

12 Lk. i. 62 *wat namen, quo nomine* l. *quem*: Zach. cod. Winchester.

13 Lk. i. 63 *tafle, tabulam* l. *pugillarem: d,* Pep. Harm. (*a lef of tables*); cf. Zach., col. 60 B: *pugillaris appellatur vel graphius vel tabella quae pugno potest includi.*

14 Lk. i. 63 om. *dicens p. scripsit*: sy[s(c)], *e,* cod. Bezae and ε 370 f.

fol. 3v

Mettin so wart oc zacharias mont ontploken· eñ sine tonge ontbon Lk. 1,64
den eñ hi began te sprekene· eñ te louene onsen here· / Doe vil ene uree Lk. 1,65
se op alle hare gheburen· eñ in alle die gheburte so wart dit verkun
degt· / eñ en igewelc die dit seggen hoerde peinsde in sinē moede wat men Lk. 1,66
schen dat kint werden soude want de gods gratie was in hem· Eñ za
charias syn vader wart veruult van den heilegen gheest· / eñ began Lk. 1,67
C. 7 te pfeterne eñ seide aldus· / Gebenedyt si die here eñ got es des uo Lk. 1,68
lcs van israhel· want hi it nu geuisiteert heft eñ sine verloessenesse toe
heft bracht· / eñ op heft gherechtt den horen van onser behoudenessen die Lk. 1,69
behorende syn ten rike dauids syn kinds· / also gelike alse hi wilen Lk. 1,70
sprac ouermids sinen propheten eñ sinen heilegen die wilen waren· /
Gebenedyt si die ons gesendt heft enen verloessere van onsen vien Lk. 1,71
den· eñ van al dergherre handen die ons haetden / Eñ die sine ontfar Lk. 1,72

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they all marveled greatly. / At that same moment Zacharias' mouth was opened and his tongue loosened, / and he began to speak and to praise our Lord. Then a fear / fell upon all their neighbours, and in all the neighbourhood this was made known. / And every one who heard this said, pondered in his mind what / [sort of] man that child would become; for the grace of God was in him. And / Zacharias his father was filled with
C. 7 the Holy Ghost, and began / to prophesy and said thus: Blessed be he who is Lord and God of the / people of Israel. For he has now visited it and has brought it his redemption; / and he has raised up the horn of our salvation, [for us] who / belong to the Kingdom of David his child. Even as he spoke of yore / through his prophets and his saints who were before. / Blessed be he who has sent us a deliverer from our enemies / and from the hands of all those who hate us, and one who will turn

---

15 Lk. i. 64 add. *ontbonden, (re)soluta* p. *lingua*: *a b d r aur* Ambr, $sy^{s(c)}$ δ 5 I^a ε 1279; cf. Zach., col. 60 B: *solvit fides linguam.* For the influence of Mk. vii. 35 cf. group I^a and the $sy^{s(c)}$ reading: *the band of his tongue.*

16 Lk. i. 64 add. *began, coepit*: Pep. Harm.; cf. l. 20 and *passim*; see *A Further Study*, p. 48 f.

17 Lk. i. 65 *gheburte*, Dutch scribal error for *gheberchte, montana.*

19 Lk i. 66 *gratie, gratia* l. *manus* (χαρις l. χειρ).

21 Lk. i. 68 It may be observed that *dominus* is omitted in Fuld. Vg^{codd}, *a b c ff² l r* Cypr Ambr ε 014 sah $sy^{s(c)}$: a syro-latin reading in Fuld. where it is followed neither by Zach. or L.

23 Lk. i. 68 om. *populo suo.*

24 Lk. i. 69 *rike, regno* l. *domo*, cp. Zach., col. 61 B: *vocatur itaque cornu salutis regnum salvatoris .... in cuius figuram David et Salomon cornu olei sunt in regni gloriam consecrati.*

fol. 3^v

mechheit sal kiren an onse vorderen eñ din sal gedinken syns heilegs
testaments· / Eñ syns eeds din hi suor wilen abrahame onsen vader *Lk* 1,73
daer hi hem ghelofde / dat hi hem seluen ons gheuen soude om ons *Lk.* 1,74
te ůeloessene van onsen vienden eñ om hem te dinne sonder vrese/
In heilechheiden· ịṇ eñ in gerechtegheiden alle de dage die wi leuen *Lk.* 1,75

fol. 4^r

souden· Dar na so bekirt die heilege man die ꝓphetien te sine kinde wert
eñ sprekt aldus· / Eñ du kint du sout heete ꝓp̄he des almegteges· *Lk.* 1,76
want du sout gaen vor syn anschin· eñ hem ghereiden sine wege· / eñ *Lk.* 1,77
du sout vor hem gaen om te geuene sinen volke ene loeringe van har
re salegheit· eñ om tontfane absolutie van haren sunden· / dit sal syn *Lk.* 1,78
ouermids dontfarmegheit onss heren gods die ons geuisiteert heft
van bouen vten[a] orienten· / om te uerlichtene deghene die sitten in dem *Lk.* 1,79

a) *int. l.* hemele.

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his mercy / to our forbears, and who shall remember his holy / covenant and his oath which he swore in the past to Abraham our father, / **30** when he promised him that he would give himself to us to / save us from our enemies and in order that we should serve him without fear, / in holiness and in righteousness all the days that we should live.

fol. 4^r

After that the holy man turns the prophecies to his child / and speaks thus: And thou, child, thou shalt be called prophet of the Almighty / for thou shalt go before his face and make ready his ways for him. And / thou shalt go before him to give his people a teaching of their / **5** salvation, and that they may receive absolution of their sins. This shall be / because of the mercy of our Lord God, who has visited us / from above out of the Orient[a] to lighten those who sit in / darkness and in the shadow of death and to

a) heaven.

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30 Lk. i. 73 add. *dar hi hem ghelofde*, cf. Zach., col. 61 D: *Dei siquidem promittere jurare est.* For a similar case of ωμοσε-επηγγειλατο in Cod. Bezae cp. Acts vii. 17 and *A Further Study*, p. 80 f.

31 Lk. i. 74 om. *de manu*, cf. *e*: *sine metu inimicorum.*

32 Lk. i. 75 om. *coram ipso*: ε 351. — *di wi leven souden*, *vitae nostrae* l. *nostris*: $sy^{s(c)}$ arm and the Greek K^r and K^x.

fol. 4^r

4 Lk. i. 77 *leeringe*, scarcely = Vg. *scientiam*, rather = *agnitionem* (*e*) or *intellectum* (*d*).

7 Lk. i. 78 *van boven ut orienten*, *ab (ex) alto ex oriente*. I ventured the suggestion that this is a misreading of ܡܕܢܚܐ for ܡܢ ܪܘܡܐ; cf. *A Primitive Text*, p. 28.

fol. 4ʳ

sternessen eñ in den schade van der doet eñ om te bekerne onse voete
in den wegen des ewelecs vreden·[a]) Dit was zacharias ꝑfetie die hi pro
feteede van onsen here· eñ van sinen kindę sente yanne· Dar na so segt
dewangeliste dat / dat kint op wis beide na den lichame eñ in den ghees Lk. 1,80
ste eñ alst op quam so gingt in der wstinen· eñ bleeft daer totin tide
dat hi hem vertogde den volke van israhel· / MATHEUS· CONTINUACIO·
C. 8 Nu late wi hir van sente yanne eñ seggen voert van der geborten
onss heren ih̄u xp̄i· Myn her sente matheus hi bescryft in den be
ginne uan sire ewangelien onss heren geslegte uan abrahams tide hir
af tote iosephe die onser vrowen brudegoem was eñ segt aldus· / Dit Mt. 1,1
F. 5 est geslegte ih̄u xp̄i die sone es davids· eñ abrahams· / Abraham wan Mt. 1,2

a) *in mg.* addicio.

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turn our feet / into the ways of eternal peace. This was Zacharias' prophecy which he / [10] prophesied about our Lord and about his child Saint John. After that says / the Evangelist that the child grew up both in body and spirit, and when it was grown up it went into the desert and remained there until the time / that he showed himself to the people of Israel.

C. 8 Now we leave off here [telling] about Saint John and pass on to the birth / [15] of our Lord Jesus Christ. Saint Matthew describes in the / beginning of his gospel our Lord's generation from Abraham's time / down to Joseph who was our lady's bridegroom, and says thus: / This is the generation of Jesus Christ who is [the] son of David and of Abraham. Abraham begat /

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11 Lk. i. 80 *opwis beide na den lichame ende in den gheeste* seems a quite original rendering of *ηὔξανεν καὶ ἐκραταιοῦτο τῷ πνεύματι.*

12 Lk. i. 80 add. *alst opquam,* Pep. Harm.: *also suipe as he com to age.* — *bleef, manebat* l. *erat,* cf. Ta[ar]: *abode,* Pep. Harm: *woned.*

18 *The genealogy.* It is generally assumed that Tatian's Harmony in Syriac did not contain a genealogy. This assumption is based upon these considerations: 1° that Theodoret, bishop of Cyrrhus, in his *Ἐπιτομὴ τῆς αἱρετικῆς κακομυθίας,* I 20, says that "Tatian composed the so-called Diatessaron: *τάς τε γενεαλογίας περικόψας καὶ τὰ ἄλλα ὅσα ἐκ σπέρματος Δαβὶδ κατὰ σάρκα γεγενημένον τὸν κύριον δείκνυσιν*; 2° that the genealogy is omitted in one of the two MSS. of the Arabic Text, whilst the other, the Borgian MS., adds both the Matthean and the Lukan genealogies at the end of his Text with the title: *Book of the Generation of Jesus.* On the other hand, it is certain that Aphrahat's Diatessaron contained a genealogy compiled from Mt. and Lk., the same which is found also in Codex Bezae. Also Ephrem, *Comm.*, p. 15, presupposes one: *permansit genus David usque ad Mariae sponsum Josephum cuius generatio naturalis fuit ... tacet autem Scriptura de Mariae genere quia viri genus numerare et recensere solet.* Ephrem's

fol. 4[r]

ysaak· ysaac wan jacob· jacob wan judam eñ sine brudere· / judas wan *Mt* i, 3
phares eñ zaram ane ene wrowe die hit[a] thamar· phares wan esrom·
esrom wan aram· / Aram wan Amminadab· Ammiadab wan Naason· *Mt.* i, 4
Naason wan Salmon· / Salmon wan booz· An[b] ene wrowe die hit ra *Mt* i, 5
ab· booz wan obet an ene[c] wrowe die hit ruth· obeth wan jesse· jes
se wan dauid· den koninc / dauid de coninc wan salomone· ane ber *Mt.* i, 6

a) *int. l.* die syns sons wif hadde gewest — b) *int. l.* dese hadde gemene gewest — c) *int. l.* dese was heiden

Isaac, Isaac begat Jacob, Jacob begat Judah and his brethren, Judah begat / **20** Phares and Zaram of a woman who was called Thamar[a]. Phares begat Esrom / Esrom begat Aram, Aram begat Amminadab, Ammiaadab begat Naason, / Naason begat Salmon, Salmon begat Boaz of a woman who was called Ra hab,[b] Boaz begat Obed of a woman who was called Ruth,[c] Obed begat Jesse, Jes/se begat David the king, David the king begat

a) who had been his sons wife. b) she had been a common woman. c) she was a heathen.

speculations on the family relations of Mary and Elisabeth seem also to be based upon a genealogy. The same speculations are found in the comment of Zach., col. 56 A. In a note in Zach., col. 54 A, said to be borrowed from Gregory, the argument is the same as Ephrem's: *ambo erant de domo David et moris est Scripturae feminarum genealogiam non texere*, cf. fol. 4[v] l. 8 ff. So there can be scarcely any doubt as to the occurrence of a genealogy in the Old-Syriac Diatessaron.

With regard to the note of Thedoret it must be observed that the second part is clearly wrong. It was Tatian who introduced into his Harmony text the statement that 'both Mary and Joseph were from the house of David'. Nor is there any indication that he — like Marcion — denied the human descent of Christ from the house of David. And the first part of Theodoret's note seems to be misunderstood when we translate it to the effect that 'Tatian cut out the genealogies'. Περικόπτειν may mean 'to cut away' but it means also 'to mutilate' and this latter meaning may refer to the conpounding of the two genealogies of Mt. and Lk. into one. So the note of Theodoret seems a cheap, orthodox criticism on the harmonized genealogy of Tatian 'the Greek'. The Arabic Diatessaron represents an attempt to canonize the heretical Diatessaron by conforming it to the Pešitta. As two genealogies could not possibly be given, the genealogy which had caused criticism simply was left out, or — as in the Borgian MS., — the two canonical genealogies were added at the end.

20 Mt. i. 3 *zaram* l. *zara: D W* al; Zach.; Old-Germ.; Wiclif.

21 Mt. i. 4 *amminadab* in Zach. (Winch. cod.); *naasson: W* al; Zach. (Winch. cod.); Old-Germ.; Wiclif.

22 Mt. i. 5 *raab*, Zach. (Winch. cod.); *corr vat*[mss], Old-Germ.; Wiclif.

fol. 4r
[a]sabee die vrias wyf hadde ghewest· / Salomon wan roboam· Robo *Mt.* 1,7
am wan abiam· Abia wan Aza· / Aza wan josaphat· josaphat wan *Mt* 1,8
joram· joram wan oziam· / ozias wan joatham· joatham wan achaz· *Mt.* 1,9
Achaz wan ezechiam· / ezechias wan manassen· Manasses wan am *Mt.* 1,10
mon· Ammon wan Josiam· Dese[b] waren alle coninge van dauid hir
af· Mar dauid eñ salomon waren coninge bouen alt israhelsche
volc· eñ dandre waren coninge van ihrl'm bouen de tuee geslegten
juda eñ beniamin· / josias wan jechoniam eñ sine brudere in den tide dat *Mt* 1,11
fol. 4v
Nabugodonosor destruerde ihrl'm· eñ dat volc uurde in babilonien·/Dar *Mt* 1,12
na wan jechonias Salatiel· salatiel wan zorobabel· / zorobabel wan abi *Mt.* 1,13
ud· Abiud wan eliachim· Eliachim wan azor·/Azor wan sadoch· Sadoch wā *Mt.* 1,14
achim· Achim wan eliud· / Eliud wan eleazar· Eleazar wan mathan· Ma *Mt.* 1,15
than wan jacob· / jacob wan joseph marien brudegoem dar ihc xp̄c af ge *Mt.* 1,16
boren wart·[c] / Dit es dat gheslegte daer onse here ihc xp̄c af quam *Mt.* 1,17

a) *int. l.* derre man dede d'd' doede om haren wille· dese hadde Bersabee. — *b*) *int. l.* glosa. — *c*) *in mg.* Expō.

Solomon of Ber/shabee, who had been Uriah's wife,[a]) Solomon begat Rehoboam, Reho/boam begat Abijah, Abijah begat Asa, Asa begat Joshaphat, Joshaphat begat / Joram, Joram begat Uzziah, Uzziah begat Jotham, Jotham begat Ahaz, / Ahaz begat Hezekiah, Hezekiah begat Manasseh, Manasseh begat Am/mon, Ammon begat Josiah. These were all kings from David / down. But David and Solomon were kings over all the Israelitish / nation, and the others were kings of Jerusalem over the two tribes of Judah and Benjamin. Josiah begat Jechoniah and his brethren at the time that
fol. 4v
Nebuchadnezzar destroyed Jerusalem and carried the people into Babylon. After / that Jechoniah begat Shealtiel, Shealtiel begat Zerubbabel, Zerubbabel begat Abi/ud, Abiud begat Eliakim, Eliakim begat Azor, Azor begat Sadoc, Sadoc begat / Achim, Achim begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Mat/than begat Jacob, Jacob begat Joseph, Mary's bridegroom, of whom Jesus Christ was born. This is the generation of which

a) David had her husband killed because of her. He had Bersabee.

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25 **Mt. i. 6** add. *Bersabee*, cf. Zach., col. 64B: *hoc est Bersabee.*
fol. 4v
3 **Mt. i. 14** *sadoch* l. *saddoc: W*, Zach., Old-Germ., Wiclif.
4 **Mt. i. 15** *mathan* l. *matthan: D E L R T W Q;* Zach., Old-Germ., Wiclif.
5 **Mt. i. 16** *brudegom, sponsum* l. *virum: (cui desponsata) a b c d g l q*, sy[sc]; (δ 5 hiat) ε 050, Ferr Gr.
6 **Mt. i. 16** om. *qui vocatur: k d*, sy[c], Zach. Winch. Cod[mg].

2

fol. 4v.

eñ al en gewaght dewangeliste onser vrowen nit mar Josephs· dar nes
nit ane belanc· want die willen degeslegten plagen te bescruene· sine
plagen der vrowen nit te gewagene· eñ din sede hilt hir matheus· mar
alle die hir ghenumt syn si waren vordren onser vrowen also wale alse
josephs· want joseph eñ onse vrowe waren van enen geslegte· eñ deen den
andren na belanc· LUCAS· Sente lucas dewangeliste makt oc ene histo
rie van der gheborten iħu xp̄i eñ van sinen gheslegte opwert clemmende
also alse sente matheus doet nederwert gaende· OTI°· Mar want dire vele
es ghenumt van sente matheuse so nes nit tedoene dat mese hir her
A. 16 F. 14 noeme aldus dan so sprekt lucas· | Jħc xp̄c was beghennende omtrent *Lk.* 3,23
van dertech yaren out dat men wende dat hi Josephs sone hadde ghewest/
dar na so bescryft hi deghene daer hi afcom̄ was tote adame onsen irsten *Lk.* 3,24 etc
vader· eñ daer na so gheft hi sine conclusie eñ segt aldus die gods sone was·/ *Lk* 3,38
MATHE'· Mar die na sente matheus historie onss heren generatie bekenen *Mt.* 1,17
welt hi vindt ter van abrahame tote dauid virtine eñ voert toter vart
van babilonien· XIIII· eñ van der vart van babilonien· oc virtine tote·
A. 7 F. 5 C. 9 In din tide dat Joseph hadde ghesekert | onsen here· MATHEUS· *Mt.* 1,18
Marien ihesuss moeder eerse tegader quamen so wart ioseph geware

our lord Jesus Christ was descended, / and although the Evangelist does not mention our Lady but Joseph, that / matters little, for those who formerly used to describe the generations / did not use to mention the women, and Matthew upheld that custom here. But / all those who have been named here were forbears of our Lady as well as / of Joseph. For Joseph and our Lady were of one house and the one was closely related / to the other. Saint Luke the Evangelist also tells a story / of the nativity of Jesus Christ and of his generation going upward / even as does Saint Matthew going downward. But since many of them / have been named by Saint Matthew, it is not necessary that they are / renamed here. Luke, then, speaks thus: Jesus Christ, [when] beginning was / about thirty years old, when it was supposed that he was Joseph's son. / After that he describes those of whom he was descended up to Adam, our first / father, and after that he gives his conclusion and says thus: who was God's son. / But he who wants to learn the generation of our Lord according to St. Matthew's story / will find fourteen of them from Abraham to David, and again fourteen until the carrying away to Babylon, and also fourteen from the carrying away to Babylon / to our Lord.

C. 9 At the time when Joseph had betrothed / Mary, Jesus' mother, before they

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8ff. cf. ad fol. 4r l. 18 ff.

fol. 4^v
dat si ene vrocht hadde ontfaen· / Eñ want hi en gherecht mensche was *Mt. i, 19*
so ne woude hise nit in syne gheselscap ontfaen· mar pinsde dat hi al
uerholenlec hare soude ontflin[a] want hi nit oppenbar maken en woude
dat met hare also stonde om dat de wet geboet dat mense steinen sou
de die van andren mannen ontfingen dan van den haren eñ dis hi wa
le wiste alse de heilegen seggen dat si alre manne onschuldech was eñ
nochtan nit oppenbare en wiste hoegedaenre wys eñ wat si hadde ont
faen· om dat hi gherecht was so ne woude hi die heimelekheit nit oppen
fol. 5^r
baren· eñ om dat si ontfaen hadde so ne woude hi met hare nit bliuē[b] *Mt. i, 20*
eñ daer omme so woude hise al heimelec laten· MATH^s. eñ alse

a) *in mg.* Expō. — b) *in mg.* math'

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came together, Joseph became aware / that she had conceived a fruit. And because he was a righteous man he would not receive her into his companionship, but cogitated that he / should secretly flee from her, for he did not want to make public / that it stood thus with her, because the law commanded that one should stone them / who conceived by other men than their own (husbands); and because he / knew well, as the saints say, that she was innocent of any men, and / yet did not know clearly in what manner and what she had / conceived, he, being righteous, would not divulge the secret.
fol. 5^r
And because she had conceived, he would not remain with her / and therefore he cogitated to dismiss her secretly. / And when he had pondered

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25 **Mt. i. 18** om. *de spiritu sancto* p. *habens*: Pep. Harm., Petrus Comestor, cf. Iren., iii. 16²; iv. 23¹. Notice that Euseb, *Quaest. ad Steph.*, Migne, *P. G.*, xxii, col. 884 B connects ἐκ πν. ἁγ. with Joseph: Joseph finds out by the Holy Spirit the state of Mary.

25 **Mt. i. 19** om. *vir eius*, add. *homo (vir)*: $Ta^{ephr\ 22}$, sy^{c}. The addition of *homo* also in Ta^{ar} it *D E E-P L R*, and in Eus., *Qu. ad St.*, Migne, *P. G.*, xxii, col. 884 A: Ἰωσὴφ ἀνὴρ δίκαιος εἶναι μεμαρτυρημένος.

26 **Mt. i. 19** *woude hi se nit in syne gheselscap ontfaen, noluit eam recipere in coniugium*, cf. Petr. Com., c. 3: *traducere in conjugem*; Zach. (Winch. mg '*Aug. De verb. Dni*'): *traducitur sponsa cum de domo sua in domum sponsi ducitur ut sibi conjugem recipiat;* Old-Germ. *heimführen.* — *pinsde, cogitavit* l. *voluit*: $Ta^{ephr\ 22}$ sy^{scp}; Pep. Harm.

27 **Mt. i. 19** *ontflin, effugere* (?) l. *dimittere.*

fol. 5^r

1 **Mt. i. 19** *woude hi met hare nit bliven*, cf. $Ta^{ephr\ 23}$: *timuit habitare cum ea.*

2 **Mt. i. 19** *laten, dimittere.* The glossator uses the word *laten, dimittere*, whilst the text says *ontflin, effugere. Laten*, however, may mean also *to leave.*

fol. 5ʳ

hi dit gepeinst hade so oppenbarde hem de gheilege ingel in sinen
droeme eñ seide hem aldus· Joseph davids sone en onssich di nit te
nemene marien dire brut want dat si ontfaen heft dats van den
heilegen gheeste· / Si sal bliuen ens soens eñ du sout sinen name *Mt* 1,21
heeten ihs· dat luddt also vele alse verloessere· want hi sal syn volk
verledegen van haren sunden· / Dit was al vorghesegt van den pro *Mt.* 1,22
phete ysayase die willen sprac aldus· / Ene magt sal ontfaen in ha *Mt.* 1,23
ren lichame· eñ sal bliven ens kinds· eñ syn name sal syn· emma
nuel· dat ludt also vele alse got met ons· / Eñ alse Joseph onspron *Mt.* 1,24
gen was so stont hi op eñ dede dat hem dingel geheeten hadde· eñ nam·

---

this, the holy angel revealed himself in his / dream, and said to him thus: Joseph, David's son, fear not to / **5** take Mary thy bride, for that which she has conceived is of the / Holy Ghost. She shall be delivered of a son, and thou shalt call his name / Jesus, that is to say, Redeemer, for he shall / release his people of their sins. All this was predicted by the pro/phet Isaiah, who spoke thus in the past: A virgin shall conceive in / **10** her womb and shall be delivered of a child, and its name shall be Emma/nuel, which is to say God with us. And when Joseph awoke / he arose and did that

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Mt. i. 20 *ende alse hi dit gepeinst hadde, k: et cum haec cogitaret* l. *haec cogitante*; sy^{cs}: *cum autem haec cogitaret.*

3 **Mt. i. 20** om. *ecce*: Ta^{ar} s^{scp}.

4 **Mt. i. 20** *droeme, somnio* l. *somnis*, so regularly in Ta^{ned}, sy^{s} and Pep. Harm. 4^{3}: *in a visioun*; sy^{c}: *in a vision of the night.*

5 **Mt. i. 20** *dire brut, sponsam tuam* l. *conjugem tuam*: sy^{c}; cf. ad l. 13 — *ontfaen heft, concepit* l. *in ea natum est*: Pep. Harm. 4^{5}, cf. sy^{c}: *for that which is being born from her, is conceived,* apparently a conflate reading. Zach., col. 71 D: *hoc est: quod in ea conceptum est, ex Sancti Spiritus operatione est; nasci in ea concipi est*: cf. Cypr (*b c g f r*^{2}): *quod ex illa natum fuerit.*

7 **Mt. i 21** add. *dat ludt also vele alse verloessere*, cf. Zach., col. 71 D: *Jesus, id est Salvator.*

8 **Mt. i. 22** om. *a domino.*

9 **Mt. i. 22** add. *esaiam*: Ta$^{ephr\ 22}$ sy^{sc}, *a b c d f g*^{1} *aur.*, Iren $^{1}/_{2}$, *D E-P*^{mg} *L Q R* δ 5, ε 1289, ε 183, ε 1454, arm Old-Germ.

9 **Mt. i. 23** om. *ecce.* — *concipiet* l. *habebit: a b c g*^{1} *E* Tert Iren sy^{scp}.

10 **Mt. i. 23** *syn name sal syn* l. *vocabunt nomen eius*, cf. *vocabitur*: sy^{c} Iren $^{1}/_{3}$ Tert $^{1}/_{1}$, *E* Pep. Harm. 4^{6}.

11 **Mt. i. 24** *et* l. *autem*: *k.* — ∽ *got met ons, deus nobiscum*: sy^{sc} sah Old-Germ.

12 **Mt. i. 24** om. *a somno*; cf. sy^{s} and Pep. Harm. where in Mt. i. 20 it is said that Joseph saw a *vision*; cp. Ta$^{ephr\ 30}$, sy^{s}.

fol. 5r

In din selven tide so was en gebot ¦ Marien met hem· / LUCAS· *Lk 2,1*
gedaen van den keiser augustuse dat men al de werelt bescriuen
soude· / Dese irste bescriuinge dede een richtre di hit Cirinus die in din *Lk. 2,2*
tide dat lant van sirien hadde te berichtene· / Eñ om dis gebods wille *Lk 2,3*
so ghingen die leide van den dorpen ten steden daer si onder waren·
om daer te uernoeme har geslechte· / Doe ghinc oc ioseph van gali *Lk. 2,4*
een vte nazareth [a]) hi woende· eñ quam int lant van judeen in dauids

a) *int. l.* daer.

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which the angel had commanded him, and took / Mary unto him. In this same time a decree / was made by the Emperor Augustus that all the world should be enrolled. / **15** This first enrolment was made by a governor who was called Cirinus, who at that / time had to govern the land of Syria. And because of that decree / the people of the villages went to the towns under which they were, / there to record their family. Then Joseph also went from Gali/lee out of Nazareth where he lived, and came into the land

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13 **Mt. i. 24** *nam Marien met hem, mariam* l. *conjugem suam*: sy^c; add. *Mariam*: r^2 δ 2^{corr} sah boh. $Ta^{ephr\ 25}$: *sumpsit eam.* Notice that *sumpsit eam* in Syriac is the common expression for *to marry*. From this point Tatian speaks of Mary as Joseph's *wife*, whilst he called her until then his *betrothed*; cf. Zach., col. 71 C ad Mt. i. 20: *tale ac si dicat: accipe tibi in conjugem sponsam tuam*; col. 72 B (Hilary, Winch. cod.): *cum desponsatam in conjugem accipiat.* — Mt. i. 25 is omitted entirely in the Liège Text; S^{ned} has the ordinary Vulgate. $Ta^{ephr\ 23}$: *in sanctitate habitabat cum ea donec peperit primogenitum; sy^c and purely was dwelling with her until she bare the son.* It may be noticed that sy^s and *k* leave out *sancte habitabat cum ea* and that *peperit filium suum primogenitum* ought to stand in the Diat. in Lk. ii. 7, after the story of the journey to Bethlehem. That the Liège Text originally contained the Diatessaron reading may be seen from Maerlant, *Rijmbijbel*, ed. J. David, vol. II, p. 392 l. 21. 185 f.: *Hi trouwedse na der wet sede, ende bleef met hare in suverhede (et mansit cum ea in sanctitate)*: cf. Petrus Comestor, c. 3 *et accipiens sponsam in uxorem, cum virgine virgo permansit*; cp. a paper read by me in the Amsterdam Academy: *Traces of Syriac origin of the Old-Latin Diatessaron*, Amsterdam, 1927, p. 18 ff. — The Cambridge MS. of Ta^{ned} reads: *ende hielt si in hoeden bis si ghebar eren eersten gheboren son*, which reminds us of $Ta^{ephr\ 24}$: *ut eam custodiret.* It may be remarked that the task of Joseph in the *Protev. Jacobi*, cap. ix. 3 is to take Mary into his custody (cf. also *ibid.* cap. ix. 1; xiii. 1; xiv. 2).

15 **Lk. ii. 2** *dede een richtre*, cf. *a praeside*: *b c ff^2 l.*

17 **Lk. ii. 3** For the gloss *van den dorpen ten steden daer si onder waren*, cf. Petrus Com., c. 4: *Caesar praeceperat ut de suburbanis oppidis, vicis et pagis ad suam confluunt homines civitatem*, etc.

19 **Lk. ii. 4** add. *terram* a. *iudaeam*: δ 5 *d a e r.*

fol. 5r

stat die heett bethleem· want hi was van dauids gheslechte / om Lk 2,5
daer te vernoemene syn gheslechte eñ Marien syns wifs· / Eñ alse
joseph eñ maria daer quamen so mosten si bliuen sonder herber
ge om des volks wille dat daer versament was· idoch so vonden
se ene loge van riseren gemakt in ene strate daer vele volks in
A. 8 gheghedert was· eñ daer namen si hare herberghe·] Eñ alse si daer Lk. 2,6
waren so quam de tyt dat maria bliven soude· / eñ si bleef hars Lk. 2,7
kinds· Eñ alse si bleuen was so ba bewant si dat kint in dukelkine
eñ leidt in ene kerbbe die daer stont· want si andre stat en hadde
F. 6 C. 11 in der logen daer syt leggen mochte· | Op din selven tyt so warē Lk. 2,8

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of Judea in David's / city, which is called Bethlehem, for he was of David's family, / there to record his family and [that] of Mary his wife. And when / Joseph and Mary came there, they had to remain without lodging, / because of the people that had collected there. However, they found / a shed made of twigs in a street in which many people were / gathered. And there they took their lodging. And when they / were there, the time arrived that Mary should be delivered; and she was delivered of her / child. And when she had been delivered, she wrapped the child in swaddling clothes / and laid it in a manger that stood there. For she had no other place / in

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20 Lk. ii. 5 *ende, et* l. *cum*: sy^s. For the Tatianic order of the clauses: *that they might be enrolled because both of them were from the house of David* found in sy^s cf. Chase, *The Syro-Latin Text of the Gospels*, p. 28. Ta^ned has the usual order. — *van davids gheslechte* l. *de domo et fam. David;* sy^s Ta^aphr and Ta^ephr have *de domo* only. The Pepysian Harmony has, in the same place as sy^s (Lk. ii. 4), the Tatianic reading: *for þat he was comen of þe kynde of þe kyng Dauid þat was of Bedleem & his wif also.*

21 Lk. ii. 5 om. *desponsata* p. *maria*: sy^s. — om. *pregnante* p. *uxore.*

22–25 I have not found the origin of the picturesque description in these lines. It may however be noticed that in some miniatures of the 15th century (for instance in the Harley MS., British Museum, 4382, fol. 159 and Add. MS. 16997, fol. 57), the scene of the nativity is represented in exactly the same way as that in which our Dutch Text describes it. Both are French MSS. The only literary trace of the gloss I have found, is in the Syriac fragment of Eus., *Quaest. ad Steph.*, in May, *Nova Patr. Bibl.*, IV, 279 (quoted by Zahn, *Komm. Lucas*, Leipzig, 1913, S. 138 Anm. 30): *weil sie keinen Raum hatten wegen der Menge der Leute die nach Bethlehem sich versammelten.* The words in spaced type correspond to the Dutch *om des volks wille dat daer versament was.*

27 Lk. ii. 7 om. *primogenitum*: ε 014.

fol. 5r

herden in die geburte die wakden eñ hudden har vee eñ de heilege Lk 2,9
ingel quam van bouen eñ ginc staen beneuen hen· eñ de clarheit
gods bescheen se· so dat de nacht wart al verclert· eñ die herden

fol. 5v

worden harde sere verssagt eñ ververt· / Doe sprac hen die Lk 2,10
ingel toe eñ seide· Eñ onssit v nit· ic come v bod
schapen ene grote blischap die alt volk verblischen sal· / want Lk. 2,11
op dese ure es v geboren v behoudere xp̄c de here in betleem
dauids stat· / eñ dit seldi hebben teenen littekene· Ghi selet Lk. 2,12
tkint uinden bewonden in duekelkene eñ ghelegt in ene kreb
be· / eñ alse dit dingl gesproken hadde so quam ene groete he Lk. 2,13
melsche schare van inglen die alle gode lofden eñ seiden· / Glo Lk 2,14
rie si gode in sinen hogsten trone eñ in ertrike si vrede den
mensche die van goeden wille syn· / Mettin so voeren dingle Lk 2,15

C II. the shed where she might lay it. At that same time there were / shepherds in that neighbourhood who watched and guarded their cattle, and the holy / angel came from above and stood beside them. And the brightness / of God shone on them, so that the night became all illumined. And the shepherds

fol. 5v

became very much frightened and scared. Then the / angel spoke to them and said: Be not afraid, I come to announce to you / a great joy, which shall rejoice all the people. For / in this hour your saviour Christ the lord is born to you in Bethlehem, / David's city. And ye shall have this for a token: Ye shall / find the child wrapped in swaddling clothes and laid in a manger. / And when the angel had said this, a great / heavenly host of angels came who all praised God and said: / Glory be to God in his highest throne, and on earth be peace to / men who are of good will. Forthwith

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30 **Lk. ii 8** *die gheb., illa* l. *eadem*: δ 5, *d a b c ff² l q r aur G*, sah, sy^s(c)p^. — om. *noctis* p. *custodientes (vigilias)*: sy^s(c)^ Pep. Harm.

31 **Lk. ii. 9** om. *domini* p. *angelus*: *e* and a few Gr. MSS. — The Pep. Harm. 5[11] has almost exactly as L: *& þere com an angel fram heuene & stode biside hem*: sy^s^ and ε 1260 have another addition: *there appeared to them.*

32 **Lk. ii. 9** *dei* l. *domini*: δ 2 *c e r²* Vg Eus.

fol. 5v

1 **Lk. ii. 9** harde sere, cf. σφοδρα l. φοβον μεγαν: δ 1; add. σφοδρα ε 014, boh; Pep. Harm.: *so sore adradde.*

2 **Lk. ii. 10** om. *ecce enim.*

3 *alt volk*, Ta^ar^ and sy^(c)^ read *mundus*; cp. ad fol. 6r l. 12, Lk. ii. 31.

7 **Lk. ii. 13** om. *cum angelo*: *b*; *a* reads: *cum illis*; sy^s^: *by him* (ܥܡܗ); Pep. Harm.: *with that.*

9 **Lk. ii. 14** *hominibus* l. *in hom.*: sy^s^, *a b c e f ff² l q aur* Vg^codd^.

fol. 5v

op· te hemele wert· Doe onderspraken hen die herden eñ seidē
ghawi tote Bethleem eñ vernemen van din dat daer ghescht
es· eñ ons got heft goꝑpenbart· / Doe ghingense met hasteghei *Lk* 2,16
de tote bethleem eñ vonden marien eñ josephe eñ dat kint lig
gende in die krebbe· / eñ alse si dat sagen so kindensi datt vaer *Lk.* 2,17
was dat hen van din kinde was ghesegt· / Eñ alle die die her *Lk* 2,18
den hoerden spreken· worden verssagt van wondere dat si daer
vernamen· / eñ maria behilt alle die wart eñ vestese in har her *Lk* 2,19
te eñ in hare memorie· / Dar na so kirden weder die herden· *Lk.* 2,20
louende eñ dankende gode van allen din dat si hadden ghesin eñ

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the angels went / up to heaven. Then the shepherds spoke among themselves, and said: / Let us go to Bethlehem and inquire about that which has happened there, / and which God has revealed to us. Then they went in haste / to Bethlehem and found Mary and Joseph and the child / **15** lying in the manger, and when they saw that, they realized that it was true / what had been said to them about the child. And all who heard / the shepherds speak became scared with wonder [at] that which they heard there. / And Mary kept all those words, and fastened them in her / heart and in her memory. After that the shepherds returned, / **20** praising and

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11 Lk. ii. 15 om. *ab eis*: ε 351. — add. *et dixerunt* p. *invicem*: *a b*.

12 Lk. ii. 15 om. *verbum*: sy$^{s(c)}$ (cf. also l. 15 = Lk. ii. 17). The omission is especially remarkable on account of the prominence given in Latin interpretation to the particular *Verbum* (with capital *V*); cp. Zach., col. 75 CD (Bede): *non dixerunt videamus puerum, sed: Verbum, ac si dicerent: Verbum erat in principio*, etc.

13 Lk. ii. 15 *ende, et* l. *quod*: Vg^{codd}.

15 Lk. ii. 17 add. *ende, et*: g^{1}. — om. *de verbo*: sy$^{s(c)}$, cf. l. 12.

18 Lk. ii. 18 The Latin of Fuld. in the corresponding passage is: *et omnes qui audierant mirati sunt et de his quae dicta erant a pastoribus ad ipsos*. Quite near to the Dutch is sy^{s}: *Now every one that was hearing from the shepherds when they were declaring about the things that they saw and heard were astonished and wondering*. Notice especially the parallel *were astonished and wondering* with *waren verssagt van wondere*. The Pep. Harm. 5^{26} has another parallel to the Syriac: *and hij tolden to oþer folk þe adventures þat þai hadden herd and yseye þat niȝt & hij hadden all gret wonder*.

19 Lk. ii. 19 add. *ende in hare memorie*, sy^{s}: *in her mind.*.

20 Lk. ii. 20 ∽ *lovende ende dankende*; Zach., col. 76 B in comment: *laudantes et glorificantes*; *gat.*: *laudantes et benedicentes*. — ∽ *ghesien ende gehoert*, *viderant et audierant*: Ta^{ar} sy$^{s(c)}$ pal^{b}.

21 Lk. ii. 20 om. *sicut dictum est ad illos*.

fol. 5v

F. 7 A. 9 C. 12 gehoert· / ‖ Eñ alst quam op den achtenden dach dat men dat kĩt Lk. 2,21
soude besniden so gaf men hem den name eñ hitt ihc dat
was die name die hem gegheven was van den ingel eert in
sire moeder lichame wart ontfaen· / LUCAS
C. 13 Eñ alse de tyt quam dat de moeder des kinds hare purga Lk. 2,22
cie soude don na dat gebot van moysess wet so drogense dat
kint te ihrl'm in den temple eñ offerdent gode / also ghelyc Lk. 2,23
alse in der wet gescreuen was die geboet dat die kneple
kine die der moeder irste vrocht waren gode goffert mosten
syn· / dar so dede men oc mettin kinde alselke offrande alse de Lk. 2,24
wet geboet dat was te verstane en paer tortelduuen ochte
twe yonge andre duuen· / Te din tide so was en man in die stat Lk. 2,25

thanking God for all that which they had seen and / heard. And when it came to the eighth day, when the child / should be circumcised, they gave him the name and it was called Jesus. That / was the name which had been given him by the angel before he was conceived in / his mother's womb. /

C. 13 And when the time came that the child's mother should do her purification / according to the commandment of Moses' law, they carried the / child to Jerusalem into the temple, and offered it to God even / as was written in the law which commanded that the little boys / which were the mother's first fruit should be offered to God. / There they also did with the child all such offerings as the / law commanded, that was to say a pair of turtle doves or / two other young pigeons. At that time there was a man

21 **Lk. ii. 21** add. *dat kint, infantem:* sy$^{sp\ c)}$ *d e r* Vg^{codd} Zach. Bede Old-Germ. and numerous Gr. MSS (i. a. Ferr Gr).

24 **Lk. ii. 21** add. *sire moeder, matris (suae)*: δ 5, *d.*

25 **Lk. ii. 22** add. *de moeder des kinds, mater infantis.* It is the mother alone, not the child who is to be submitted to the ritual of the purification. The Pep. Harm. reads: *þat Marie schulde hire purifie in þe temple. Marie* is read also by Zach. and *W*, *corr vat*^{mg} Old-Germ. (cp. Bede, *Hom.* xxiv: *purgationis eius videlicet matris illius.* The Greek tradition (exc. δ 5 ε 286 δ 457) reads αὐτῶν; the latin and sy$^{s\ c}$ the ambiguous *eius.*

27 **Lk. ii. 22** *offerden, offerebant deo* l. *ut sisterent Domino:* Pep. Harm. 6^{25}*: and offren her childe to God: offerrent: a r* (δ); cp. Zach., col. 77 D: *ut sisterent Domino, id est, offerrent et consecrarent.*

28 **Lk. ii. 23** om. *domini* p. *lege:* cp. sy^{s} in Lk. ii. 39.

32 **Lk. ii. 25** om. ecce: Ta^{ar} sy$^{(c)}$ pal^{ac}, *d*, δ 5, and the group *I*$^{\pi}$

fol. 6^{r}

van ihrl'm die was genamt Symeon· dese man was en
gherecht mensche eñ en godevruchtegh eñ hakende na den troest
van isrl' eñ de heilege gheest was in hem· / Dese hadde ontfaen *Lk* 2, 26
ene antwerde van den heilegen gheeste dat hi die doet nin soude
bekoren hine soude tirst kerste hebben ghesien· / Dese heilege *Lk.* 2, 27
man quam bi vertognessen van den heilegen gheest in den tem
ple· Eñ alse ioseph eñ maria dat kint hadden bracht in den tē
ple om te doene dat de wet geboet· / so naemt symeon in sine er *Lk* 2, 28
me eñ gebenedyde gode eñ seide aldus· / Nu laets du here dinen *Lk.* 2, 29
knegt in paise na den geloue dat du mi hads gedaen· / want mi *Lk.* 2, 30
ne ogen hebben gesien dinen troest / din du gereet hefst in *Lk.* 2, 31
alle der werelt ogen· / eñ dat licht dat de werelt verlichten sal *Lk* 2, 32

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fol. 6^{r}

in the city / of Jerusalem who was called Symeon. This man was a / righteous man and a godfearing, and longing for the consolation / of Israel, and the Holy Ghost was in him. This [man] had received / an answer from the Holy Ghost that he should not / **5** taste death unless he should first have seen Christ. This holy / man came by the revelation of the Holy Ghost into the tem/ple. And when Joseph and Mary had brought the child into the tem/ple to do what the law commanded, Simeon took it into his arms, / and blessed God, and said thus: Now lettest Thou, o Lord, Thy / **10** servant [depart] in peace, according to the promise that Thou hast made me. For mine / eyes have seen Thy consolation which Thou hast prepared in / the eyes of all the world; and the light that will illumine the world / and

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fol. 6^{r}

1 **Lk. ii. 25** om. *et* p. *Symeon:* sy$^{s(c)}$ *e.*

2 **Lk. ii. 25** *godevruchtegh, timens deum* l. *timoratus: r.*

4 **Lk. ii. 26** *soude bekoren, gustaturum* l. *visurum:* Ta$^{ephr\ 226}$, Ephr., *Comm. Acts* p. 17; cp. L ad John viii. 51; *A Further Study*, p. 12; Zach., col. 415 D (Aug: *mortem videre vel gustare est eam experiri*).

5 **Lk. ii. 27** *Kerste,* om. *domini.* S^{ned} reads: *Christum Dominum.* This is Ephrem's reading: Ta$^{ephr\ 226}$ *Comm. Acts*, p. 17; cp. *A Further Study*, p. 12.

7 **Lk. ii. 27** *ioseph ende maria,* l. *parentes*: Pep. Harm.; cp. Vogels, *Bibl. Ztschr.*, 1913, S. 33ff. — om. *iesum* p. *puerum:* δ 2.

8 **Lk. ii. 28** *dat de wet gebot,* om. *consuetudinem,* cf. *e: sec. legem.*

11 **Lk. ii. 30** *dinen troest, consolationem tuam* l. *salutare tuum* (Lk. ii. 25), cp. Ta$^{ephr\ 28}$: *quia consolationem populi portabat.*

12 **Lk. ii. 31** *in alle der werelt ogen* l. *ante faciem omnium populorum,* cp. Ta^{ar}: *because of the whole world;* cp. sy^{c} in Mt. i. 21; Ta^{ar} sy$^{(c)}$ in Lk. ii. 10; L in Lk. xxiv. 19, 47. — *dat de werelt verlichten sal* l. *ad revelationem gentium.*

fol. 6r

C. 14 eñ de glorie dins volks van isrl'· / || Ende alse ioseph eñ maria alle *Lk 2, 33*
dese getuugnessen hoerden van din kinde so wonderde hen ilanc so
meer· / Dar na so benedyedse symeon eñ sprac aldus toter moe *Lk. 2, 34*
der des kinds· dese es gesett te valle eñ topherstannessen me
negs menschen des volks van isrl'· eñ tenen teekene dat men
wederseggen sal· / Eñ dyns selues zile sal dorgaen dat suert vā *Lk. 2, 35*
scharpen[a] sere om sine wille eñ dan selen veler herten peinsingē
A. 10 C. 15 werden gopenbaert· / | In din tide so was ene vrowe in die stat *Lk 2, 36*
die hit anna dochter phanuels· dese was van den gheslegte
Azers· eñ was ene pphetinne· Dese vrowe was out van dagē
eñ hadde wilen gheseten bi haren man· VII· yar / eñ dar na so *Lk, 2. 37*
bleef se wedue tote haren vire eñ tachtegsten yare· dese vrowe
was gewoenlec in den temple· eñ dinde Gode met bedene eñ met

a) *int. l.* glosa.

the glory of Thy people of Israel. And when Joseph and Mary heard all /
C. 14 these testimonies about the child it made them marvel all the / more. After that Simeon blessed them and spoke thus to the mother / of the child: This one is set for [the] falling and for [the] rising up of / many a man of the people of Israel and for a token which / shall be spoken against. And the sword of sharp sorrow shall pierce thine own soul / for his sake, and
C. 15 then the thoughts of many hearts / shall be revealed. At that time there was a woman in that city / who was called Anna, a daughter of Phanuel. She was of the kin / of Azer and was a prophetess. This woman was old in days / and had formerly sat by her husband seven years and after that / she remained a widow until her eighty-fourth year. This woman / was

Instead of *gentium e* reads: *populorum; b,* Iren iv. 7[1]. *oculorum;* Cod. Bezae omits *gentium.*

13 Lk. ii. 33 *ioseph ende maria* l. *pater eius et mater*: Pep. Harm. 7[8]; *joseph et mater eius:* vet. lat., *G L,* many Gr. MSS.; *ioseph et mater iesu: r;* add. Ιωσηφ a. ὁ πατηρ: ε 207. — add. *alle: e.*

14 Lk. ii. 33 *getuugnessen, testimonia,* cp. ad l. 27.

15 Lk. ii. 34 om. *mariam.*

16 Lk ii. 34 om. *ecce.* — *valle, casum* l. *ruinam: Comp. de pascha* (cp. Hans von Soden, *Das lat. N. T. in Afrika,* S. 263). — *topherstannesen, in resurrectionem,* add. *in*: Ta[ephr 28, 119] Ta[ar] sy (a Syriac idiom!), δ 5, *d c l g,* Iren. v. 27[1] Zach. Winch. Cod., Old-Germ., Wiclif.

19 Lk. ii. 35 *veler herten, multorum cordium* l. *ex multis cordibus;* it δ 5, ε 370 f. Pep. Harm. 7[10]: *forto schewe þe wille of many of þis folk.*

23 Lk. ii. 37 om. *a virginitate sua.* S[ned] reads: *in haren magedomme, in virginitate sua,* an ascetic reading parallel to that in sy[s c] which reads *seven days* instead of *seven years.* — *bleefse,* μεινουσης, Iren i. 8[4], ην: ε 014, ε 376 *r.* — *dinde Gode,* add. *deo: D E-P L R gat*; add. *domino: e,* Old-Germ.

fol. 6r

vastene vfenlec beide be nachte eñ be dage· / dese quam oc tire seluer vren in den temple· eñ alse si dat kint sach· so begã si oc getugnesse hem te gheuene· eñ al oppenbare van hem te sprekene vor al dat volk dat daer versament was· / Eñ alse die offrande was voldaen· so kerde weder maria eñ joseph tenlande wert van galieenleen ter stat van nazareth· CTINUACO· Nu hebwi bescreuen den proces van der geborten ihu xpi· nu Lk 2,38 Lk 2,39

fol. 6v

sele wi wider kiren eñ seggen van den koningen diene besochten eñ van der psecusien des conings herodess van derre materien sprekt

F. 8 C. 16 sente matheus eñ segt aldus· MATHEU· In den tide herodess des con ings doe onse here gheboren was in bethleem· So quam de con Mt 2,1

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usually in the temple, and served God with praying and with / fasting regularly both by night and by day. She also came at that / same hour into the temple; and when she saw the child, she also began / to give him testimony and all openly / to speak of him before all the people who were gathered there. And / when the offering had been fulfilled, Mary and Joseph / returned to the country of Galilee, to the city of Nazareth / Now we have described the story of the nativity of Jesus Christ. Now

fol. 6v

we shall go back and tell of the kings who visited him / and of the persecutions of king Herod. Of this matter / St. Matthew speaks and says thus:

C. 16 In the time of Herod / the king, when our Lord was born in Bethlehem,

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26 **Lk. ii. 37** S^{ned} ∽ *dage-nachte:* Ta^{ar} sy$^{(c)}$ *r* Old-Germ.

27 **Lk. ii. 38** add. *began, coepit,* cf. *A Further Study*, p. 47—49; — *getugnesse hem te ghevene, testimonium dare eo* l. *confitebatur domino.* That this is a Diat. reading appears from Zach., col. 81 AB: *Anna quae domino testimonium perhibeat ... Non solum angeli sed et omnis ... aetas testimonium nato reddit puero,* cp. l. 14. With regard to Syriac influence it is interesting to note in Zach., col. 81 B: *Anna confitebatur, id est laudabat, Deum;* see *A Further Study*, p. 82 f.

29 **Lk. ii. 38** *dat daer versament was,* l. *qui expectabant redemptionem hierusalem,* an anti-judaic redaction, cf. *Mededeelingen der Kon. Acad. van Wetenschappen, Amsterdam,* 1925, bl. 151 f.

30 **Lk. ii. 39** add. *maria ende ioseph,* sy^{sc}: *Joseph and Mary.*

31 **Lk. ii. 39** om. *suam* p. *civitatem: e T*^{v}.

fol. 6v

1 ff. The *Magi* are called kings in the occidental tradition, first, I think, by Tertullian, *Adv. Marc.*, iii. 13; *Adv. Jud.*, 9 (in both places with the same words: *nam et magos reges habuit fere Oriens*) under influence of Ps. lxxii. 10.

4 **Mt. ii. 1** *onse here* l. *iesus.* — om. *ecce:* Ta^{ar}.

fol. 6v

inghe ut orienten te ihrl'm· / eñ vragden waer der yoeden coninc *Mt. 2,2*
ware die niwelinge ware geboren· wi sagen spraken si sine
sterre in orienten eñ wi comenne anebeden· / alse dat hoerde he *Mt 2,3*
rodes so wart hi verssagt eñ al de stat van ihrl'm met hem· / doe *Mt 2,4*
dede herodes alle de wise papen eñ de meestre van der stat van
ihrl'm tegadre comen eñ uragte hen waer xp̄c soude geboren
werden· / Eñ si antwerdden hem alle ut enen monde eñ seiden· *Mt. 2,5*
In bethleem jude want also vonden si gescreuen in den ꝓphete· /
Du bethleem stat staende int lant van judeen du ne best nit van *Mt 2,6*
den minsten staden des lands want ut di sal comen die richtre
die berichten sal myn volc van isrl'· / Doe nam herodes die conĩge *Mt 2,7*
op hoer eñ sprac hen heimelec toe eñ vragde hen met groten
enrste van der sterren die si hadden gesien in haren lande eñ na
den tyt dat hen die sterre wart vertoent / eñ seide hen aldus *Mt 2,8*
vart te bethleem· eñ vragt ernstelec om dat kint dat gi sukt·
eñ alse ghyt vonden hebt so latet mi weten dat ict oc moge

the kings / [5] from the East came to Jerusalem, and asked where was the king of the Jews / who lately was born. We saw, they said, his / star in the East, and we come to worship him. When Herod / heard that he became afraid, and all the city of Jerusalem with him. Then / Herod made all the wise priests and the scribes of the city / [10] come together and asked them where Christ should be born. / And they all answered him out of one mouth and said: / In Bethlehem of Juda, for thus they found written in the prophets: / Thou Bethlehem, city standing in the land of Judaea, thou art not [one] / of the least cities of the land, for out of thee shall come the ruler / [15] who shall govern my people of Israel. Then Herod took the kings / aside and spoke to them privily, and asked them with great / earnest about the star which they had seen in their country and about / the time that the star was shown to them, and said to them thus: / Go to Bethlehem, and inquire carefully for the child that ye seek. / [20] And when

5 **Mt. ii. 2** *ende vragden, et rogaverunt l. dicentes:* Pep. Harm. 5^{35}: *& askeden.*

6 **Mt. ii. 2** om. *enim.*

7 **Mt. ii. 2** S[ned] has *wi comen met giften.* The addition *cum muneribus* is a Testimony reading (*Test.* ii. 12 Hartel p. 77); cp. Ta[ephr 29]: *venerunt ... apportatis muneribus*; *E*: *venimus cum muneribus*, cp. Capit. C (Oxf. Vulg. p. 19).

13 **Mt. ii. 6** om. *et* a. *tu.* — *non* l. *nequaquam:* Ta[ar], Zach. (Winch., text), δ 5, *d a b c f g*[1] *k q*, Tert Ambr Hil, sa.

14 **Mt. ii. 6** *staden des lands* l. *principibus Juda.*

18 **Mt. ii. 7** add. *hen, eis* p. *apparuit:* Ta[ar], sy pal. lat exc. *k c.* — *na den tyt dat hen die sterre, tempus quando: a b c* sy[sc] (cp. Merk, *Die vier kan. Evv.* II. 1, S. 27).

fol. 6v

com anebeden· / Doe schiden si van den connic eñ voren te bethleem *Mt* 2,9
A. 11 wert· Eñ alsi quamen op ten wech· so verbaerde hare die sterre
die si hadden ghesin in orienten eñ ghinc vor hen al toter stat da
er dat kint was· / Eñ alsi die sterre sagen so worden si verhoegt *Mt* 2,10
met herder groter blischap· / Doe ghingense in dat hus eñ *Mt.* 2,11
vonden dat kint dat si sochten· Eñ marien sire moerder eñ alsi
toten kinde quamen so vilense op hare knin eñ anebeddent·
Dar na so ontploken si hare tresore eñ offerden den kinde hare
offeranden die si met hen hadden brachtt· Gout· wiroec· eñ mir
re· / Eñ alst quam des nachts dar na so wart hen vertogt in *Mt* 2,12
haren drome dat si ten connic herodese nit weder en soude ke
[a]ren· eñ alsi onsprongen waren· so daden si dat hen geboden was

a) *At the bottom of the page:* Gout omme dat hi connic was· wiroc omme dat hi got was· mirre omme dat hi sterflec mensche was.

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ye have found it, let me know that I also may / come and worship it. Then they parted from the king and journeyed to Bethlehem. / And when they came on to the road, the star revealed itself / which they had seen in the east, and went before them to the place / where the child was. And when they saw the star, they rejoiced / with very great joy. Then they went into the house and / found the child that they sought, and Mary its mother. And when they / came to the child, they fell on their knees and worshipped it. / After that they opened their treasures and offered the child their / offerings which they had brought with them, gold, frankincense, and myrrh[a] / And when it came to the night after that, it was revealed to them in their dream that they should not return to king Herod. / And when they awoke, they did that which had been commanded them.

a) Gold because he was king, frankincense because he was God, myrrh because he was mortal man.

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21 Mt. ii. 8 *schieden si van den coninc, abierunt a rege* l. *audissent regem.*

22 Mt. ii. 9 om. *ecce.* — *verbaerde hare, apparuit eis* l. *ecce* Pep. Harm. 6[12] *schewed hym:* Ta[ephr 29] *apparuit stella; disparuit stella;* sy[sc]: *apparuit eis illa stella;* Zach., col. 83 A: *Magis appropinquantibus Jerosolymam disparuit stella; .. haec stella ... numquam antea apparuit.*

23 Mt. ii. 9 om. *usque dum veniens staret.* — *toter stat daer dat kint was, usque ad locum ubi erat puer.* This is the reading of Sy[sin] but also of Ta[eph 30]: *in tempore* (Moesinger: *termino*) *suo constitit,* where *tempus* is a rendering of ܐܬܪܐ; cf. S[ned]: *tote huse dar dat kint was; corr. vat: supra domum ubi erat puer* (cp. Merx, *Die vier kan. Evv.*, II. 1, S. 28).

26 Mt. ii. 11 *vonden, invenerunt* l. *viderunt: b c ff* [1] *g*[1] Vg, *ε* 1016.

28 Mt. ii 11 *offerden hare offeranden,* sy[sc]: *offered him an offering,* ܩܪܒܘ ܠܗ ܩܘܪܒܢܐ, sy[p] pal (plural); sy om. *hare.*

fol. 7r

F. 9 C. 17 eñ uoeren al ene andren wech te haren lande wert· ‖ / Eñ alse de con *Mt. 2, 13*
nige enweghe waren so quam dingel eñ vertoghde hem joseph in si
nē drome eñ sprac hem aldus toe· Stant op eñ nem dat kint eñ sire
moeder· eñ vlie met hen in egypten eñ blyf daer totin tide dat
ic di late weten dat tu weder coms· want hets te geschiene dat
herodes sal tkint doen suken om te uerderuene· / alse dit ioseph *Mt. 2, 14*
hadde vernomen so stont hi op benachte· eñ nam tkint eñ de moed'
eñ voer in egypten· / eñ bleef dar wonende also lange alse hero *Mt. 2, 15*
des leuede· Aldus so wart veruult die profetie die willen hir af
was geprofetert die al dus segt· vte egypten ontboedic minen
F. 10 C. 18 sone· / ‖ Eñ alse herodes vernam dat die coninge nit weder en in *Mt. 2, 16*
quamen te hem so wart hi harde erre eñ altehant so sendde hi si
ne knechte te bethleem eñ geboet hen dat si souden doeden alle
die kinder die si vonden te bethleem eñ in alle degeburte omtrent·

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fol. 7r

C. 17 and journeyed by another way to their country. And when the kings / were gone, the angel came and appeared to Joseph in his / dream and spoke to him thus: Arise and take the child and his / mother and flee with them into Egypt and remain there until the time that / 5 I shall let thee know that thou [must] come back. For it is to happen that / Herod will have a search made for the child to destroy it. When Joseph / heard this he arose in the night and took the child and the mother / and journeyed into Egypt and remained there as long as Herod / lived. Thus was fulfilled the prophecy which whilom / 10 was prophesied concerning this, saying: Out of Egypt did
C. 18 I call my / son. And when Herod saw that the kings did not come back / to him, he grew exceedingly wroth, and forthwith he sent his / servants to Bethlehem and commanded them that they should slay all / the children that they found at Bethlehem and in all the district roundabout, / 15 those

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fol. 7r

1 **Mt. ii. 13** *et (cum recessissent)* l. *qui (cum rec.)*: *k* sy.

2 **Mt. ii. 13** om. *ecce*; — om. *domini*. — add. *so quam*: Pep. Harm. 7^{18}: *afterward so com þe angel & apered to Joseph.*

3 **Mt. ii. 13** add. *hem, ei* p. *dicens*: sy pal Ta^{ar}.

7 **Mt. ii. 14** add. *Joseph* a. *consurgens*: Ta^{ar} sy *a b c* g_1 *q*; om. *eius* p. *matrem*: *L R Dim* Pep. Harm. 7^{23}: *he toke þe childe and þe moder.*

10 **Mt. ii. 15** om. *a domino*: *E L.*

11 **Mt. ii. 16** *nit weder en in quamen te hem, non reverterent ad se*, cf. Pep. Harm. 7^{26}: *that þe kynges were retourned into her cuntre.*

fol. 7r

die tweyaregh warē eñ dar onder na den tyt din hi vernomen
hadde van den coningen· / Doe was die ꝓphecie toe comen die wilē *Mt. 2,17*
jeremias hadde geprofetert die aldus sprac· / En groet gekryt vā *Mt. 2,18*
weenne eñ van schreyene sal werden gehoert in Rama· Rachel
sal weenen om hare kinder eñ en sal engheenen troest willen ontfaen
F. 11 C. 19 van hen want si nin syn· / Daer na sal so geuil dat herodes starf eñ doe *Mt. 2,19*
v'toegde hem weder dingel josephe in egypten in enē drome / eñ seide *Mt. 2,20*
A. 12 aldus· Stant op eñ nem dat kint eñ sire moeder eñ vaer weder int
lant van isrl' want si syn doet die tkint verderven wouden / Doe *Mt. 2,21*
stont op ioseph na dat hem gheheeten was eñ wrde weder dat kint
eñ de moeder int lant van isrl'· / eñ alse hi quam in din lande eñ hi v' *Mt. 2,22*
nam dat archelaus regnerde in ihrl'm in syns vader stat so ne dorste
hi darwert nit varen· Doe quam die ingel eñ wysde hem in sinen

---

of two years and under according to the time which he had learnt / from the kings. Then was fulfilled the prophecy which whilom / Jeremiah prophesied, who spoke thus: / A loud cry of weeping and mourning shall be heard in Rama, Rachel / shall weep for her children and shall not wish
C. 19 to receive any comfort / **20** for them, because they are not. After that it happened that Herod died and then / the angel appeared again to Joseph in Egypt in a dream and said / thus: Arise and take the child and his mother and journey back into / the land of Israel, for they are dead who would destroy the child. Then / Joseph arose as he was bidden, and carried the child / **25** and the mother back into the land of Israel. And when he came into the land and / heard that Archelaus was reigning in Jerusalem in his father's place he dared / not go thither. Then the angel came and

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17 **Mt. ii. 18** *gekryt* l. *stemme*, cp. θρῆνος (κκι), *wailing and:* sy[sc] etc.

19 **Mt. ii. 18** *sal . . . sal*, future tense instead of perfect tense.

20 **Mt. ii. 19** om. *ecce:* Ta[ar] sy ε 207.

21 **Mt. ii. 19** om. *domini* p. *angelus*: Pep. Harm. 7[32].

22 **Mt. ii. 20** *vaer weder, revertere* l. *vade*, cf. Zach., col. 84 B D: *revertere cum puero et matre eius; . . . cum vero revertitur;* cp. also l. 5 and 24.

23 **Mt. ii. 20** *verderven wouden, quaerebant perdere* l. *quaerebant animam:* Pep. Harm. 7[33] *souȝtten þe childe to sle*, cf. Mt. ii. 13.

24 **Mt. ii. 21** add. *ioseph: R*, sy[p].

25 **Mt. ii. 22** *hierusalem* l. *iudaeam*, cp. Zach., col. 86 (Rabanus): *cum videretur ei talem puerum non alicubi debere habitare nisi in Jerusalem . . porro autem postquam comperit i l l i c regnare Archelaum.*

fol. 7r

drome dat hi soude varen int lant van galileen in die stat vañ naza reth· / eñ also dede joseph eñ voer wonen te nazareth· eñ also wart *Mt. 2,23*
volcomen die ꝓphetie die wilen seiden dat hi nazareus heeten sou /
12 C. 20 Alse dat kint te nazareth comen was· so naemt || de· LUCAS *Lk. 2,40*
toe in wassene eñ was vol van wysheiden eñ de gracie gods

fol. 7v

was in hem· / Eñ alle yare so plagen joseph eñ maria te gane *Lk. 2,41*
te ihrl'm terfeesten van den paschen· / Eñ op enen tyt doe ihc̄ was *Lk. 2,42*
tuelef yarech so ghingen si te ihrl'm na de costume van harre

---

showed him in his / dream that he should journey into the land of Galilee into the city of Naza/reth. And Joseph did so and went to live at Nazareth. And thus was / 30 fulfilled the prophecy which whilom said that he should
C. 20 be called Nazareus. / When the child was come to Nazareth, he increased / in stature and was full of wisdom and the grace of God

fol. 7v

was in him. And every year Joseph and Mary used to go / to Jerusalem to the feast of the passover. And one time, when Jesus was / twelve years old,

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28 Mt. ii. 23 om. *quae vocatur:* Old-Hebr.

29 Mt. ii. 23 *et adimpletus est* l. *ut adimpleretur:* sy[sc].

30 Mt. ii. 23 *die prophetie*, S[ned] *den prophete, prophetam* l. *per prophetas:* Ta[ar] sy pal Old-Hebr. *k a b f ff₂ l.*

32 Lk. ii. 40 *naemt toe in wassene*, possibly a rendering of: *convalescebat et crescebat* of *d* and of: *growing up and waxing strong* of sy[s]. Pep. Harm. 8[2]: *wex and prof;* cf. pal: [illegible]. The omission of *πνευματι* in δ 2, δ 1, ε 014, ε 56, δ 5, *d* sy[s(c)] and lat exc. *q f.*

fol. 7v

1 Lk. ii. 41 *joseph et maria* l. *parentes eius:* ε 1132, *a b c ff₂ g l r; his father and mother* is the reading of Old-Germ., Wyclif, early English versions; add. *mater eius: c ff²*.

2 Lk. ii. 42 add. *jesus* p. *factus esset: c ff₂ aur L T μ* Old-Germ.

3 Lk. ii. 42 *na de costume van harre gewoenten.* For an explanation of this curious reading (instead of *secundum consuetudinem diei festi*) cp. *A Primitive Text,* p. 32 f. and 71 and *A Further Study*, p. 45, where a misreading of [illegible] as *consuetudo* for *dies festus* is suggested. Notice that *e* reads *secundum morem per festum* and sy[(c)] *as they were accustomed to the feast.* — *so gingen si, ανεβησαν* l. *αναβαινοντων:* δ 5, ε 1132, *d e* sy[(c)]. The addition *habentes illum* of δ 5, *d e* Old-Germ. codd., is not preserved in L but cp. S[ned] *ginc hi met hem up;* Pep. Harm. *ȝede with hem.*

fol. 7v

gewoenten· / Eñ alse die feeste dage leden waren so kirden si we *Lk. 2,43*
der te lande wert eñ dat kint ihc bleef te ihrl'm achter hen eñ
sine wistens nit / want si waenden datt in de geselschap hadde *Lk. 2,44*
geweest van den volke dat van der feesten quam· eñ alsi enen
dach hadden gegaen eñ sys gemesseden· so sochten syt onder
[a] hare maghe eñ onder hare gebure· / Eñ alse sys daer nin von *Lk. 2,45*
den so kerden si weder te ihrl'm eñ sochtent daer / eñ alse syt *Lk. 2,46*
dridage hadden gesocht so vonden syt telesten in den temple sitten
de onder de meestre van der wet horende die meestre eñ vreghende· /
Luc's· Math'· marcus Eñ alle dine horden spreken hen wonderde van *Lk. 24,7*

a) *in mg.* Die ih'm gewareglec suken welt hine salne nit suken onder de mage

---

they went to Jerusalem according to the manner of their / customs. And when the feast days were past, they returned / 5 to the country and the child Jesus remained behind them at Jerusalem; and / they did not know of it, for they imagined that he was in the company / of the people that came from the feast. And when they had / gone a day ['s journey] and they missed him, they looked for him [a] among / their kinsfolk and among their neighbours. And when they found him not there, / 10 they turned back to Jerusalem and looked for him there, and when they / had searched for him three days, they found him at last in the temple, sitting / among the masters of the law, listening to the masters and asking [questions]. / And

a) He that truly wishes to seek Jesus shall not seek him among the kinsfolk.

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4 Lk. ii. 43 *feestedage*, add. *festi* p. *diebus*: $sy^{s(c)}$.

4–5 *so kirden .... achter hen.* The same syntactical construction in $sy^{s(c)}$: *they returned and the lad Jesus stayed after them;* cp. *e: et reverterunt* l. *cum redirent.*

5 Lk. ii. 43 The addition *achter hen* is found in sy^{s} in the form (restored by Burkitt and confirmed in Mrs. Lewis' edition) [ܒܬܪ]ܗܘܢ, whilst S^{ed} reads [ܒܣܬܪ]ܗܘܢ (cp. Burkitt's note i. l.). The Syriasm left its traces in the Vg. Capitularia *A H V Y* in the form: *remansit a suis*; *J*: *remansit a parentibus.*

6 Lk. ii. 44 *want, enim* l. *autem*: $sy^{(c)}$, *a.*

7 *ende alsi*: $sy^{s(c)}$.

9 add. *onder*[2]: $sy^{s(c)}$ *R (+ in).* — add. *hare*[1,2]: $sy^{s(c)}$. The poss. pron. is added after συγγενευσι in *r* and I^{a} group Ev. Thom. sa.

10 Lk. ii. 45 add. *daer, ibi*: $sy^{s(c)}$.

11 Lk. ii. 46 om. εγενετο: $sy^{(c)}$, in ras. *A.*

12 add. *van der wet*: Iren. i. 3, 2 lat. *cum legis doctoribus*, Epiph. τοις νομοδιδασκαλοις; Capitularia Oxf. Vg. p. 276, 697: *B Θ J O X Par. Lat.* 277. As a Harmony reading in Pep. Harm. 8^{15}: *þe maistres of þe lawe.*

fol. 7v

sire wysheit eñ van sinen antwerden die hi daer gaf· / LUCAS Doe Lk. 2,48
sprac syn moeder tote hem eñ seide lieue kint waromme hefsdu
dit gedaen. Dyn vader ioseph eñ ic hebben bedruft gewest om
di eñ hebben di gesogtt· / Doe antwerde ihc eñ seide waromme Lk. 2,49
soghtti mi? en wistti nit dat mi behoert te werkene de werke
myns vader[a] eñ daer in besech te sine? / Mar des wards eñ verston Lk. 2,50
den si noch doe nit / Doe stont hi op eñ ginc met hen te nazareth Lk 2,51
daer si woenden eñ was hen onderdaen· Eñ maria syn moeder
A. 13 behilt alle dese wart eñ vestese in har herte· / eñ ihc wis op in Lk 2,52
yaren eñ in[b] wysheiten ende in gracilekheiden beide vor gode eñ vor
C. 21 Nu late wi hir van din kinde· want ‖ de menschen· LUCAS· CTINUACIO
in der ewangelien en vinde wi nemmeer ghescreuen van sire kin

a) *inter l.* van hemelrike nit iosefs — b) *inter l.* na der leide dunken

---

all those who heard him speak were amazed at / his wisdom and at his
answers which he there gave. Then / 15 his mother spoke to him and said,
Dear child, why hast thou / done this? Thy father Joseph and I have been
grieved about / thee and have sought thee. Then Jesus answered and said,
Why / sought ye me? Knew ye not that it behoves me to work the works /
of my father[a] and to be busy therein? But they understood not yet that
word. / 20 Then he arose and went with them to Nazareth / where they lived
and was subject unto them: and Mary his mother / retained all these words
and fastened them in her heart. And Jesus grew up in / years and in wisdom,
C. 21 and in graces[b] both before God and before / 10 the people. Now we leave
off here [telling] about the child, for / 25 in the gospel we find nothing more

a) Of the kingdom of heaven, not Joseph b) in the opinion of the people

---

14 Lk.ii.47 add. *sire*: *e* sy[s(c)] Pep. Harm. 8[17]. The repetition of the poss. pron. is a Semitic idiom, cp. *A Further Study*, p. 51. — om. και ιδοντες αυτον εξεπλαγησαν.

15 Lk.ii.48 *dit, hoc* l. *sic*: Pep. Harm. 8[18]. — om. *nobis* p. *fecisti*. — om. *ecce*: *e*. — add. *joseph*.

17 Lk.ii.49 *waromme soghtti mi.* l. *quid est quod me quaer.*: sy[sc], Pep. Harm.

18 add. *te werkene de werke*, cp. Oxf. Vg. Capitularia p. 276: *C(T): in Patris se hopere aesse hoportere pronuntiat* (cp. Joh. ix. 4).

19 Lk.ii.50 *mar, autem* l. *et*: Cod. Bezae, *e* sy pal[b] sa bo aeth.

21 Lk.ii.51 add. *maria*.

22 add. *ende vestese*, συμβαλλουσα, *conferens*: ε 129 f., *corr. vat.*, S[ned], Old-Germ., Wycl.

23 Lk ii.52 ∽ *aetate et sap.*: sy bo Cod. Bezae, ε56 ε132, Old-Lat. *L aur* μ Zach. 522 B.

24 add. *vor*[2], *apud*[2] (a Syriac idiom): sy[sc] pal arm aeth Cod. Bezae, *r* Old-Germ.

fol. 7v

scheit· noch van sinen wesene dis hi plach tote sinen dertech yaren
eñ seggen voert van sente jjanne· eñ van din ghetuge dat hionsen
here gaf· van derre materien so spreken drie ewangelisten· luca[s]·
F. 13 matheus· eñ joh̄es· eñ segt lucas aldus· / In den viftinden yare *Lk. 3,1*
tybery des keisers· doe pontius pylatus procureerde. dat lant van
judeen· eñ herodes tetrarke[a] was van galileen· eñ philips syn bru
der tetrarke was van itureen eñ traconitēn eñ lisanias tetrarke was

fol. 8r

van abilinen / eñ annas eñ caiphas besschope waren van ihrl'm so *Lk. 3,2*
quam dwart gods eñ de gheest onss heren op yanne zacharias so
ne in der wstinen· ⁞ / [b] Doe ginc hi vter wustinnen eñ quam in die *Lk. 3,3*
geburte daer de jordane loept eñ began te p̄dikene eñ dat volk te
stirne ten doepsele wert van penitencien om verloessenesse te

a) *inter l.* die dat virdendel van ene rike berichte — *b*) *in mg.* venit Johēs baptis̄

---

written of his childhood, / nor of the existence that he led until he was thirty years [old]: / and [we] tell on about Saint John, and of the testimony that he gave our / Lord. Of this matter three evangelists speak: Luke, / Matthew, and John, and Luke says thus: In the fifteenth year / of Tiberius the Emperor, when Pontius Pilatus was procurator of the land of / Judæ, and Herod was tetrarch[a] of Galilee, and Philip his brother / was tetrarch of Iturœ and Trachonitis, and Lysanias was tetrarch of

fol. 8r

Abiline and Annas and Caiaphas were bishops of Jerusalem, / the word of God and the spirit of our Lord came upon John the son of Zacharias / in the wilderness. Then he went out to the wilderness and came into the / region where the Jordan runs, and began to preach and to steer the people / toward the baptism of penitence to obtain remission / of their

a) One who governed the fourth part of a realm

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fol. 8r

2 **Lk. iii. 2** *domini* l. *dei*: ε 168, *c d ff*$_2$ *q r aur* Vg^{codd}. — The insertion *ende de gheest ons heren* is attested in Pep. Harm. p. 8^{32}: *and þo com þe Holy Gost*. Is not this reading suggested by the prepos. *επι*, *super*, ܥܠ? In the Oxf. Vg. Cap. in Mc. *D E-P G J Q aur* (p. 175): *et venit super eum s̄ps d̄ni* is said of Jesus.

3 **Lk. iii. 3** *ginc uter (ut ter) wustinen, exiit in desertum*: Ta$^{ephr\ 37}$, cp. *A Primitive Text*, p. 33.

4 **Lk. iii. 3** *began te predikene*, for the use of *began*, *coepit* as a quasi-auxiliary verb cp. *A Further Study*, p. 47—49.

fol. 8ʳ

verlangene van haren sunden· / eñ sprac aldus· Doet peniten *Mt. 3,2*
cie want hemelrike es v nakende· / Dits die selue man daer *Mt. 3,3 Lk. 3,4*
wilen ysaias af ꝓfeterde eñ seide aldus· Het sal ene stemme
gehoert werden eens die roepen sal in der wustinen eñ wat
sal hi roepen? / Alle de dale[a] selen veruult werden· eñ alle de *Lk. 3,5*
[b] berge selen genedert werden eñ de quade wege selen gebetert
werde· eñ donneffene selen geslegt werden· / eñ alle ogen selen *Lk 3,6*
sien den troest gods· / [c] Dit was die selue man die quam om ge *Joh. 1,7*
tugnesse te geuene van den ligte[d] so dat bi din ligte tfolc ge
loeuech mochte werden / hine was nit dat[e] ligt· mar hi was ge *Joh. 1,8*
tuge van din lichte· / dat licht es dat gewarege licht dat[f] wer *Joh. 1,9*
[g] clert elkenmensche die in dese werelt lyf ontfeet· / Dit licht was

a) inter l. die oetmudege — *b) inter l.* de hou'ge (= hoverdige) — *c) in mg.* Joh'es — *d) inter l.* gods sone — *e) inter l.* xp̄c. — *f) inter l.* megdech es — *g) inter l.* te verklerne

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sins, and spoke thus: Do penitence, / for the kingdom of heaven is approaching for you. This is the same man of whom / whilom Isaiah prophesied and said thus: A voice shall / be heard of one who shall cry in the wilderness; and what / **10** shall he cry? All the valleys[a] shall be filled, and all the / mountains[b] shall be made low, and the bad ways shall be made better, / and the uneven ones shall be smoothed; and all eyes shall / see the consolation of God. This was the same man who came to / give testimony of the light[c], so that by that light the people / **15** might become believing. He was not the light[d], but he was a / witness of the light. That light is the veritable light that / illumines[e] every man who receives life in this

a) the humble (in spirit) *b)* the proud (in spirit) *c)* the son of God. *d)* Christ *e)* has power to illumine

---

9 **Lk. iii. 4** add. *ende . . . roepen,* cp. Is. xl. 6; Clem. Al. Protr. i. 9.

10 om. Mt. iii. 3^b, Lk. iii. 4^b. The words *rectas facite semitas eius* are omitted in Mt. also by sy^s and *k*. L has the Johannine redaction (John i. 23) in its proper place.

11 **Lk. iii. 5** om. *et collis,* Zach. Wn. om. *mons et.*

12 **Lk. iii. 6** *ogen* l. *caro.*
troest, consolationem, l. *salutare* cp. Lk. ii. 30.

13 **Joh. i. 6** is omitted by L Ta^{ar} Fuld Zach. aeth. but inserted by S^{ned} H^{ned}.

14 **Joh. i. 7** om. *in testimonium.*

15 **Joh. i. 8** *mar . . . . lichte, sed testis erat de lumine* l. *sed ut testimonium perhiberet de lumine* = exactly $sy^{c\,s)}$ ܐܠܐ ܣܗܕܐ ܗܘܐ ܕܢܘܗܪܐ

16 **Joh. i 9** *es, est* l. *erat*: Ta^{ar} $sy^{c(s)}$ *e* (Cypr. *fuit*) aeth.

fol. 8r

in de werelt· eñ de werelt was bi hem gemakt· eñ de werelt *Joh. 1,10*
en kennes nit· / Hi die dit gewarege licht es· quam in syn ꝓpre *Joh. 1,11*
eigen[a] eñ desine en ontfingens nit· / Mar allen den ghenen die *Joh. 1,12*
ne ontfingen gaf hi macht gods kinder te werdene die ghe
louen in sinen name· / eñ die nit van der genughten des bloeds *Joh. 1,13*
eñ des vleeschs mar van gode geboren syn· / Dit es dat[b] wart *Joh. 1,14*
dat vleesch[c] gemakt es eñ quam wonen eñ wesen met ons· eñ
wi sagen sine glorie alse de glorie ens enegs soens die comt vā
den vader vol van gratien eñ van wareiden· / JOHANNES· MATH'· M'C· LUCAS· *Joh. 1,15*
A. 14 [d] Dit was die man de onsen here ih̄u xp'o aldosten getughegaf·
eñ seide aldus· Dits degene daer ic v af plege te seggene die

a) *inter l.* de yoden. — *b*) *inter l.* die gods sone — *c*) menschelke uorme ontfaen — *d*) *in mg.* Johēs testim̄m ꝑhibet de domn̄o

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world. This light was / in the world, and the world was made by him, and the world / knows him not. He who is this veritable light came into his / own, and his own ones [a] received him not. But to all those who / received him he gave power to become God's children, [to them] who / believe in his name, and who were born not of the delights of the blood / and of the flesh but of God. This is the word [b] / that was made flesh [c] and came to live and be with us. And / we saw his glory as the glory of an only son who comes from / the Father, full of grace and of truth. / This was the man who gave this testimony to our Lord Jesus Christ, / and said thus:

a) the Jews. *b*) the son of God *c*) received human shape

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19 Joh. i. 11 *syn propre eigen, sua propria* l. *propria: b e ff₂ D E μ Dim* Iren Lucif Cyp ²/₂ Aug *gat,* cp. sy(s) ܕܝܠܗ.

22 Joh. i. 13 *van der ghenughten, ex voluptate* l. *ex voluntate:* Iren., cod. V ¹/₅, C ¹/₅ *C T E; Epist. Apostolorum,* hrg. von Duensing, 3 (14): *nicht durch Lust des Fleisches;* Zach. 92 A: *neque ex concupiscentia carnis;* Old-French: *delits ou pechées;* Old-Germ. edd.: *ausz den sunden.* — om. *neque ex voluntate viri,* cp. Zach. 92 A: *quod exposuit dicens: 'neque ex concupiscentia carnis' id est feminae neque viri.*

25 Joh. i. 14 ∽ *alse de glorie, quasi gloriam:* Ta[ar] sy[c(s)] pal sa bo Hier. Old-French, Wycl.
enegs, unici l. *unigeniti: a e q* Tert ²/₃; cp. sy ܝܚܝܕܝܐ, and *A Further Study,* p. 28. — add. *filii: a.*

28 Joh. i. 15 om. *clamat* Zach. Wn.* 92 D. — *dits, hic est* l. *hic erat* (cp. Joh. i. 30): sy[c(s)] *a b c e f r aur D E-P M-T μ Dim* al., Zach., 19 C; Old-Germ., Wycl. — *daer af, de quo* l. *quem: a b c e f r aur* Zach.

fol. 8ʳ

na mi com̄ sal die[a] vor mi gemakt es want hi was eer ic was· / JOH'ES Eñ van sire volheit hebwi alle ontfaen gratie bouen grē / *Joh. 1,16*
want de wet was gegeuen ouermids [b] ih̄m xp̄m· / JOH'ES· MATH'· LUC'· *Joh. 1,17*
Gode en sach noit mensche mar die eenige sone des va *Joh. 1,18*

fol. 8ᵛ

der hi es dire ons af segt· / MATH'· MARCUS· Dese heilege man *Mt. 3,4*
hadde en cleet ane van kemels hare gemakt eñ en gordel van enen pelse om sine linden· eñ sine spise dat waren eerhande spelt hanen eñ
bosch hoenech· / Eñ alse men vernam van sire predekaden· so quam *Mt. 3,5*
te hem alt folc van ihrl'm· eñ alt volk van judeen· eñ alle die woen
den op die jordane / eñ worden gedoept van hem· eñ bichtten hen van *Mt. 3,6*

a) *inter l.* in meerre werdegheiden — b) *in mg.* moyse mar gracie eñ warheit syn ons comen overmids

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This is he of whom I am used to say to you: He who / shall come after me who was made before me[a], for he was before I was. / 30 And of his fullness we all have received grace above grace. / For the law was given because of[b] Jesus Christ. / God never a man saw [Him], but the only Son of the Father

fol. 8ᵛ

is [the one] who tells us about him. This holy man / had a raiment on made of camel's hair and a girdle of a / pelt round his loins; and his food was a kind of locusts, and / forest honey. And when news came of his preachings / 5 all the people of Jerusalem and all the people of Judaea, and all who lived / on the Jordan came to him and were baptized by him,

a) in greater glory b) Moses but grace and truth came us because of

---

29 add. *die*, *qui*: δ 2* ε 014, *c*.

30 Joh. i. 16 om. *et*[2]: Old-Lat. Vg[codd] (not *F*) Old-Germ. arm aeth Zach. 93 A.

32 Joh. i. 18 *Gode . . . mensche*, sy[c(s)]; cp. *A Further Study*, p. 52. add. *mar*, *nisi*: ε 014 *a b e ff₂ l r δ aur gat*, Iren. *C D E R T* al *Dim* Zach.-Wn[2]. Old-Germ. Old-French. — *eenige*, *unicus* l. *unigenitus: a*, cp. Clem. Al., *Quis Dives*, c. xxxvii: ὁ μονογενὴς θεὸς μόνος and see Joh. i. 14.

fol. 8ᵛ

1 Joh. i. 18 om. *qui est in sinu*; om. *qui est in*: *a*; cp. the interpretation of the passage in Tert ²/₃ (*sinum patris disseruit, exposuit*) and *Clem. Al.* ³/₇ (τὸν κόλπον τ. π. ἐξηγήσατο). — add. *ons*, *nobis*: ε 014 sy[c(s)] pal *c*. Iren ¹/₄. — *dire*, *qui eum (id)*, add. *eum*: sy[h] sa Iren ¹/₄; *id*: Old-Germ.

5 Mt. iii. 5 add. *omnis* (cp. Mc. i. 5): group *I*[η], group *I*[Φa] (two complete 'Caesarean' groups; ε 050 hiat); ε178–ε381; *k a l E*, Zach. (text), arm aeth Or (1 ×).

6 Mt. iii. 6 om. *in jordane*: *X Z*.

fol. 8v

C. 22 haren sunden·/ MATH'· LUCAS· ‖ Eñ alse hi sach dat vele van din phariseusen *Mt. 3,7*
eñ van din saduceusen te sinen doepsele quamen· so sprac hi hen toe
eñ seide aldus· wat segdi slangen kinder wie wysde v te vliene vā
der toecomender abolgen? doet gerechte penitencie di v vromlec si· *Lk. 3,8* *Mt. 3,8*
eñ en segt nit[a] onse vader es abraham· want ic seggv dat got meg *Mt. 3,9*
tech es van desen[b] steenen te makene abrahams kinder· / eñ oc seggic *Lk. 3,9* *Mt. 3,10*
v dat nu dat byl gesett es an de wortele van den bome· eñ elc boem[c]
die goede vrocht nit en dregt sal af gehowen werden eñ gewor
pen int vir· / LUCAS· Doe vragde hem de gemeinte van den volke eñ *Lk. 3,10*
seide wat sele wi dan doen? / eñ hi antwerdde aldus· Die tuee rokke *Lk. 3,11*
heft hi gheue den eenen den ghenen die engheenen en heft· eñ die
spise teuerteerne heft hi doe also gelike· / Doe quamen oc die am *Lk. 3,12*
bachts liede eñ daden hen doepen eñ vragden oec meester wat be

a) *inter l.* en verlaett v op hen nit — b) *inter l.* van den ongelouegen — c) *inter l.* mensche

---

C. 22 and confessed / their sins. And when he saw that many of the Pharisees / and of the Sadducees came to his baptism, he spoke to them / and said thus: What say ye, serpents' children, who showed you to flee from / **10** the wrath to come? Do righteous penitence that be helpful to you, / and say not: Our father is Abraham[a]; for I say to you that God is / mighty to make of these stones[b] Abraham's children. And I also say / unto you that now the axe is set at the roots of the tree, and every tree[c] / that bears not good fruit shall be hewn down and cast / **15** into the fire. Then the multitude of people asked him and / said What then shall we do? and he answered thus: He who has two coats / let him give one to him who has none. And he who / has food to consume let him do likewise. Then the / publicans also came and had themselves baptized and also asked: Master,

a) do not rely upon them b) of the unbelieving c) man

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11 Mt. iii. 9 *es, est* l. *habemus*: sy. — *en segt nit, ne dicatis* l. *ne velitis dicere*: sy^{sc}; om. εν εαυτοις: Aphr., om. in Mt.: sy^{s} *g* Or $^2/_2$ Chrys; om. in Lk.: sy^{sc} lat exc. *q l f*.
megtech es, potens est l. *potest*: Ta^{ar} Old-Lat Vg^{codd} (not Irish) Clem Al Iren Ambr.

12 Mt. iii. 9 *abrahams*, gen. l. dat.: Ephr 40 Old-Hebr Old-Germ Wycl.

14 Mt. iii. 10 *sal ... werden, excidetur—mittetur* l. *exciditur—mittitur*: Old-Latin and Vg exc. *g*, Ta^{ar}; *absc.* l. *exc.*: Iren $^1/_2$.

16 Lk. iii. 10 S H^{ned} om. *dan*, with Ta^{ar} Cod. Bezae, group I^{π}, ε 351 ε 416 *e b c* ff^2 *q l* sy^{sc} bo aeth.

17 Lk. iii. 11 add. *den eenen, unam*: sy^{sc} sa arm g_1 Tert: *alteram earum* = sy^{c} *one of them*.

fol. 8v

hort ons te doene? / eñ hi antwerdde hen· Nemmeer en doet dan *Lk.* 3,13
v geboden[a] / es· Doe vragden hem oc de ridderen wat si souden don *Lk.* 3,14
eñ hi antwerdde hen aldus· Nimene eñ veronrechtt noch en quetst
mar laett v genugen met vwen ssoute· / Eñ alse dat volc sach *Lk.* 3,15
dat suare leuen dat yan baptiste leidde eñ hoerde die castynge die
hi hen allen toesprac al ongespart· So quam ene opinie onder
14 tfolc dat hi ware xp'c[b] /|| eñ daer omme sendden de yoden van ihrl'm *Joh.* 1,19
papen eñ leuiten om hem te vragene wie hi ware / eñ alse sys *Joh.* 1,20
hem vragden so lyde hi dat hi nin ware xp̄c· / Doe vragdense hem *Joh.* 1,20
noch voert· bestu dan helias? eñ hi antwerdde· nenic· eñ si vrag *Joh.* 1,21
den noch voert· bestu en prophete· eñ hi antwerdde nenic· /
Doe seiden si noch voert· Sege ons wie du best dat wi ene *Joh.* 1,22

a) *inter l.* in de wet — b) *in mg.* miserñt Judei ab ihōsolymis

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what / 20 behoves us to do? And he answered them: Never do more than / is commanded you[a]. Then the soldiers also asked him what they should do / and he answered them thus: Do no injustice nor injury to any one, / but be satisfied with your pay. And when the people saw / the heavy life that John the Baptist led and heard the reproof which / 25 he addressed to them all without sparing them, a belief arose among / the people that he was Christ, and therefore the Jews of Jerusalem / sent priests and levites to ask him who he was, and when they / asked it him, he confessed that he was not Christ. Then they asked him / still further: Art thou then Elijah? And he answered: No, I am not. And they asked / 30 still further: Art thou a prophet? And he answered: No, I am not. / Then they said still

a) in the law

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22 Lk. iii. 14 *veronrechtt, calumniatis* l. *calumniam faciatis*: *D*; ∽ *veronr.—quetst, cal.—conc.*: ε 371, sy^{sc} Zach. 96 B (Aug.): *tamquam calumniatores et concussores.*

23 *mar, sed* l. *et*: *f l S.* — L gives a very free paraphrase of Lk. iii. 15 for which cp. sy^{sc}.

28 Joh. i. 20 om. *et non negavit et confessus est* (by homoeoteleuton?): sy$^{c(s)}$ ε 376 *E-P**; om. *et confessus est*^{2}: δ 2 *e l D R* μ *Dim* sa; cp. Zach. 96 B (Greg., Bede). — *dat hi* etc., or. obl. also in Ta^{ar} cp. Zach. col. 96 C.

29 Joh. i. 21 add. *noch voert, iterum*: δ 2 ε 014 *e a b c ff*^{2} *D R* sy^{p} Ta^{ar}.

30 *nenic*^{2}, *non sum*: δ 505 ε 1216 *e c.*

31 Joh. i. 22 *sege ons wie du best*, add. *dic nobis*; cp. *dic ergo* (*nobis*: *c ff*$_{2}$ *aur*) *quis es* (*tu*: *c r*): *a c ff*$_{2}$ *r aur*; add. *dic nobis* p. *quis es*: ε 1279 sy$^{c(s)}$ *e l D R*; *dic ergo nobis* l. *quis es*: *b*. It is clear that the expansion belongs to the Old-Syro-latin (Harmony) tradition. Its occurrence in ε 1279 needs explanation!

fol. 8v

sekere antwerdde mogen weder brengen den ghenen die ons

fol. 9r

hir sendden· wat segs du uan di seluen? / Doe antwerdde yan bapt' *Joh. 1, 23*
din boden aldus· ic ben de stemme des roepends in der wustinen·
Bereidt den wech gods also alse wilen seide ysaias de ꝑfete· / Eñ die *Joh. 1, 24*
dar waren gesendt· waren van den phariseusen· / Doe vragden si hem *Joh. 1, 25*
noch voert wat doeps du dan och tu nin best xp̄c noch helias· noch
ꝑfete· Doe antwerdde hen yan bapt'· ic doepe in den watre / in peni *Mt. 3, 11a Lk. 3, 16 Joh. 1, 26a*
tentien vor de sonden· Mar die na mi comen sal hi es starker dan ic

---

further: Tell us who thou art, that we / may carry back a definite answer to them who sent us here.

fol. 9r

What sayst thou of thyself? Then John the Baptist / answered the messengers thus: I am the voice of the one who is calling in the wilderness. / Prepare the way of God even as whilom Isaiah the prophet said. And they / who had been sent there were of the Pharisees. Then they asked him / still further: Why then baptizest thou if thou art neither Christ nor Elijah nor / a prophet? Then John the Baptist answered them: I baptize in the water in / penitence for sins. But he who shall come after me is stronger than I / am;

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32 f Joh. i. 22 *dat wi . . . brengen*, cp. *ut reversi renuntiemus*: *e aur* (om. *reversi*).

fol. 9r

1 Joh. i. 22 add. *hir*, *hic (huc?)*: Pep. Harm. 9[27] *þider*.
Joh. i. 23 *antwerdde*, *respondit* l. *ait*: *a f*.

2 Joh. i. 23 *din boden*, *nuntiis*, cp. Zach. col. 96 D: *vel quia nuntii quaerere intendebant*.

3 Joh. i. 23 *bereidt*, *parate* l. *dirigite*: *c f* ff_2 g_1 *q*, Fuld Tert Ambr., Zach. col. 97 A (text and comm.), Pep. Harm. 9[29]: *forto make redy*: in Greek: ε 1211 (Ferr.) ε 1114 ε 351. — *gods*, *dei* l. *domini*: *e*. In Mt. iii. 3 *dei nostri* is read by Iren *b* sy[c]; in Mc. i. 3 by Cod. Bezae (Greek), *a b c* ff_2 *t E M-T* sy[hmg]; in Lk. iii. 4 by *r* sy. All this seems influence of Tatian who assimilated the quotation in the Gospels to the text of Is. xl. 3.

6 Mt. iii. 11 *in penitentien* is from Mt. iii. 11; it is added in Joh. i. 26 by *b* (*paenitentiae*) *a q* (*in penitentiam*). As a Harmony reading it occurs not only in Fuld, but also in Pep. Harm. 9[33]: *for penaunce*. For the addition: *vor de sonden*, cp. Aphr., ed. Parisot, 529: *paenitentiam agite a peccatis vestris* (Mt. iii. 2).

fol. 9ʳ

ben· eñ in ben nit werdech hem tontbindene den rieme van sinen schoe·/
A 15 hi steet eñ gheet onder v eñ ghine kennes nit· hi es degene die v *Mt. 3, 11b* *Joh. 1, 26b*
doepen sal in den heilegen gheeste eñ in den vire· / hi heft sinen wa *Mt. 3, 12*
yere in sine hant· eñ hi sal kerien sinen vloer· eñ hi sal ghedren sine
A 16 tarue in sine schure· eñ dat kaf sal hi verbernen in den eeuleken vi
re· / Dit eñ des gelike so predecte yan bapt' den volke / eñ dit was *Lk. 3, 18* *Joh. 1, 28*
in bethania ouer die jordane daer hi dat volk doepde an din tide /
F. 14 C. 23 In din seluen dagen so quam ihc van galileen ter jorda ‖ MATHEUS *Mt. 3, 13*
nen daer yan bapt' doepde eñ woude oc gedoept syn van hem· / Eñ yan *Mt. 3, 14*
bapt' weigereds hem en seide· ic moste van di gedoept syn· eñ du co
ms tote mi? / Doe antwerdde hem ihc eñ seide aldus· laet dit geschin *Mt. 3, 15*

---

and I am not worthy to untie for him the thong of his shoe. / He stands and goes among you, and ye know him not. He is the one who / [10] shall baptize you in the Holy Ghost and in the fire. He has his fan / in his hand, and he will sweep his floor, and he will gather his / wheat in his garner, and the chaff he will burn in the eternal fire. / These and similar things John the Baptist preached to the people; and this was / in Bethania across
C. 23 the Jordan where he baptized the people at that time. / [15] In those same days Jesus came from Galilee to the Jordan / where John the Baptist baptized and wished also to be baptized by him. And John / the Baptist refused it him and said: I should be baptized by thee, and thou / comest

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8 Joh. i. 26 *tontbindene den rieme van sinen schoe*; Ephr. quotes thus twice (41, 99), once *ut portet* (192); Fuld has the Matth. version: *calceamenta portare*; Ta^{ar} = L.

9 *onder u, inter vos*: S^{ned} has *in midden onder u, in medio inter vos*, cp. *a*: *medius inter vos, e q* Cyp: *in medio vestrum.*

10 Mt. iii. 11 *in den vire, in igni*; the prepos. is repeated by sy whose idiom requires it.

Mt. iii. 12 *hi heft, habet* l. *cuius*: sy^{sc} Ta^{ar} (*who taketh*); *habens* in Mt.: *a c* g_1 l^* *q*, *qui habet: b m*; in Lk.: *e a b c (ferens) f l r M-T)*; cp. Iren $^1/_2$: *palam habens* (iv. 4.3; cp. Kraft. *Die Evangelienzitate des H. Irenäus*, S. 12).

16 L omits here Lk. iii. 23 which comes here in Ta^{ar} Ta^{ephr} Fuld S H^{ned}. That it belongs here is shown also by the interesting variant ερχομενος l. αρχομενος in Ephr. 41: *et ipse erat annorum quasi triginta quando venit ut baptismum a Joanne acciperet.* The reading is found in Clem. Al., *Strom.*, i. 145 (ἦν δὲ ἰησοῦς ἐρχόμενος ἐπὶ τὸ βάπτισμα ὡς ἐτῶν λ') and in min. ε **133**. It is presupposed in Justin, *Dial.*, 88$^{6, 16}$ and Iren. ii. 5 (*Ita enim, qui eius annos significavit Lucas, posuit: Jesus autem erat quasi incipiens triginta annorum quum veniret ad baptismum*). χρχομενος is omitted, evidently under influence of the Diatessaron, by Ta^{ar} sy$^{(s)}$ sa aeth *e f* ε**1211** ε**1341**.

fol. 9r

want aldus behoert ons te volbrengene[a] alle geregtegheit· LUCA' MATH'
JOHE' MARCU' Doe gestades yan bapt' eñ doepdene· / eñ alse hi gedoept was *Mt. 3, 16*
so ginc hi vten watre· eñ also schire wart hem de hemel ontploken·
A. 17 eñ yan bapt' sach dē gheest gods in ere duuen ghelikenesse comen
op hem eñ bliuen in hem / eñ doe quam oc ene stemme uten hemele *Mc. 1, 10c Mt. 3, 17a*
die seide aldus· / Du best myn lieue sone an di hebbic myn behagen *Lk. 3, 22b*
gelegt· / Doe gaf yan bapt' syn getuge eñ seide· ic sach den gheest *Joh 1, 32*
gods comen van den hemele in ghelikenessen van eere duuen eñ bli

a) *inter l.* otmudegheit daer alle geregtegheit af comt

---

to me? Then Jesus answered him and said thus: Let this be done, / for thus it becomes us to fulfil all righteousness[a]. / 20 Then John the Baptist agreed to it and baptized him. And when he had been baptized, / he went out of the water, and immediately the heaven was opened to him; / and John the Baptist saw the Spirit of God in the semblance of a dove come / upon him, and remain in him; and then a voice also came out of heaven, / which said thus: Thou art my beloved son; on thee I have laid my pleasure. / 25 Then John the Baptist gave his testimony, and said: I saw the spirit / of God come from heaven in the semblance of a dove, and /

a) humility from which all righteousness derives

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19 Mt. iii. 15 *geregtegheit, righteousness.* The gloss says: *otmudegheit daer alle geregtegheit af comt,* cp. Pep. Harm. 10^{6}: *namelich of lowenesse.*

20 Mt. iii. 16 add. *ende doepdene, et baptizavit eum*: Old-Hebr; cp. sy^{sc} add. *ut baptizaretur* (sy^{c} adds further *et Jesus baptizatus erat*); *c* has: *baptizavit* l. *dimisit.* The light at the baptism (*a* g_1 Justin Juvenc. Ephr. 43 Išodad Barsalibi Ev. Ebionit.) is omitted in L as in all the Latin Diat. texts. It is preserved only in Pep. Harm. 10^{9} in the form: *so com þe briȝthnesse of hevene.*

21 Mt. iii. 16 om. *ecce*: Ta^{ar}.

22 *yan bapt' sach.* That it was John who saw the Spirit (cp. Joh. i. 32) is said by Zach. 100 C: *vidit Johs et qui cum eo erant Spm*; cp. Ephr 42, 128.

23 Mt. iii. 16 *in ere duven ghelikenisse, in similitudine columbae*: Ephr. 99, 128, sy^{s}, Ev. Ebion., Justin, Old-Hebr, Zach. 100C, 110B, 445A, 528A; cp. *A Further Study*, p. 53.
ende bliven in hem, et manentem in eo (cp. Joh. i. 32); add. in Mc. i. 10 και μενον a. εις: δ2 δ48 ε014 ε211 ε1083 ε1341 ε371 lat exc. *a c f r (e k* hiant); l. *venientem* in Mt. iii. 16: sy^{sc} pal.

24 Lk. iii. 22 *an di hebbic myn behagen gelegt*; the exact equivalent of this rendering in Zach., col. 100A: *quod Lucas dicit tale ac si dicat: In te placitum meum constitui.*

25 After *wael bevalle, bene placui* H^{ned} adds: *hoert hem, ipsum audite*: *f* g_1 Hil Cypr.

26 Joh. i. 32 *ende bliven, et manentem* l. *et mansit*: δ2 ε014 *b e q r W(R)* Old-Germ. codd., cf. sy$^{s(c)}$.

*fol. 9^r^*

uen op hem / eñ ine kennes nit mar die mi sendde dat volc te doepe *Joh.* 1, 33
ne in den watre hi seide mi· MATH' M' LUCAS op wien dat tu siest den gheest comen eñ bliuen op hen dats deghene die doepen sal in den heilegen gheest / eñ ic sagene[a] dat hi es de sone gods· / MATHEUS *Joh.* 1, 34
F. 5 C. 24 Alse ihc gedoept was so wart hi gheleiddt van den ‖ LUCAS *Mt.* 4, 1
heilegen gheest in der wustinen om bekort te werdene van den

*fol. 9^v^*

euelen gheeste· / eñ alse hi gheuastt hadde virtech dagen eñ virtech nach *Mt.* 4, 2
te· so hungerde hem· / Doe quam die euele gheest an hem eñ sprac hem *Mt.* 4, 3
aldus toe· Bestu segt hi gods sone so sege dat dese stene werden gewandelt in
brode· / doe antwerdde hem ihc aldus· hets gescreuen· Nit allene in den *Mt.* 4, 4

a) *in mg.* eñ ic ghetughe

---

remain upon him; and I know him not, but he who sent me to baptize the people / in water said to me: He on whom thou seest / the spirit come and remain upon him, that is the one who shall baptize / **30** in the Holy Ghost, and I saw him[a] that he is the Son of God.
C. 24 When Jesus had been baptized he was led by the Holy Ghost into the wilderness to be tempted by the

*fol. 9^v^*

evil spirit. And when he had fasted forty days and forty nights, / he was hungry. Then the evil spirit came to him and spake to him / thus: If thou art, says he, God's Son, say then that these stones be changed into / loaves.

a) *in mg.* and I testify

---

29 Joh. i. 33 *doepen sal, baptizabit* l. *baptizat*: *R E-P*^{mg}.

30 *hi* l. *dese* (see S^{ned}), αυτος l. ουτος in vs. 33: δ4 ε1444 f sy^{sc} *k b q r*.

30 Joh. i. 34 om. *et testimonium perhibui*, but the margin adds: *and I testify*.

30 Mt. iv. 1 add. *heiligen, sancto*: Ta$^{ephr\ 42}$ Ta^{ar} sy^{cp}, Cod. Bezae in Mc.

*fol. 9^v^*

1 Mt. iv. 2 L has the '*forty nights*' which are omitted by Ephr. 44 sy^{c} the *I*$^{\pi}$ group and the four minuscles ε1441, ε1023, ε121, δ398.

2 L seems to omit *postea* which would be unique in the Greek and Latin tradition. The reading of L seems however merely due to the Syriac, Ephr. 44 sy^{sc}: ܘܨܡ ܒܬܪ ܐܪܒܥܝܢ ܝܘܡܝܢ ܕܐܟܦܢ ܗܘܐ ܒܗܘܢ.

Mt. iv. 3 add. *an hem, ad eum*: Cod. Bezae, *a b c i g h (k)* δ *D E L Q R gat* μ* *Dim Deer* sy^{sc} *et accedit ad eum temptator et dixit ei (illi)* l. Vg.: *accedens temt. dixit ei.*

3 *gewandelt in*, cp. Zach. 104 A: *ex mutatione lap. in panes.*

fol. 9^{v}

broede en es des menschen leuen mar in allen din warden die comen
vten monde gods· / Doe namene die euel gheest eñ uurdene in de stat *Mt.* 4,5
van ihrl'm· eñ settene op dat verwelfte van den temple dat hoge
stont van der erden / eñ seide aldus· Bestu gods sone so laet di neder *Lk.* 4,9 *Mt.* 4,6
wallen· want hets gescreven den soutre· Dat hi sinen inglen gebo *Lk.* 4,10
den heft van di dat si di behueden in allẽ dinen wegen· eñ si selen di ont *Lk.* 4,11
faen in haren handen so dat tu di nin souds stoten dinen voet an die

---

Then Jesus answered him thus: It is written Not only in the / **5** bread is the life of man, but in all the words that come / out of God's mouth. Then the evil spirit took him and carried him into the city / of Jerusalem; and set him on the roof of the temple, which rose high / from the ground, and said thus: If thou art God's son, then let thyself / fall down: For it is written that he has commanded his angels / **10** concerning thee that they [should] protect thee in all thy ways; and they shall receive / **10** thee in their hands, so that thou shouldst not dash thy foot against the / stones. Then

---

5 Mt. iv. 4 *es des menschen levene, est vita hominis* l. *vivit homo.* The difference in Syriac is very slight: ܚܝܐ ܕܒܪܢܫܐ for ܚܝܐ ܒܪܢܫܐ.
comen uten monde; the Dutch is nearer to the rendering of Novatian (cp. Sabatier, i.l.): *proficiscitur ex ore* than to the Vg.: *procedit de ore.*

6 Mt. iv. 5 *namene, assumpsit, etc.*; perfect tenses as in Lk. with the Old-Lat., Vg^{codd} (incl. Irish). — *namene ... ende vurdene, assumpsit eum ... et duxit eum*; on this paraphrastic formula cp. *A Further Study*, p. 49 f. To the instances there given (sy^{sc} Ephr. 44 Zach. 104 B) must be added Ephr. 129 for Lk. iv. 29. In Mt. iv. 5 we find it also in the Old-French: *le print et le mena*; in Pep. Harm. 10^{26}: *after þat toke þe fende hym and ledd hym.*

7 Mt. iv. 5 *de stat van ihrl'm*; an anti-judaism for which cp. *A Further Study*, p. 84 f.

8 Mt. iv. 6 *laet di nederwallen.* For this rendering of *mitte te deorsum* cp. Jos. Schäfers, *Evangelienzitate in Eph. des Syrers Komm. zu den Paul. Schriften*, 1917, S. 6 ff. ܢܦܠ, 'to fall' seems the common sy^{vet} rendering of *mittere se* or *mitti*; see Mt. iii. 10, xviii. 8; Joh. iii. 24, xxi. 7.

9 For the cancelled words *(in) den soutre, in psalmo* cf. Ephrem 44: *si in Christo impletur psalmus.* There also *suscipiet* corresponding more than *tollent* to the Dutch *ontfaen* l. 10; cp Old-Germ (codd): *entpfachent* l. *heben* (cdd).

10 The Lukan addition *ut custodiant te* is attested for the Diat. by Ephr. 44 and is found in Mt. in sy^{sh}, *a E E-P R.* The further addition *in allen dinen wegen* in Mt., only in *E-P R*; in Lk. in group *I*^{r} and in the Tatianizing codd.: ε 376 ε 337 ε 1222 ε 377 ε 178 ε 1443; no lat (exc. Wycl.) or sy.

11 *handen*; no trace in Latin of the Syriac-Tatianic tradition (Ta^{ar} Ta^{eph} sy^{sc}) *brachiis* (= Ps. xci. 12 sy, not Heb nor LXX). In Lk.: sy$^{p, hmg}$.

fol. 9ᵛ

stene· / Doe antwerdde hem ih̄c noch andewerue hets gescreuen· Du *Mt. 4, 7*
en sout dinen here eñ dinen god nit bekoren· / Doe namene de euele *Mt. 4, 8*
gheest eñ uurdene op enen berch die harde hoge was eñ toegde hem
alle die lande van der werelt eñ alle hare glorie / eñ seide aldus· Alle dese *Mt. 4, 9*
verwentheit sal ic di gheuen weltu vallen vore mi eñ anebeden mi· /
Doe antwerdde hem noch ih̄c vlie van mi sathanas· hets[a] gescreuen· *Mt. 4, 10*
Dinen here eñ dinen god soutu anebeden eñ hem allene soutu dinen·
Doe lietene die euele gheest· eñ dingle quamen eñ dinden hem / JOH'ES· *Mt. 4, 11*

a) *inter l.* in deutõ

Jesus answered him again: It is written, Thou / shalt not tempt thy Lord and thy God. Then the evil spirit took him / and carried him up to a mountain that was very high, and showed him / **15** all the countries of the world, and all their glory, and said thus: All this / splendor I will give thee if thou wilt fall down before me and worship me. / Then Jesus answered him again: Flee from me, Satan. It is written[a]: / Thou shalt worship thy Lord and thy God, and him alone shalt thou serve. / Then the evil spirit

a) in Deut.

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12 Mt. iv. 7 *anderwerve, rursus* combined with *antwerdde, ait*: sy^{c} it *C F M W*, Zach.-Wn. Old-Germ., Old-Fr.

13 *dinen here ende dinen god*; the repetition of the pronoun only in sy^{c}.

14 Mt. iv. 8 *namene .... ende vurdene, assumpsit et duxit*; the paraphrase (cp. ad lin. 6) is attested for the Diat. in Ephr. 45, and Pep. Harm. 10^{26}, for Mt. by sy^{s}, for Lk. by sy$^{s(c)}$.

16 Mt. iv. 9 For the addition *verwentheit* cp. Ephr. 47: *quum diabolus delicias ei ostenderet*; Pep. Harm. 10^{28} *alle þe feire þinges of þis werlde*. — add. *vore mi*: Old-Germ, sy^{sc}: ܩܕܡܝ, both in Mt. and Lk. after ܬܦܠ; cf. *procidens*: *a b f g₁* Iren Zach. 105 C; *prostratus*: *k* Aug; add. *procidens* in Lk.: it Iren, *prostratus*: *e*. It is worth noticing that *e* in Lk. iv. 7 gives the exact translation of the Syriac in Mt. iv. 9 sy^{sc}: *si prostratus adoraveris in conspectu meo*: one of the Syriasms in the Old-Latin Gospels.

17 Mt. iv. 10 *vlie van mi*; for the addition *van mi* cp. *vade retro me*: *b* ܠܟ ܠܒܣܬܪܝ: sy^{c}; *vade post me*: *d h*; *recede*: Tert; ܠܒܣܬܪܟ: sy^{s} Ephr 49; all of them variations of the addition ὀπίσω μου: Justin Ta^{ephr}, etc. — om. *enim* p. *scriptum est*: *k h* Iren *A E-P* F H Y* al *aur Dim*.
L follows in the story of the temptation the Matthean order as do Ta^{ar}, Fuld, Ta^{ephr} 44; Old-Lat follows in Lk. the Matthean order; Ephr. 47 and Pep. Harm. follow Luke.

18 *dinen here ende dinen god*: sy^{c}; for the Semitism cp. ad vs. 7.

19 Mt. iv. 11 om. *ecce*: Aphr. Ephr. 44 sy^{s}.
L omits here *et erat cum bestiis*, Mc. i. 13. Ta^{ar} and Pep. Harm. have it after Mt. iv. 1.

fol. 9v

F. 16 C. 25 ‖ Op enen dach daer na so stont yan baptiste eñ twe van sinen yon Joh. 1, 35
gren met hem· / eñ daer hi versach ihm gaende so sprac hi aldus· Joh. 1, 29 Joh. 1, 36
dat es dat gods lamp· dats degene die de werelt verloessen sal van
haren sunden· / Eñ alse dat hoerden die twe yongren so volgden si Joh. 1, 37
iesum· / Doe kirde hem ihc eñ sach se hem volgen eñ vragde hen al Joh. 1, 38
dus· wat sukdi? eñ si antwerdden· Rabbi dat luat also vele alse
meester waer woenstu? / eñ ihc antwerdde hen· comt eñ sieds· do Joh. 1, 39
ghingense met hem· eñ bleuen met hem din dach ouer· omtrent
der tinder vren van den dage so quamen si ane hem· / Eñ deen vā Joh. 1, 40
hen tween die ihesum geuolgt waren dat was andreas symon
C. 26 peters bruder / JOH'ES MATH' MARCUS· LUCAS· ‖ Dese vant talre Joh. 1, 41
irst symonem sinen bruder dat was sente[a] peter die onder wilen
es genamt symon johis onder wilen symon bariona· onder wi

a) *inter l.* glosa

---

left him, and the angels came and ministered unto him. / After this,
C. 25 one day John the Baptist was standing and two of his / disciples with him, and as he saw Jesus walking, he spoke thus: / That is the lamb of God, that is the one who shall redeem the world from / its sins. And when the two disciples heard that, they followed / Jesus. Then Jesus turned and saw them following him, and asked them / thus: What seek ye? And they answered: Rabbi, that is to say / Master, where abidest thou? And Jesus answered them: Come and see. Then / they went with him, and remained with him all that day: about / the tenth hour of the day they came to him. And one of / those two who had followed Jesus was Andrew,
C. 26 Simon / Peter's brother. This one found first / of all Simon his brother, who was Saint Peter, [and] who sometimes / is called Simon Johannis, sometimes Simon Bariona, sometimes /

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20 Joh. i. 35 om. *iterum: sy e r* ε 329 ε 70, Zach.-Wn. text, Pep. Harm., Old-Germ.: a harmony reading, as Joh. i. 29[a] is omitted in all Harmonies.

22 Joh. i. 29 or 36 add *dats, ecce* (Joh. i. 29): Cypr it Irish and Spanish Vg codd. *corr vat* μ Dim;* Old-Fr., Old-Germ., Wyclif, Petrus Comestor c. 66, Zach. 19, 99, 106 (Wn. text), 206; capit. *D G* Oxf. Vg. p. 493, 703; Ephr. 41, 43, 99, 208, 238, sy[sc], Orig. The harmony reading is attested for Joh. i. 36 by *a ff₂ aur M-T foss.*
verloessen sal; Zach. 106 D: *agnus quo redimitur*; Iren[codd] Cypr: *auferet*; Fuld: *tollet.*

23 Joh. i. 37 *sunden, peccata* l. *peccatum* (ex liturgiis Oxf. Vg. p. 511): *e l r* Cypr *aur* (vs. 29) ε 014 (and vs. 36) capit. *D G aur Par Lat* 6[4] Zach. (Comm) 19, 77, 99, 206, (text) Wn. 106, Wycl.
Joh. i. 37 *ende alse dat hoerden, cum (hoc) audirent* l. *et audierunt eum loquentem*: sy[c] *and when heard* (both L and sy[c] omit *eum loquentem*).

27 Joh. i. 39 add. *met hem, cum eo*, cp. sy[sc]: *after him.* — om. et *viderunt ubi maneret.*

29 Joh. i. 40 om. *qui audierunt ab Johanne*, cp. sy[sc].

fol. 10r

len symon petrus· eñ seide hem aldus wi hebben vonden· mes
siam dat ludt also vele alse xp'c· / Doe leidde andreas petre si *Joh. 1,42*
nen bruder dar ihc was· eñ alsen ihc sach so sprac hi hem ane
eñ seide aldus· Du best symon sone johanna· dut sout heeten ce
17 C. 27 phas dat ludt also vele alse petrus / JOHANNES· || Des anders dags *Joh. 1,43*
dar na so kirde ihc weder te galileen wert eñ onder wegen vant
hi philippū eñ seide hem· volch mi· / Dese philippus was van bet *Joh. 1,44*
.19 saida daenen symon petrus eñ sin bruder andris waren· / Doe *Joh. 1,45*
quam philippus eñ vant Nathanael eñ seide· Din moyses screef
in der wet eñ daer de propheten af wilen screuen din hebwi
vonden ihm iosephs sone van nazareth· / Doe antwerdde hem na *Joh. 1,46*
thanael· Mach van nazareth it goeds syn? eñ philippus antwerd
de· com eñ sighs· / Doe ihc sach nathanael com so sprac hi aldus *Joh. 1,47*

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fol. 10r

Simon Peter, and said to him thus: We have found Messiah, / that is to say Christ. Then Andrew brought Peter his / brother where Jesus was; and when Jesus saw him, he spoke to him / and said thus: Thou art Simon,
C. 27 the son of Johanna. Thou shalt be called / 5 Cephas, that is to say Peter. The next day / after that, Jesus returned to Galilee, and on the way [there] he found / Philip and said to him: Follow me. This Philip was of / Bethsaida, whence Simon Peter and his brother Andrew were. Then / Philip came and found Nathanael, and said: / 10 We have found him [of] whom Moses wrote in the Law and of whom the prophets wrote of yore, / Jesus, Joseph's son of Nazareth. Then Nathanael answered him: / Can there be anything good from Nazareth? and Philip answered, / Come and see. When Jesus saw Nathanael coming, he spoke / of him thus:

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fol. 10r

3 Joh. i. 42 add. *ende*, και a. εμβλεψας: ε 014, ε 1443, *e a q* sy.

5 Joh. i. 43 *des ander dags, altera die*: *a e*; *postera die*: *b r l*; *in crastinum*: Vg.; sy: ܠܝܘܡܐ ܐܚܪܢܐ, *altera die*.

6 add. *onderwegen, proficiscens*: *ff l aur*; *prodiens*: *e*.

7 Joh. i. 44 add. *deze, hic*. a. *Philippus*. Is this influence of the Syriac idiom: ܗܘ ܕܝܢ?

9 Joh. i. 45 *quam ende vant, came and found* l. *invenit*; a Semitism recurring in Pep. Harm. 11^{23} in vs. 41: *he went & souȝth Simonde*.

13 Joh. i. 47 *doe ih'c sach N. comen*; cf. *iesus autem ut vidit venientem N.*: *e*; *videns autem N. venientem*: *a b* ff_2 *l r aur*; ιδων l. ειδεν: δ 2*, ε 1211 (Ferr.).

fol. 10r

van hem· Siet daer ghewarlec enen israhelite daer en gheene
loesheit in en es· / Doe antwerdde nathanael· waer kins du mi? *Joh.* 1, 48
eñ ih̄c antwerdde hem aldus· Eer di philips toe sprac doe du stonds
onder den vigheboem so kendic di· / Doe sprac nathanael aldus *Joh.* 1, 49
rabbi meester du best gods sone du best coninc van isrl'· / Doe *Joh.* 1, 50
antwerdde hem ih̄c· Om dat ic seide ic sach di onder den vighe
boem so gheloefstv ane mi· mar ic segdi dattu noch meerre
dinc sout sien / want ouer waer so seggic v: dat gi selt sien *Joh.* 1, 51
den hemel ontploken· eñ dingle gods op uarende eñ neder
comende op des menschen[a] sone· / LUCAS MATH·
C. 28 MARCUS JOHANNES· | Dar na so ginc ih̄c in der cracht syns *Lk* 4, 14
gheests eñ quam in lant van galileen eñ alse hi int lant comen
was so lip die nimerde van hem in alle die geburte / want in *Lk.* 4, 15
den steden daer hi quam so ginc hi in hare synagoghen· eñ pre
decte din volke eñ al dat hi seide dat wart geprayst eñ ghe
A. 20 F. 18 loft van den volke· / LUCAS· Op enen dach so quam hi te naza *Lk.* 4, 16

a) *inter l.* marien.

Behold there, indeed an Israelite in whom there is no / guile. Then answered Nathanael: Where [by] knowest thou me? / And Jesus answered him thus: Before Philip spoke to thee, when thou stoodst / under the fig tree, I knew thee. Then Nathanael spoke thus: / Rabbi, master, thou art God's Son, thou art king of Israel. Then / Jesus answered him. Because I said, I saw thee under the / fig tree, thou believest in me; but I say to thee, that thou shalt see still greater / things; for I tell thee forsooth, that thou shalt see / the heaven opened, and the angels of God ascending and descending / upon the Son of man[a]. /

C. 28 After that Jesus went in the power of his / spirit, and came into the land of Galilee, and when he had come into the land, / the fame of him ran in all that region, for in / the cities where he came he went into their synagogues and preached / to the people, and everything that he said was praised and lauded / by the people. One day he came to

a) of Mary.

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17 Joh. i. 48 *kendic, novi* l. *vidi: b.*

19 Joh. i. 50 om. *tibi* p. *dixi: e q.*

20 *meerre dinc, majora:* Gr. plur. C13 Old-Lat. exc. *c q*, sy(sc); against *majus*: Taar Fuld Vg.

23 Joh. i. 51 For the gloss: *marien* see p. 66, ad l. 10.

24 Lk. iv. 14 add. *syns, eius* p. *spiritus.*

fol. 10^r

reth daer hi op gheuudt was· eñ dat was op enen sater dach eñ hi ginc in de synagoghe ghelyc dat hi plach tedoene / eñ men brachte hem enen boec dat was de ꝓphecie ysaie des Lk. 4, 17

fol. 10^v

propheten· Doe ontploec ih̃c din boec eñ quam ten irsten ma le op die prophecie die ysaias wilen propheteerde eñ scref van hem dewelke prophecie sprekt aldus· / De gheest gods es in mi Lk. 4, 18 die mi heft bestreken met sire olien· eñ die mi heft gesendt te predekene den armen[a] van gheeste eñ den geuangenen hare ver

a) *inter l.* oetmudegen

Nazareth / 30 where he had been brought up, and that was on a Satur- / day. And he went into the synagogue as he used to do, / and they brought him a book that was the prophecy of Isaiah the /

fol. 10^v

prophet. Then Jesus opened the book and came at once / upon the prophecy which Isaiah whilom prophesied and wrote about / him; which prophecy speaks thus: The Spirit of God is in me, / who has anointed me with his oil, and who has sent me to / 5 preach to the poor[a] of spirit, and to the

a) the humble

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30 Lk. iv. 16 *opghevudt, enutritus.* Vg. and Old-Lat. is *nutritus* (S^{ned}: *gevoet*). Only *q* has *enutritus* with erased *e. ανατεθραμμενος* l. *τεθραμμενος*: *H* (exc. δ 1, δ 3, δ 6, ε 76, δ 371), ε 050, group I^{η}, Ferr. gr., ε 207, ε 1132.

31 Lk. iv. 16 *ghelyc dat he plach te doene*, cp. sy^{s}: *as he was wont.*

32 om. *και ανεστη αναγν.*: ε 1289, ε 1468. For disturbance cp. ∽ *και ανεστη αναγν.* p. Ησαιου *προφ.*: ε 050, I^{η} group, ε 1353, pal. $sy^{s(c)}$.

fol. 10^v

1 Lk. iv. 17 *ontploec*, a rendering probably of *aperuit* (cp. Lk. xxiv. 32: *ons de schriften ontploec*, Vg.: *aperiret nobis Scripturas*), *ανοιξας* l. *αναπτυξας*: δ 1 δ 4 δ 48 ε 56 al. $sy^{(c)}$ pal sa bo. The Latin here avoids *aperuit* and says *revoluit* because of ambiguity. But that *aperuit* was once in the Latin tradition appears from Zach. 110 A B who plays on this reading: *Scriptura de ipso per ipsum nobis erat aperienda.... mortalibus aperuit intelligendum.*

3 Lk. iv. 18 *dei* l. *domini.* — *in mi, in me* l. *super me*: a dogmatic variant.

5 om. *evangelizare.* — add. *van gheeste, spiritu* p. *pauperibus.* The tradition of Lk. iv. 18 in Latin is very complicated. We notice only that the addition *ιασασθαι τους συντετριμμενους την καρδιαν* (Isaiah lxi. 1), found, in the Byzantine tradition, occurs also in δ 6 ε 76 δ 371 ε 050 sy^{p} I^{η} Iren Hil fr_2

*fol. 10^v^*

loessenesse· eñ den blīden hare verclernesse· eñ den ghequetstden
hare gesunde / eñ oc te predikene dat volle[a] yar gods eñ den dach *Lk 4, 19*
daer[b] men igewelken sinen loen in gheuen sal· / eñ alse hi dit gele *Lk 4, 20*
sen hadde so loec hi den boec weder toe eñ gauene op in eens hāt
diene ontfinc van hem· Doe ginc hi neder sitten eñ alle die in
die synagoghe waren sagen te wondere op hem· / Doe sprac hi *Lk 4, 21*
tote hen allen eñ seide· Dese selue scrifture die gi mi hir lesen
A. 21 hoṛert· es nu[c] op desen tyt toe comen eñ veruult / MATHEUS· Dar *Mt. 4, 17a*
na so began hi te predekene eñ te seggene· / De tyt es comen eñ he *Mc. 1, 15*
melrike begint te nakene· Doet penitentie eñ gheloeft der ewan

a) *inter l.* des eulecs leuens — b) *inter l.* des ordels — c) *inter l.* want ic ben degene dar si af sprekt

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captives their / release, and to the blind their illumination, and to the injured / their health, and also to preach the full year[a] of God and the day[b] / on which every one shall be given his meed. And when he had / read this, he closed the book again and gave it up into the hand of one / who received it from him. Then he went and sat down, and all who / were in the synagogue looked in wonder at him. Then he spoke / to them all and said: This same scripture which ye hear me read / here, has now at this time come to pass[c] and been fulfilled. After / that he began to preach and to say: The time is come, and the / kingdom of heaven begins

a) of the eternal life b) of the judgment c) for I am he of whom it speaks

---

G Q V W corr vat Old-Germ. That it was extant also in the Diat. tradition appears from Ta^ar^ SH^ned^ and Zach. 110 C who comments on it (though it is absent from his text). In L *ghequetstden* seems to correspond to τεθραυσμενους, *confractos,* and *gesunde* to ιασασθαι, *sanare,* but the whole rendering is very free.

6 *verclernesse,* scarcely = *visum,* rather = *illuminationem,* cf. Ev. Nic. II. 13: *caecos illuminasse.*

7 **Lk. iv. 19** *volle, plenum* l. *acceptum.* I do not know an explanation of this curious reading; possibly influence of Mc. i. 15 or Gal. iv. 4 and par. is involved. — *gods, dei* l. *domini.* — *ende, et* a. *praedicare:* ε 86 sy^(c)^. The addition *et diem retributionis* (Is. lxi. 2) is inserted by the whole Latin tradition (exc. δ 5) and by the Greek min. ε 376 ε 1279 ff ε 1132.

9 **Lk. iv. 20** *in eens hand, in manum alicuius:* a Semitic phrase.

10 *ginc hi nedersitten* l. *sedit,* cp. Ta^ar^ sy^p^: *went and sat.* — *alle, omnes* l. *omnium oculi:* sy^s c)^.

11 **Lk. iv. 21** om. *coepit.* — *di gi mi hir lesen hoert* l. *in auribus vestris,* cp. Ta^ar^: *which you have heard with your ears.*

14 **Mc. i. 15** hemelrike, βασ. τ. ουρ. l. βασ. τ. θεου (Mt. iv. 17) ε 014.

15 add. *begint, coepit.*

fol. 10v

F. 9 C. 29 gelien / want gods rike es v nakende· / MATHEUS· ¦ Op enen dach *Mt* 4, 17
so wandelde ihc neuen de zee van galileen eñ sach twee ghe *Mt.* 4, 18
brudre· Symon die heet peter eñ andrise sinen bruder hare
nette worpende in der zee want si waren veschren / eñ ihc sprac *Mt* 4, 19
hen ane eñ seide· Comt na mi ic sal van v maken vescheren om
liede te uane eñ menschen· / Eñ altehant so lietensi beide nette *Mt.* 4, 20
eñ schep eñ volgden hem· / Doe ginc hi voert eñ sach twe *Mt.* 4, 21
andre ghebrudre yacobpe eñ yanne die Ze
bedeuss kinder waren met zebedeuse haren vader hare net
ten hermakende eñ hi ripse / eñ hitse hem volgen eñ si liten *Mt.* 4, 22
altehant beide vader eñ netten eñ volgden hem / LUCAS
C. 30 ¦ Doe geschide oc op enen dach dat hi stont bi enen watre dat *Lk.* 5, 1
hit van genezareth eñ engroet volc quam te hem om te hoer

---

to approach. Do penance and believe the / gospel, for the kingdom of
C. 29 God is approaching you. One day / Jesus was walking by the sea of Galilee and saw two brothers, / Simon who is called Peter and Andrew his brother, / casting their nets into the sea, for they were fishers; and Jesus spoke / to them and said: Come after me, I shall make of you fishers to / catch people and men. And immediately they left both nets / and ship, and followed him. Then he went on and saw two / other brothers, Jacob and John, who were / Zebedee's children, with Zebedee their father remaking their / nets, and he called them and told them to follow him; and they / straightway left both father and nets, and followed him. /
C. 30 Then it also happened one day that he stood by a [sheet of] water that / was called of Genezareth, and a large multitude came to him to hear / the

---

18 Mt.iv.18 *hare nette, retia sua* l. *rete:* sy^{sc} *(their nets) retia* (om. *sua*) *m c f* ff_2 *l aur D E E-*P^{mg} *L Q R Dim; retiam: k a b d* g_1 *h μ.*

19 Mt.iv.19 add *iesus:* sy^{cp} *a c h D L Q R T* ε207.

20 om. *γενεσθαι: k m* sy^{sc}, and in Mc.: *b r* $sy^{(c)}$.

21 Mt.iv.21 The addition of the *ship* also in Pep. Harm. 19^{18}: *her botes and her nettes;* cp. *παντα* l. *δικτυα,* Mc. i. 17: Cod. Bezae, *a b c* ff_2 *r,* a reading against which Zach. 111 D (cp. 114 B) opposes: *quia vero Scriptura non dicit relictis omnibus, sed solum relictis retibus* etc. Pep. Harm. 19^{18} has the addition *vane, capere* of L: *fysshers to fysshen after men.*

25 Mt.iv.21 om. *in navi:* Pep. Harm. 19^{20}.

26 Mt.iv.22 om. *suo* p. *patre:* lat (exc. *b c g h f)* Iren Tert. — ∽ *vader ende netten* Tert. — *netten, retibus* l. *nave (a; navicula: f):* it (exc. *a f),* Vg sy^c sa.

28 Lk.v.1 *quam te hem,* scarcely a rendering of *irruerent in eum;* it corresponds

fol. 10ᵛ

ne dwart gods eñ dar hi stont so sach hi twee schepe staen an den *Lk.* 5,2
oeuere want vischren te lande comen waren die stonden eñ dwo
gen hare netten· Doe ghinc ihc in een schep dat peters was *Lk* 5,3
eñ bat hem dat hyt en lettel stirde van den lande eñ also sat hi

fol. 11ʳ

int schep eñ leerde tfolc dat stont op den ouere / eñ alse hi sinen ser *Lk* 5,4
moen hadde ten inde brachtt· So sprac hi tote peetre· sstir din schep
ten diepen wert eñ werpt v nette in der vloet omme it teuane
Doe antwerdde hem peter eñ seide· mester wi hebben al desen *Lk.* 5,5
nacht garbeitt eñ en hebben nit gheuaen nochtan om dyns gebo
ds wille so salic noch myn nette werpen· / Eñ alse dat gheworpen *Lk.* 5,6

---

word of God; and where he stood, he saw two ships standing on / 30 the beach, for fishers had come to land who stood and washed / their nets. Then Jesus went into a ship that was Peter's, / and asked him to steer a little away from the land; and thus he sat

fol. 11ʳ

in the ship and taught the people that stood on the beach. And when he / had brought his sermon to an end, he spoke to Peter: Steer thy ship / toward the deep and cast thy net into the stream to catch something. / Then Peter answered him and said, Master, we have labored all this / 5 night, and have not caught anything; however, because of thy command / I shall again cast my net. And when it had been cast, / they caught so

---

to [illegible] of sy^{p} Ta^{ar} and *συνκχθηνκι* of δ 2. One of the interesting cases of Syriac reaction in δ 2.

30 Lk. v. 2 *an den oevre, in litore*, cp. sy^{s}: *by the side of the lake.*

31 add. *hare, sua(s)*: ε 1225 *a r* sy$^{(c)}$, Pep. Harm. 19^{21}.

Lk. v. 3 add. *iesus*: ε 551 *A*^{3} *q* sy$^{c)}$.

fol. 11ʳ

1 Lk. v. 3 *in* l. *de*: δ2 δ5 *e* Pep. Harm. 17^{27}.

Lk. v. 4 *sinen sermoen hadde ten ende gebracht, sermonem suam*: sy$^{(c)}$ Ta^{ar} pal^{a} *(b c hiant) ceased from his speaking*; Pep. Harm. 17^{29} *fynyshed his sarmon.*

2 add. *din schep*: Pep. Harm. 17^{30}: *the schipp.*

3 *werpt, mittite* l. *laxate*: *d (summitte: e)* Ta^{ar} sy$^{(c)}$ pal^{a} Pep. Harm. 17^{30}.

4 Lk. v. 5 *mester, magister* l. *praeceptor*: δ 5 *a* sy$^{(c)}$ pal^{a} sa bo.

wi hebben .. garbeitt ende: *e* sy$^{(c)}$ Ta^{ar} pal^{a} Pep. Harm. 17^{32}.

6 Lk. v. 6 *ende alse dat gheworpen was* l. *et cum hoc fecissent*: δ 5 *et confestim mittentes retias*, sy$^{(s\,c)}$ *and when they cast their nets*, *e*: *et continuo miserunt retia et.*

fol. 11'

was: so uingense der vesche so uele dat se har nette nin coste
gedragen want het schorde eñ brac ontue· / Doe ripense hare ghesellen *Lk.* 5,7
die int ander schep waren dat se hen quamen tehelpen eñ si qua
men eñ wulden beide die schepe van veschen so dat se beide welna
A. 22 versonken waren· / alse dat sach Symon petrus so vil hi op sine knin *Lk.* 5,8
vor ihesum eñ seide here ganc van mi want ic en besundegt men
sche ben· / Dit seide hi in ere verdarntheit van herten want *Lk* 5,9*a*
en groet wonder vil in hem van din mirakelleken vanghe· /
eñ also dedt yacope eñ yanne die zebedeus kinder waren eñ *Lk.* 5,10*a*
peters ghesellen· / eñ aldenghenen die daer waren wonderde *Lk.* 5,9*b*
van din dat daer was geschit· / JOHANNES Doe seide ih̃c tote *Lk.* 5,10*b*
petre· en onssigh di nit van derre vren soutu menschen wesen
vaende JOHANNES· / Daer begonsten sine yongren te gheloeuene *Joh.* 2,11*b*

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many fish that their net could not / carry them; for it tore and broke in two. Then they called [to] their companions / that were in the other ship, that they should come to their aid; and they / [10] came and filled both the ships with fish so that they both had well-nigh / sunk. When Simon Peter saw that, he fell upon his knees / before Jesus, and said: Lord, go from me, for I am a sinful man. / This he said in a stupefaction of heart, for / a great amazement fell in him at the miraculous catch, / [15] and even so it did to Jacob and John, who were Zebedee's children and / Peter's companions. And all those who were there wondered / at that which had happened there. Then said Jesus to / Peter: Be not afraid; from this hour on thou shalt be catching men. / There began his disciples to believe /

---

6 *datse, ut* l. *autem:* δ5 *e f r Q μ.* — For the addition *nin coste gedragen* (not attested in the Latin tradition) cp. Von Soden (where cancel sy(c) pal).

10 Lk. v. 7 add. *van veschen, piscibus* cp. sy(s c). — add. *welna, paene:* H(ned) Ta(ar) δ5 (*παρα τι, paene*) *c e r W corr vat** sy(s(c)) (*near from their weight to sink*) sy(p) sy(hmg) arm Zach.-Wn(corr). Pep. Harm. 18(5): *in poynt forto drenchen* Old-French Old-Germ. Wycl.; δ3 adds ηδη.

12 Lk. v. 8 ∽ *here, domine* a. *exi:* Ta(ar) sy(c) *a b c ff$_2$ g l q aur* bo arm Orig. $^1/_1$.

14 Lk. v. 9a *vil in hem* l. *circumdederat, περιεσχεν.* Notice that sy(s(c)p) have **[illegible]**, *capit, apprehendit eum* and cp. *b c: habebat; a: adprehendebat; f: detinebat.*

19 Joh. ii. 11b add. *begonsten, coeperunt.* — For the insertion here of Joh. ii. 11*b* with Fuld Zach. (not Ta(ar)) cf. Zach. col. 114 B: *viso miraculo de captura piscium tanquam firmius credentes.*

fol. 11^{r}

ane hem· / alse die schepe te lande quamen so liten si schep eñ al· eñ Lk. 5, 11
A. 25 F. 20 C. 31 [a] volgden hem· JOHANNES MATHEUS LUCAS· ‖ Eñ alse ih̄c bat voert qm̄ Mt. 9, 9 Mc. 2, 14 Lk. 5, 27
so sach hi enen tolnere sitten in syn tolhus die matheus hit den
ghenen sprac hi toe eñ seide volgh mi· Doe stont hi op eñ lit Lk. 5, 28
A. 22 F. 21 tol eñ al eñ volgde hem· / JOH'ES· MATHEUS· LUCAS· Dar na so Joh. 3, 22
quam ih̄c met sinen yongren in iudeen eñ daer bleef hien
stukke tyds met hen doepende de ghene die te hem quamen· / in Joh. 3, 23
din tide so was yan baptiste in ennon bi ere stat die heet salim
daer was goet koeuer van watre daer hi dat volc in doepde /
want noch doe en was hi nit geuaen noch ghelegt in den ker Joh. 3, 24
C. 32 kre / JOHANNES· ‖ Tin tiden so quam ene questie onder de yongrē Joh. 3, 25
yan baptists eñ de yoden van der purificatien des doepsels eñ
welc beter ware so ih̄c doepsel· so yan baptists· / Doe quamen Joh. 3, 26

a) *inter l.* te dezen derden male bleuen si met hem

---

20 in him. When the ships came to land they left ship and all, and / followed
C. 31 him [a]. And when Jesus came further on, / he saw a publican sitting in his toll-house, who was called Matthew. / He spoke to him and said: Follow me. Then he rose and left / toll and all, and followed him. After that / **25** Jesus came with his disciples into Judæa, and there he remained / with them for a period of time baptizing those who came to him. At / that time John the Baptist was in Ennon, near a city which was called Salim, / where there was good abundance of water, in which he baptized the people; / for then he was not
C. 32 yet taken nor laid in prison. / **30** At that time a question came up between the disciples / of John the Baptist and the Jews about the purification of (the) baptism, and / [as to] which was better, whether Jesus' baptism or John the Baptist's. Then came

a) At this third time they remained with him

---

20 **Lk. v. 11** add. *schep ende,* cp. Mt. iv. 22.

21sqq **Mt. ix. 9** L has only one call of a publican and (cp. Pep. Harm. 23^{16}) expressly identifies in chap. lxx Mattheus and Levi against Ta^{ar} Ta^{ephr} 58 Fuld p. 60 Zach.-Wn.

22 add. *enen tolnere, publicanum* from Lk. — add. *syn, suum:* sa (Mc. Lk.).

26 **Joh. iii. 22** add. *deghenen die tot hem quamen;* Pep. Harm. 14^{6}: *baptiȝed þat folk;* the latter addition to prevent the inference that there and then the Apostles were baptized; cf. *l: et baptizabantur ab eo,* and Ephr. 58 *discipuli enim baptizabant quia ipsi baptizati erant.*

32 **Joh. iii. 26** *welc beter ware* etc. cp. Pep. Harm. 14^{5} *seiden þat Jesus baptiȝing was bettre þan was here.*

fol. 11^v

yan baptists yongren tote haren mester eñ wrugden ihesum
van sinen doepene eñ clagden haren mester ouer hem eñ seidē
aldus· mester deghene die metti was ouer de jordane eñ daer
du af gafs dyn getuge hi doept nu· eñ alt folc loept te hem /
Doe antwerdde yan baptiste sinen yongren eñ sprac aldus· De *Joh.* 3, 27
mensche en heft nemmeer dan hem van bouen uten hemele
ghegheuen werdt· / ghi selue syt dis mine getugen dat ic seide *Joh.* 3, 28
dat ic xp̄c nin ware mar dat ic gesendt ware vor hem· / Die de *Joh.* 3, 29
[a] brut heft dats de brudegoem· [b] mar des brudegoems vrint [c] die bi hem
steet eñ hoerten spreken hi es die verblyscht werdt van der
stemmen des brudegoems· Dese blischap es toe comen eñ ver
uult in mi· / Deghene moet voert ane wassende syn eñ ic min *Joh.* 3, 30

a) *inter l.* helge kerke — b) *inter l.* xp̄c — c) *inter l.* ic

---

fol. 11^v

John the Baptist's disciples to their master, and accused Jesus / of his baptizing, and complained to their master about him, and said / thus: Master, he who was with thee beyond the Jordan and of whom / thou hast given thy testimony, is now baptizing, and all the people go to him. / **5** Then John the Baptist answered his disciples and spoke thus: / Man has no more than that which is given him from above out of heaven. / Ye yourselves are my witnesses of this that I said / that I was not Christ, but that I had been sent before him. He who / has the bride [a] is the bridegroom [b]: but the bridegroom's friend [c] who / **10** stands by him and hears him speak, is the one who is gladdened by the / voice of the bridegroom: this gladness has happened, and is / fulfilled in me. He must henceforth be growing and

a) Holy Church b) Christ c) I

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fol. 11^v

3 Joh. iii. 26 add. *ende, et* p. *Iordanem:* sy^sc.

4 *gafs, dedisti* l. *perhibuisti: a d (reddidisti).* — om. *ecce.* — add. *nu, nunc* (ηδη for ιδε? cp. Mt. xv. 32).

6 Joh. iii. 27 add. *van boven, desuper:* ε 050 Ferr. arm.; *desuper* l. *de caelo: b.*

7 Joh. iii. 28 *testes estis* l. *testimonium perhibetis: e* Cypr. sy^p.

8 *dat ic christus nin ware, quia non sum christus: e f ff₂ l* sy ε 133 ε 247.

9 Joh. iii. 29 For the marginal glosses in L cp. Zach. 115 D: *Sponsa ergo est ecclesia, sponsus Christus, amicus sponsi Joannes.*

10 om. *gaudio.* — The syntax of vs. 29 in *e* is almost exactly that of sy^sc. L is a little different.

11 om. οὖν. — *in mi, in me* l. *meum.*

fol. 11v

drende· / Die van bouen comt hi es bouen alle menschen· Die van *Joh. 3, 31*
der erden es hi sprekt van der erden eñ die van der hemelrike es
hi es bouen al / eñ dat hi gesien eñ gehoert heft dat getughet hi *Joh. 3, 32*
eñ syn getugnesse en wert nit ontfaen· [a] / mar diet ontfeet hi es *Joh. 3, 33*
die bekent dat / got en gheft hem nit sinen gheest [b] met maten / *Joh. 3, 34b*
De vader mintene eñ alle dinc heft hi ghegeuen in sire ghewout / *Joh. 3, 35*
Die gheloeft in den sone gods hi behoert ten eweleken leuene *Joh. 3, 36*
eñ die nin gheloeft den gods sone hi ne sal des ewelecs leuens
nit sien eñ de gods abolghe sal bliuen op hem· / MATHEUS·

F. 22 C. 33 ‖ In din tide doe ihc vernam / dat yan baptista was gheuaen eñ ghe *Joh. 4, 1a* *Mt. 4, 12a*

a) *inter l.* van v yoden — b) *inter l.* alse ons andren

I [must be] de/creasing. He who comes from above is above all men. He who / is of the earth speaks of the earth, and he who is of the kingdom of heaven / [15] is above all, and to that which he has seen and heard he bears testimony, / and his testimony is not accepted [a]. But he who accepts it is the one / who realizes that God does not give him his spirit by measure. [b] / The Father loves him, and he has given all things into his power. / He who believes in the Son of God belongs to the eternal life; [20] and he who does not believe the Son of God shall not see the eternal life, / and God's wrath shall remain upon him.

C. 33 At the time when Jesus heard that John the Baptist was taken and /

a) by you Jews b) as to the rest of us

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14 Joh. iii. 31 om. *εκ της γης εστιν και*: ε 014 *l D E aur* Tert Orig. — add. *ende, et* p. *loquitur:* Ta^{ar} sy.

16 Joh. iii. 33 add. *mar, autem* p. *qui (autem accipit): b q* Vg^{codd} Aug, Ta^{ar} sy pal.

17 *bekent* stands for *signavit (teekent?).*

Joh. iii. 33sq. om. *ο θεος . . . λαλει*, cp. Pep. Harm. 14^{20}.

Joh. iii. 34^{b} add. *hem, ei* p. *dat:* Zach.-Wn. Ephr Lamy I 267, Aphr. I 285, Pep. Harm. 14^{20}, add. *filio suo:* Aphr. I 287, Ephr. 105 (om. *spir.)* sy^{sc} (om. *spir.*). — add. *sinen, suum* p. *spiritum:* aeth.

18 Joh. iii. 35 *mintene, diligit eum* l. *diligit filium:* $sy^{c(s)}$ Aphr. l. c. — Fuld and Zach om. vs. 35. — *in sire ghewout, in potestate eius* l. *in manu eius:* Pep. Harm. 14^{21}: *in his power.*

19 Joh. iii. 36 add. *gods, dei:* δ 371.

20 *ende, et* l. *autem:* sy Pep. Harm. 14^{23}; om. *autem:* δ 2⁻ *a e* ff_2 *l* Tert.
die nin gheloeft, qui non credit l. *qui incredulus est: b d f* ff_2 *l q r aur.* Iren sy Ferr. ε351. — add. *ewelec, aeternam* p. *vitam: b corr vat** Iren; Pep. Harm. 14^{24}. — *sal bliven, manebit* l. *manet: e D R* Iren Cypr Pep. Harm. 14^{25}.

22 For the insertion of Mt. iv. 12 into Joh. iii. 36 cp. *et post haec traditus est Johannes* after Joh. iii. 36: ε1222 *e* sy^{hmg}; add. *et quod Iohannes traditus esset*

fol. 11ᵛ

kerkert / eñ dat depharisseuse van hem nimerde daden loepen· dat *Joh. 4, 1b*
·hi meer yongren makde eñ meer volks doepde dan yan baptista
24 hadde ghedaen· / so lit hi dat lant van judeen eñ kirde weder *Joh. 4, 3*
ten lande van galileen / eñ makde sine woninghe in ene stat die *Mt. 4, 13*
heet capharnaum· eñ lit die stat van nazareth daer hi wilen
plach te woenne / eñ dat dede hi om die prophetie te volbrenge *Mt. 4, 14*
ne die wilen propheteerde ysaias eñ seide aldus· / Dat lant van *Mt. 4, 15*
Zabulon eñ van neptalim· Dat legt op der zee ouer der jorda
nen int lant van galileen. / Dat volc dat sat in demsternissen *Mt. 4, 16*
dat sach ene grote clerheit· Den ghenen die woenden in den scha

fol. 12ʳ

de van der doet es op geghaen en ghewarech ligt·[a] Dit profeterde

a) *in mg.* Expō

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imprisoned, and that the Pharisees circulated rumors that / he made more disciples and baptized more people than John the Baptist / [25] had done, he left the land of Judaea, and returned / to the land of Galilee, and made his dwelling in a city that / is called Capharnaum; and left the city of Nazareth where he whilom / used to live. And this he did to fulfil the prophecy / that whilom Isaiah prophesied and said thus: The land of / [30] Zabulon and of Neptalim, which lies on the sea beyond the Jordan / in the land of Galilee; The people that sat in darkness / saw a great clarity. To those who dwelled in the shadow

fol. 12ʳ

of death has a true light arisen. This Isaiah prophesied / concerning him;

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after Joh. iv. 2ᵃ as well as *cum autem audisset quod Iohannes traditus esset* after Joh. iv. 3: Fuld Zach; Taᵃʳ adds the latter after Joh. iv. 3ᵃ and Lk. iii. 19, 20. Pep. Harm. relates first the story of the imprisonment of John the Baptist, which in Taᵃʳ and Taˡᵃᵗ comes much later, and then p. 15⁶ continues exactly as L: *and as sone as Jesus herde þat John was enprisoned & þat þe Pharisewes gruchcheden þat he baptiȝed so mychel folk.*

23 om. Joh. iv. 2.

25 Joh. iv. 3 add. *lant*, γην p. ιουδαιαν: δ5 ε93 Ferr *I*ᶯ ε1222 al. *a b e ff₂ l r aur D E R.*

30 Mt. iv. 15 om. γη²: δ5 δ371 ε1094 ε253 ε77 *A Y.*

31 Instead of *via maris* L takes *maritima* (or rather *super mare:* δ2 ε167 ε351 ε33) from vs. 13 and adds this after *neptalim.*

32 Mt. iv. 16 om. και p. μεγα: δ5 ε133 Old Lat exc. *a f ff₂ l aur* sa. — om. χωρα και: Taᵉᵖʰʳ syᶜ *k a c* Iren (for syˢ Aphr. cp. Burkitt, i. l.).

fol. 12ʳ

1 Mt. iv. 16 add. *ghewarech, verum* p. *lumen*, cp. syᶜ add. *magnum.*

fol. 12^r
ysaias van hem· want die stat van capharnaum si steet in den term
ten van zabulon eñ van neptalim· Desen was dat ghewarege li
F. 23 ght verschenen doe die gods sone daer quam wonen· / van daer so Mt. 4, 23
omghinc ihc alt lant van galyleen eñ leerde in hare synagoghen
en predekde deewangelie van den rike gods eñ gansde alle qualen
A. 26 C. 34 en alle sikheidē des volks / MATHEUS MARCUS· LUCAS IOH'ES ‖ Doe be Mt 4, 24
gonste sine opinie groet te werdene eñ de liede sprake van
hem te meerne so dat men van hem sprac in alt lant van sirien
en alle dage so brachte men hem toe alle die hen qualec ge
uulden van sikheiden eñ van tormenten eñ die beseten waren
van den euelen gheesten· eñ die ut haren ghereke waren eñ die
ghensde hi alle· / eñ omdat so volgde hem en groet volc van ga Mt. 4, 25
lileen eñ van din lande dat men heett decapolis eñ van den
A. 26 lande van judeen eñ van ihrl'm en· v van ouer de jordane· / LUCAS MATH'
eñ om die cracht van din miraclen so haddene elke stat daer hi Lk 4, 42
toe quam gherne onthouden· / eñ hi antwerdde daer op· dat hi Lk. 4, 43

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for the city of Capharnaum stands on the borders / of Zabulon and of Neptalim. To these the true light had / appeared when the Son of God came to dwell there. From there / [5] Jesus went about in all the land of Galilee, and taught in their synagogues, / and preached the gospel of the kingdom of God, and healed all ailments / and all sicknesses of the people.
C. 34 Then began / his fame to become great and the people's talk about / him to increase, so that they spoke of him in all the land of Syria; / [10] and every day they brought to him all who felt themselves / sick with diseases and with torments, and those who were possessed / of the evil spirits, and those who were paralysed, and / he healed them all. And therefore a great multitude followed him from / Galilee, and from the land that is called Decapolis, and from the / [15] land of Judaea, and from Jerusalem, and from beyond the Jordan. / And because of the power of those miracles each city to which he / came

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4 Mt. iv. 23 *vandaer*, *exinde* from Mt. iv. 17. — Notice that in L, as in sy^{sc}, the participles have been changed into *and* + imperf.

6 *rike gods*, add. του θεου: ε 207.

11 Mt. iv. 24 om. ποικιλοις, cp. sy^{sc}.

12 om. και σεληνιαζομενους: sy^{s} Acta Thom.

13 *alle*, *omnes* l. *eos*: δ 5 sy^{sc} pal *a b c* g_1 *h*.

Mt. iv. 25 *en groet volc* (sing): sy^{s} (cp. Mt. v. 1).

14, 15 add. *van—van, de*: sy^{sc} Vg^{codd}.

fol. 12r

andren staden moste also wale ewangelizeren dat rike gods
want hi daer toe ghesendt ware MATHEUS· MARCUS· LUCAS·

A. 31 C. 35 ‖Op enen dach so sach ihc dat hem en groet volc na volgde· eñ *Mt. 5, 1a b*
alse hyt versien hadde so ghinc hi op enen hogen berch· eñ
alse hi gheseten was / so rip hi te hem die hi woude· eñ doe si *Mc. 3, 13*
bi hem quamen / so koes hire ut twelue die bi hem bliuen sou *Mc 3, 14a b*
den· / lucas[a] die hi apostlen hit dat waren dese·[b] Symon din hi *Lk 6, 13c Lk 6, 14a*
peter hit· eñ andris syn bruder·[c] / yacob zebeduss sone· eñ yan syn *Mt. 10, 2c Mc. 3, 17b*
bruder· / die hi hit kinder des donres· / philips·[d] berthelmeus· mathe *Lk. 6, 15a*
us de tolnere·[e] thomas· yacob alpheus sone· Symon die ghenamt *Mc. 3, 18b Lk. 6, 15b*

a) *inter l.* lucas — b) *inter l.* math marcus lucas; *in mg.* Noiā aplor̄ — c) *inter l.* marc'
d) *inter l.* lucas — e) *inter l.* marcus

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would fain have kept him. And he answered thereto that he / must also preach to other places the gospel of the kingdom of God, / for he had been sent for that purpose. /

C. 35 One day Jesus saw that a great multitude followed him; and when he had noticed it he went upon a high mountain. And / when he was seated, he called to him whom he wished, and when they / came to him he chose from them twelve who were to remain with him, / [and] whom he called apostles. They were these: Simon whom he / called Peter, and Andrew his brother, Jacob Zebedee's son, and John his / brother, whom he called children of the thunder, Philip, Bartholemew, Mat/thew the publican,

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20 Mt. v. 1 *en groet volc, populum* l. *turbae: e; turbam: a b h.*

21 *hogen berg,* add. *altum,* cp. Zach. 120 A: *in altitudine montis; qui in celsitudine paternae majestatis positus.*

23 Mc. iii. 14 *koes, elegit* l. *fecit* (from Lk. vi. 13): Zach. 118 D: *dominus in monte illos elegit.* Ta^{ar} has: *these twelve he chose to be with him.* Fuld has Mc. only. In Mc. the reading *elegit* survives in $sy^{s(c)p}$ and in the capit. in Mc., Oxford Vulgate p. 176: *duodecim apostolorum electio.* For a similar Tatianic predilection for *elegit* see on Lk. x. 2 (L chapter 83). *ους και αποστολους ωνομασε*, from Lk., is inserted in Mc. by δ 1 δ 2 ε 76 ε 014f. ε 168 Ferr. ε 1132 ε 17.

25 Lk. vi. 14 *yacob . . . donres.* The nearest to this wording is Cod. Bezae: *jacobum et johanen fratrem eius quos cognominavit boanerges quod est fili tonitrui.* Notice that L omits *boanerges* just as $sy^{s(c)}$ omits the translation of ܒܢܝ ܪܥܡܐ; S^{ned} (not H^{ned}) inserts *Boanerges dat es.*

26 *matheus—thomas,* Lukan order; cp. Burkitt, Ev. da-Meph. ii. 270.

27 add. *de tolnere, publicanum,* add. from Mt. in Mc. by ε 050 f ε 93 Ferr. ε 1279 I^{β}, but no lat nor sy (exc. sy^{hmg}).

fol. 12r

es zelotes· / judas yacops sone eñ· judas scharioth diene sider *Lk.* 6, 16
vercochte· / Dese[a] quamen te hem / eñ hi ontploec[b] sine ogen op *Mt.* 5, 1c *Lk.* 6, 20a
hen·[c] / eñ sinen mont ter leeringen eñ seide aldus· / Salech syn die *Mt.* 5, 2 *Mt.* 5, 3
arm syn van gheeste want hemelrike es hare·[d] / ‖ Salech syn die *Mt.* 5, 5
saghtmudeghe want si selen ertriks gheweldech syn· / Salech syn *Mt.* 5, 4
e

a) *inter l.* matheus — b) *inter l.* lucas — c) *inter l.* matheus me' lucas — d) *in mg.* Beati paupēs
e) *Under the page the following footnote*: Van dezze materien sprekt lucas anders dan math's, wañ math' segt dat ih'c din sermoen dede op den berch eñ lucas segt dat hine dede beneden op dat plain van den dale dese discordantie concorderen de glosen eñ seggen dat ih'c twee sermone makde die gelyc waren. den enen op den berch sinen yongren eñ den andren beneden den volke. lucas dan die sprekt aldus Dar na ginc ih'c neder van den berge eñ stont op en plain *Lk.* 6, 17—19
van enen velde eñ aldaer stonden sine yongren bi hem eñ en groet volc ut alden lande van judeen eñ vã ihrl'm eñ van den lande dat op der zee legt eñ van tire eñ van sidonien die daer com̄ waren om hem te horne eñ omme geganst te sine van sikheden eñ die beseten waren van den quaden ghesten worden dar gesuuert eñ al dat volc begerde ih'm te gerynne want de gods cracht, die ut hem quam die ganssedse alle eñ hi ontploec sine ogen. et c'.

Thomas, Jacob Alpheus' son, Simon who is called / Zelotes, Judas Jacob's son, and Judas Scarioth, who afterwards / sold him. These came to him and he opened his eyes upon / them and his mouth to teach and said thus[a]: Blessed are they that / are poor of spirit, for the kingdom of heaven is theirs. Blessed are the / meek, for they shall be in possession of the earth. Blessed are /

a) Of this matter Luke speaks differently from Matthew. For Matthew says that Jesus made the sermon on the mount, and Luke says that he made it below in the plain of the valley. The glosses reconcile this discrepancy, and say that Jesus made two sermons which were alike, one on the mount to his disciples, and the other below to the people. Luke then speaks thus: After that Jesus went down from the mountain and stood on the plain of a field, and there his disciples stood by him, and a large multitude from all the land of Judaea and of Jerusalem, and from the land that lies on the sea, and from Tyre and from Sidon, who had come there to hear him and to be healed of diseases, and they that were possessed of the evil spirits were cleansed there, and all the people longed to touch Jesus, for the divine virtue that came out of him healed all. And he opened his eyes etc.

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29 *vercochte, vendidit.* This is the rendering of the Syriac Diatessaron; cp. $Ta^{ephr\ 204}$, Zach. 561 C, 563 D, capit. *A U V Y* Oxf. Vg. p. 38, L in Ch. 109 and 226 (Mt. xxvii 3, 4, 9) and the remarks made in the *Mededeelingen der Kon. Akademie van Wetenschappen te Amsterdam,* 1925, p. 153.

31 **Mt. v. 3** The add. of τω πνευματι after πτωχοι in Lk.: δ 2^c δ 48 ε 376 ε 050 ε 337 I^n Ferr. Gr. ε 351 ε 1443 al. pal. *a c r* r^2 *f D Q gat* μ*.
The order Mt. v. 4 after vs. 5: Ta^{aphr} Ephr. 62, δ 48 ε 76 δ 5 ε 014 ε 050 ε 133 al. lat. (exc. *b q f* r^2) sy^c Pep. Harm. $24^{30, 31}$.

32 *gheweldech syn, haereditabunt(?)* l. *possidebunt* (= S^{ned}: *besitten*): *k d f* Didasc. Ap. Veron. (ed. Hauler) x. 9 Cypr.
The addition *viventium* or *vitae* p. *terram* in Aphr. 3/3 is attested in Latin by Hil ap. Zach. 120 C.

fol. 12^v

die weenen want si selen werden ghetroest· / Salech syn deghene *Mt* 5, 6
din hongert eñ dorst na gheregheit· wan si selen ghesaedt werden /
[a] Selech syn die ontfarmhertege want si selen ontfarmegheit ver *Mt.* 5, 7
A. 32 langen· / Selech [b] syn die suuer eñ reine syn van herten want si selen *Mt.* 5, 8
gode sien· Selech syn / die vrede maken want si selen heeten gods kī *Mt.* 5, 9
der· / Selech syn die persecutie doegen om ghereghtegheit want he *Mt.* 5, 10
melrike es hare· / [c] Selech si di alse v de liede maledien eñ haten eñ *Mt.* 5, 11
ꝑsecutie don eñ spreken alḷẹ quaet van v· eñ v beligen· / eñ v scheedē *Lk.* 6, 22*b*
van een eñ u verwiten v wesen· eñ vwen name onwerden omme

a) *inter l.* matheus lucas — *b*) *inter l.* mathe'. — *c*) *inter l.* math lucas; *in mg.* beati eritis.

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fol. 12^v

they that weep, for they shall be comforted. Blessed are they / that hunger and thirst after righteousness, for they shall be satisfied. / Blessed are the merciful, for they shall obtain mercy. / Blessed are they that are clean and pure of heart, for they shall / 5 see God. Blessed are they that make peace, for they shall be called God's / children. Blessed are they that suffer persecution for righteousness' sake, for / the kingdom of heaven is theirs. Blessed are ye when the people curse and hate and / persecute you and speak all [manner of] evil of you, and lie about you, and part / you asunder, and reproach your behaviour, and revile your name because of /

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fol. 12^v

1 Mt. v. 4 *weenen, flent* (Lk. vi. 21) is the reading of the Syriac Diatessaron: Ta[ephr 63]: *beati qui flent;* Aphr., I, 89[11]: ܒܟܝܢ *flentes* (but see 89[10]: ܐܒܝ̈ܠܐ, *lugentes;* has Aphrahat a combined text? cp. Tert. *de pat.*, c. 11: *flentes atque lugentes*). The reading survives in Zach. 120 D: *flentibus scilicet de praesenti miseria ... commissa deflere; ... Dominus flevit;* Old-Germ., Old-French, Pep. Harm. 26[31] *wepen.* — *ghetroest, consolabuntur;* Ta[ephr 63] has *ridebunt* (cp. Jos. Schäfers, *Altsyr. Antimark. Erklärung*, Münster, 1917, S. 234). Aphr. ed. Par., I. 89[10] has: *that they should be entreated for,* another rendering of *παρακληθησονται*; cp. Burkitt, *Ev. da-Meph*, II, 181.

4 Mt. v. 8 *suver ende reine,* probably a conflate reading: *puri atque mundi, mundi* being the common reading; *puro corde:* Cypr (cod. A) Juvenc, cp. Sabatier, i. l.

7 Mt. v. 11 add. *de liede, homines:* sy[sc] pal Fuld $g_{1,2}$ *q D L R* al. *μ. aur gat Dim Deer.* Old-Germ. — add. *ende haten, et oderint* from Lk.: Fuld *g* (∽ a. *maled.*).

8 *al quaet* om. ῥημα p. πονηρον, L follows ð1, ð2, ð5 sy[sc] pal lat Tert against the rest of the tradition. — om. *propter me*: Fuld Zach., Didasc. Ap. Veron. xi. 3. add. *ende u beligen, mentientes* against: ð5 *k b c g* sy[s].

fol. 12^v

des menschen[a] sone· / In din dage syt blide eñ vro want v loen es Mt. 5, 12 Lk. 6, 23a
groet in hemelrike want also ghelike alse v die quade ꝑsecutie don
so daden hare vordren persecutie den propheten die waren vor v /
F. 24 LUCAS So wee v die rike syt wan gi hir op ertrike hebt vwe ge Lk. 6, 24
nugte· / wee v die nu laght· want gi selt suchten eñ wenen· / wee Lk. 6, 25b Lk. 6, 26
v alsu de liede prisen vwe quaetheit eñ v bedrigen met haren
valschen loue· Also daden wilen vwe vordren haren propheten
C. 36 die hen propheterden na haren wille· / MATHEUS MARCUS LUCAS || mar Lk. 6, 27a
F. 25 v sprekic noch toe die mine yongren syt eñ mi ghehoert· / Ghi syt Mt. 5, 13
dat sout van ertrike· eñ ochte dat sout sine macht verliest· waer

a) *inter l.* marien

---

10 the son of man[a]. Be glad and joyful in that day, for your reward is / great in the kingdom of heaven; for even as the wicked persecute you / their forbears persecuted the prophets who were before you. / Therefore woe unto you that are rich, for ye have your joy here on earth. / Woe unto you that laugh now, for ye shall sigh and weep. Woe / **15** unto you when the people praise you for your wickedness and deceive you with their / false praise. Even so did your forbears of yore to their prophets / who prophesied for them according to their wish. But / I speak still further

C. 36 unto you who are my disciples, and [who] listen to me. Ye are / the

a) of Mary.

---

10 **Mt. v. 12** *menschen sone:* for marginal gloss *marien* cp. p. 52 and see Old-Germ^codd: *sun der meide* passim (e.g.: Lk. xxii. 69 *wann von deshin wirt der sun der meide sitzen zu der zesem der kreffte gotz).*

12 add. *in dien dage, in illa die* (from Lk.): Ta^ephr 64 Fuld Zach. 122 D, sy^sc Old-Germ^codd.

add. *patres eorum* (Lk. vi. 23): *k* (*fratres*) *b c* Tert sy^sc Fuld Zach ε90.

13 **Lk. vi. 24** *genugte* l. *consolationem;* cp. sy^s(c) and Aphr. I 921: ܒܥܘܬܗܘܢ, *petitionem* and the comment on it in Aphr. and Ephr 64: *qui . . quaerunt; e* has *postulationem!* — L omits Lk. vi. 25*a*: sy^s(c) ε1444. Capit. *A H V Y* Oxf. Vulg. p. 260.

15 **Lk. vi. 26** add. π, υμιν p. ουαι: ε014^? ε76 δ5 δ505 *I*^Φa al. *b r r*^2 *μ* Old-Germ. sy^(c). *de liede,* om. *omnes* a. *homines:* the Byzantine text, δ5 ε014 δ56 ff. sy^(c) Ta^ar Marcion *D X*^* *cod caraf corr vat*^mg *μ*.

16 **Lk. vi. 26** om. γαρ: δ 5 lat (exc. *ff*$_2$ *r W* Fuld) Marcion.
uwe, vestri l. *eorum:* δ505 ε551 ε192 Iren Old-Germ^codd. — om. *pseudo* a. *prophetis:* δ2 *f g l* Vg^codd Fuld Old-Germ^edd Wycl.

fol. 12v

op sal ment souten· hen es dan nirgen toe goet dan wech te wer
F. 26 pene· eñ vertorden te sine onder der liede voete· / Ghi syt dat licht *Mt.* 5, 14
van ertrike· De stat die op den berg steet en mach nit verborgē
syn· [a] / Nimen en sett dat licht alst ontfinct es onder dat coren *Mt.* 5, 15*a*
vat / noch onder dat bedde noch / in ene verborgene stat· / mar op dē *Mc* 4, 21*b* *Lk.* 8, 16*b* *Lk.* 11, 33
candelere so sett ment· om datt lichten sole allen den ghenen die *Mt.* 5, 15*b*
int hus syn· / also doet v licht schinen vor de menschen dat si *Mt.* 5, 16
anesien vwe goede werke· eñ louen vwen vader die es in den
C. 37 hemele· / MATHEUS ¦ En went nit dat ic si comen omme de wet tont *Mt.* 5, 17
makene eñ de prophecien· In ben nit comen om die tontmake
ne mar om die te volmakene eñ te volbrengene [b] / want ouer [c] *Mt.* 5, 18
waer seggic v also lange alse de hemel eñ de erde duren· so en

a) in mg. nemo accend[t] — *b) inter l.* math lucas — *c) inter l.* am̄

---

salt of the earth: and if the salt loses its strength, with what / 20 shall one salt it? It is then good for nothing but to be thrown away, / and to be trodden down under the people's feet. Ye are the light / of the earth. The city that stands on the mountain can not be hid. / No one sets the light, when it is kindled, under the corn / vat, nor under the bed, nor in a hidden place, but / 25 one sets it on the candlestick, that it may light all those that / are in the house. Even so make your light to shine before men, that they / behold your good works, and praise your Father who is in / heaven.
C. 37 And think not that I am come to unmake the law / and the prophecies: I am not come to unmake them, / 30 but to complete them and to fulfil them. For verily / I say unto you, as long as heaven and

---

20 Mt. v. 13 om. *ultra*: sy sa Old-Lat. δ 5 *D E L*.
wech te werpene ende vertorden te sine (inf.): *k proici foras et conculcari* (*d* Cypr. Fuld Zach.: *ut proiciatur* (Vg. *mittatur*) *foras et conculcetur*). Zach., 124 A: *de ecclesia proiecti*.

23 Mt. v. 15 *alst ontfinct es, accensam* l. *accendunt et*. In Lk. viii. 16 *accensam* l. *accendens*: *a c ff₂ l q r E μ*; in Lk. xi. 33 *accensam*: *a c*.

24 Lk. viii. 16 Lk. xi. 33 add. *stat, loco* p. *abscondito*: Aphr., I 24[22], sy[c] (in both places) arm bo Fuld Zach. (text and comm.) 125 A. The harmonisation in L agrees exactly with Aphr (against Fuld Zach. which add *neque sub vaso*).

25 Mt. v. 15 *so sett ment, ponit* (from Lk. viii. 16): Aphr., add. sy[sc] *r r*[2] in Lk. xi. 33 — *omdatt, ut* l. *et*: Vg. Aphr.

26 Mt. v. 16 *doet — schinen*, sy ܢܢܗܪ, cp. Mt. v. 45.

29 Mt. v. 17 *ende, et* l. *aut* (vii. 12, Lk. xvi. 16): sy[sc] Aphr. I 56[26], *D L T*, Zach. 292 B. — add. *die, eos*: sy[c] Old-Germ. (add. *legem*: *c h q D corr vat* Did. Ap. Veron. xlviii. 35.

30 add. *die, eos*: sy[sc] Aphr. Zach. 292 B.

fol. 12^{v}

A. 33 sal ene lettre van der wet nit achter bliuen hen sele al gheschin[a]

fol. 13^{r}

dat dar in ghescreuen es· / So wie dan dat brekt een der minster gebode *Mt.* 5, 19
van der wet eñ leert den volke also te doene hi sal heeten een der minster
in[b] hemelrike· mar die duet eñ leert hi sal heten groet in hemelrike· /
C. 38 | Eñ oc seggic v hen si dat vwe gheregtegheit meerre si dan der *Mt.* 5, 20
phariseuse eñ der meestre van der wet ghi ne selt nit comen
F. 27 tenrike gods· / MATHEUS Ghi hebt wel ghehoert dat verbot van *Mt.* 5, 21
der wet dat men wilen plach te leerne dat sprekt aldus· du
ne sout nimene doeden eñ die andren doedt hi es wert dis dat
men ne ordeele· / mar ic segg v dat een die hem errt op sinen e *Mt.* 5, 22
uenkersten es dis wert dat menne ordeele eñ die te sinen e

a) *Under the page as a footnote*· ochte na der letteren ochte na der betekenessen — b) *inter l.* de heilege kerke

---

earth endure, not / one letter of the law shall be omitted, but everything shall happen

fol. 13^{r}

that is written therein[a]. Whosoever then breaks one of the least commandments / of the law, and teaches the people to do likewise, shall be called one of the least / in the kingdom of heaven[b]: but he who does and teaches,
C. 38 shall be called great in the kingdom of heaven. / And I also say unto you,
Unless your righteousness be greater than that of the / 5 Pharisees and of the masters of the law, ye shall not come / to the kingdom of God. Ye have heard the prohibition of / the law that used to be taught of yore [and] which speaks thus: Thou / shalt not kill any one, and he that kills others deserves that / he be judged. But I say unto you, that one who is angry with his / 10 fellow-Christian deserves that he be judged; and he that /

a) Whether according to the letter or to the meaning b) the holy Church

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32 **Mt. v. 18** *lettre van de wet,* Aphr $^{2}/_{2}$ sy^{s}: *one jôd-letter* ܝܘܕ ܐܬܘܬܐ ܚܕܐ Old-Germ *ein punckt oder ein buchstab* Wyclif *one lettre or one tittle* Old-French: *une lettre ou un point,* cp. *A Primitive Text,* p. 38.

fol. 13^{r}

1 **Mt. v. 19** om. τουτων: X^{+} ε1211.

2 add. *van der wet, legis,* cp. Zach. 126 B *istis, id est legis.*

5 **Mt. v. 20** ὠ Φαρ. και γραμμ: ε1289.

8 **Mt. v. 21sq.** *wert, dignus,* "worthy" three times for *reus.* Ta^{ar} has Mt. v. 21 f the same word for ενοχος as Mt. viii. 8 for ικανος; cp. Mt. xxvi. 66.

9 **Mt. v. 22** om. εικη: Just. Tert Hier Vg. Old-Germ Wycl with δ1–2* ε76^{c}, against Ta^{ar} Old-Lat sy Hilar. has *sine causa* in his text, cp. his comments Zach. 127 D.

10 **Mt. v. 21, 22** *es, est* l. *erit*^{quater}: sy^{s} 3° and 4°.

fol. 13r

uenkersten segt racha dat[a] en teken es van onwerden· es dis
wert dat menne den gherichte leuere· eñ die sinen euenkerstē
F. 28 heet dore es wert der hellen· / Brengs du dan dine offerande *Mt.* 5, 23
toten outare eñ ghedinkt di daer dat dyn euenkersten es besuart
van di· / laet daer dine offerande vor den outare eñ ganc *Mt.* 5, 24
tirst tę dinen euenkersten setten te vreden· MATHEUS LUCAS
C. 39 eñ dan com eñ offer dine offrande· || wes gehingende dinen *Mt.* 5, 25 *Lk.* 12, 58
aduersaris euen lanc dat du met hem best op den weghe·
dat di dyn aduersaris nin leuere den richtre·[b] den ghenen
die di worpe in den kerkre· / want ic segge di comstu daer in *Mt.* 5, 26 *Lk.* 12, 59
du ne souter nit ut uerledegt werden tote dire uren dat
tu vergouden hefs den lesten virdonc·[c] / Dese adversaris dats
de heilege scrifture die aduerseert allen den ghenen die qualec
willen· de wege daer wi in moten gaen dat syn de gebode
gods· Mettesen aduersarys mote wi ouer een dragen eñ

a) *inter l.* expositio — b) *in mg.* eñ die rightre — c) *in mg.* Expō

---

says to his fellow-Christian, Racha, which is a token of contempt, deserves / that he be delivered to the court; and he that calls his fellow-Christian / fool, deserves hell. If thou bringest thine offering / to the altar and thou rememberest there that thy fellow-Christian has been grieved / 15 by thee, leave thine offering there before the altar, and go, / first placate thy fellow-Christian, / and then come and offer thy gift. Be yielding to thine / adversary
C. 39 while thou art on the way with him, / lest thine adversary deliver thee to the judge, and the judge to him / 20 who might cast thee into prison. For I say unto thee: If thou comest in there, / thou shalt not be released from it until the hour when / thou hast repaid the last farthing. This adversary is / the Holy Scripture, which opposes all those that are inclined to evil. / The ways in which we must go are the commandments / 25 of God. With this adversary we must be in accord and / compliantly walk in the ways

---

12 add. *sinen evenkersten, fratri eius:* ε56 ε050 f I_π Ferr ε1443 sy (cp. Ephr. 68[9]) bo ff_2.

13 om. *ignis:* Tert Hil Op imp.

14 Mt. v. 24 *com ende offer, veni et offer* l. *veniens offers: k* Cypr (codd. B L) sy Aphr 2/2 Old-Germ.
offer dine offrande: sy ܩܪܒ ܩܘܪܒܢܟ, cp. Mt. ii. 11 and Ch. 160, Lk. xxi. 1 contr. S H[ned] *gifte.*

18 Mt. v. 25 add. σου p. ἀντιδικος (Lk. xii. 58): ε1091 ε350 ε1416 g_1 sy Ta[ar].
om. *et judex tradat te ministro*: sy[s].

20 Mt. v. 26 *want, nam* l. *amen.*

22 For the gloss cp. Zach. 129 B (Bede).

fol. 13ʳ

ghehinklec wandelen in den wegen der gebode gods ochte ons
moet gheschin dat dar na volgt dats dat wi moten ghe
leuert syn ter pinen van den helschen kerkre MATHEUS
F. 29 Dar na so sprac ihc noch voert eñ seide aldus· ghi hebt wel *Mt.* 5, 27
gehort dat verbot van der wet dat aldus segt· Du en sout
en ghenen kefsdom don· / mar ic seggv So wie en wyf ane *Mt.* 5, 28
A. 34 siet met quader[a] begherten deghene heft se ghekefscht in

fol. 13ᵛ

syn herte· / gheuallet dan dat di dine rechte oghe scandalizeert· *Mt.* 5, 29*a* *Mt.* 18, 9 *Mc.* 9, 47*a*
stecse ut eñ worpse van di· / eñ scandalizeert di dine rechte hant *Mt.* 5, 30*a* *Mc.* 9, 43
snydse af eñ worpse va̤ van di / want hets beter met ere oghen / *Mt* 18, 9*b*
ochte met eere hant ochte met enen uoete / te hemelrike comen *Mt.* 18, 8*b* *Mc.* 9, 47*b*
dan met gheheeliet van lichame gheworpen te sine in dat *Mt.* 5, 29*b*, 30*b*
vir van der hellen·[b] / Dese wart syn also te uerstane dat die
ghnugten van de sunden die toe comen ouermids den leden des

a) *inter l.* van volecomenen wille — b) *in mg. (twice, on the left margin and on the right margin of the page):* expõ.

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of the commandments of God, or / that must happen to us which follows after it, that is, that we must be / delivered to the pains of the hellish prison. / After that Jesus spoke still further and said thus: Ye have / **30** heard the prohibition of the law which says thus: Thou shalt not / commit adultery. But I say unto you, Whosoever looks on a woman / with evil lust,[a] has committed adultery with her in /

fol. 13ᵛ

his heart. If then thy right eye offends thee, / put it out and cast it from thee. And if thy right hand offends thee, / cut it off and cast it from thee. For it is better / to come to the kingdom of heaven with one eye or with one hand or with one foot, / **5** than whole of body to be thrown into the / fire of hell. These words are to be understood thus, that the / pleasures of the sins come to thee through the members of the / body from outside.

a) From a free(?) will.

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30 **Mt. v. 27** om. *τοις αρχαιοις*: *k a b f* sy^s Ephr. 66, with δ1–2, δ5.

31 **Mt. v. 28** *anesiet, aspicit* l. *viderit: εμβλεψας* Just ε 1441 ε 350 ε 207 ε 71 ε 1443 Clem Al Or $^4/_5$ $Ta^{ephr\ 66}$; *conspexerit:* Tert $^1/_6$.

32 om. *ηδη*: Ta^{ephr} sy^{sc}.

fol. 13ᵛ

1ff For the harmonization of Mt. v. 29 par., cp. Aphr., I 617 and Ephr. 66, 67[21].

6ff For the gloss cp. Ephr. 66.

fol. 13v

lichamen van buten· eñ die bose begherten syn af tesnidene dats
vromelec te wederstane nit dat imen sinen lichame si schuldech
te minkene· want dat iegen redene ware eñ iegen dat verbot
F. 30 C. 40 van den scrifturen MATHEUS ‖ Dar na so sprac hi noch eñ seide· ghi *Mt.* 5, 31
hebt wel ghehort dat men wilen leerde die syn wyf laten wou
de dat hi hare gheuen soude ene karte van din scheedene· / mar *Mt.* 5, 32
ic seggv· So wie synę wif laett hen si dat se kefsche met andrē
manne hi es oksun van haren valle eñ so wie dat wyf nemt
F. 31 die en ander ghelaten heft hi doet ouerhoer· / [a] ghi hebt wel ghe *Mt.* 5, 33
hoert dat men wilen seide· Du en sout nit versweren· mar vol
brenc vor gode dinen eet· / Mar ic seggu dat gi nit en suert noch *Mt.* 5, 34
bi den hemele· want dats de troen gods· / noch bi der erden· want *Mt.* 5, 35
dats dat schemel van sinen voeten· noch bi ihrl'm· want dats

a) *in mg.* audistis qd dcm̄ est antiquis.

And as to the cutting off of evil lusts, that means / to resist bravely, not that one should be obliged / 10 to maim one's body. For that would be against reason and against the prohibition / of the Scriptures. After
C. 40 that he spoke again and said: Ye / have heard that it was taught of yore, he who wanted to send away his wife / should give her a card of the divorce. But / I say unto you, Whosoever sends away his wife, unless she commit adultery with other / 15 men, is cause of her fall; and whosoever takes the wife / whom another has sent away commits adultery. Ye have / heard that it was said of yore: Thou shalt not forswear thyself, but per/form thine oath before God. But I say unto you that ye shall not swear neither / by heaven, for that is the throne of God; nor by the earth, for / 20 that is the

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13 **Mt. v. 31** *ene karte van din scheedene, libellum repudii* l. *repudium* (Mt. xix. 7): Ta[ar] sy pal *f ff*$_2$ Vg ε 1353 ε 541.

15 **Mt. v. 32** *nemt,*. λαβῃ l. γαμησῃ: sy ܢܣܒ, Old-Germ[edd] *nymt*; cp. Plooij, *Traces of Syriac Origin of the Old-Latin Diatessaron*, Meded. Kon. Akad. Amsterdam 1927) p. 20 (120) ff. — *dat wyf*, add. *uxorem*, cp. *k*: *uxorem capi* ex 32[b] praetermisso.

16 **Mt. v. 32** om. *iterum*: sy[s] Iren Fuld Zach. S H[ned] (*k* sy[s] Iren om. *antiquis*).

18 **Mt. v. 33** *dinen eet*, τον ορκον σου sing.: sy[sc(s om. σου)] Old-Germ[edd].

Mt. v. 34 om. ολως; cp. sy[sc] and Aphr., II 143[8]: *nolite vosmet ipsos iurare.*

19 **Mt. v. 34** *volbrenc* for Vg. *reddes*. S[ned] has *gef, da* like sy[sc] sa (cp. for this use of 'to give', sy[sc] sa in Mt. v. 26 and Ta[ned] sy[sc] in xxii. 21).

fol. 13v

de stat des hogsts konings· / noch bi dyns selfs hoefde en soutv *Mt* 5, 36
sueren· want du ne canst een hare ghemaken wit ochte suart· /
mar vwe redene si ya eñ neen· eñ dats meer es dat comt van *Mt.* 5, 37
F. 32 boesheiden· / Ghi hebt oc ghehoert dat men wilen seide oghe *Mt.* 5, 38
omme oghe· tant om tant· / mar ic seggv ghine moett nit *Mt.* 5, 39
weder striden iegen deghene die v quaet doen· mar die di sleet
ane dine rechte wanghe bied hem toe de slinke· / eñ die di welt *Mt.* 5, 40
dinen roc nemen· laet hem oc den mantel· / eñ die die di perssen *Mt.* 5, 41
welt te gane ene mile ghanker andre twe· / Die di bidt te ghe *Mt.* 5, 42 *Lk.* 6, 30a
A. 35 uene ghef hem· eñ die di bidt te leenne leen hem· / eñ also al *Lk.* 6, 31
F. 33 C. 41 se ghi wilt dat v de leide don also ghelike doet hen· || Ghi hebt *Mt.* 5, 43
oc wel ghehoert dat men wilen seide· du sout lief hebben dinen

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footstool of his feet, nor by Jerusalem, for that is / the city of the highest King; nor shalt thou swear by thine own head, / for thou canst not make one hair white or black. / But let your speech be yea and nay, and that which is more comes of / evil. Ye have also heard that it was said of yore, [an] eye / **25** for [an] eye, [a] tooth for [a] tooth. But I say unto you, Ye must not / resist those that do you evil. But whosoever smites thee / on thy right cheek, offer him the left one. And whosoever wants to / take thy coat from thee, let him also [take] the cloak. And whosoever wants to press / thee to go a mile, go two more. Give to him who begs thee to give, / **30** and lend to him who begs thee to lend. And as / ye would that the people
C. 41 do to you, do ye to them likewise. Ye have / also heard that it was said of yore, Thou shalt love thy /

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21 <u>**Mt. v. 35**</u> *hogsts, maximi* l. *magni*: Ta^{ar}.

23 <u>**Mt. v. 37**</u> *ya ende neen, est et non* l. *est est non non;* Ta^{ar}: *est aut non;* Old Germ: *ia und nein;* Old French: *ou si est ou non est;* cp. *A Primitive Text*, p. 38; add. *et* p. *est:* ε56 *b g h* Or Bas sy pal Aphr. II. 184, Old-Germ^{codd}.

25 <u>**Mt. v. 38**</u> om. *et* p. *oculo:* δ5 Ferr. Gr. Old-Lat. *D E-P L Q R gat μ Dim. Deer.*

26 <u>**Mt. v. 39**</u> *deghene die v quaet doen* l. *malo:* cp. Zach. 133 B (Hier): *malefactoribus.*

27 add. *rechte.* The Syriac Diat. omits *dexteram*: Ta$^{ephr\ 65, 69, 70\ (bis), 138}$ Aphr. I 420, sy^{sc} δ5 *k.* — *bied, offer* (Vg. *praebe*) l. *converte* (*k*, στρέψον): sy^{sc}. — om. και p. αυτω: sy^{sc} Aphr. against Ephr $^{5}/_{5}$. — *slinke, sinistram* l. *alteram: a b g* (ε168 in Lk.).
<u>**Mt. v. 40**</u> om. σοι κριθηναι και: Aphr., l. c.

28 <u>**Mt. v. 41**</u> om. μετ' αυτου. — add. *alia* p. *duo:* δ5 ε600, sy^{sc} lat (exc. *f*) Iren.

30 om. Lk. vi. 30^{b}, probably scribal error of L.

31 <u>**Lk. vi. 31**</u> om. και υμεις: δ1 ε376 ε133 *a ff$_2$ l* sy$^{s(c)}$ Iren Fuld Zach. (text and comm.). L has not the addition ܛܒܬܐ, *bonum,* of sy^{s} *g r$_2$ D*, nor *bona* of *k a c g h E-P^{mg} L R W* in Mt. vii. 12.

fol. 14ʳ

vrint· eñ haten dinen vient· / Mar ic seggv hebt lief vwe vien Mt. 5, 44 Lk. 6, 27
de· / eñ doet goet den ghenen die v haten eñ bidt ouer deghene
die v persecutie don· / so seldi kinder syn ws vader die in den hemele Mt. 5, 45
es die sine sonne doet schinen op de quade eñ sinen regen doet val
len op de gherechte eñ op de ongherechte / wat lone hebdi dis dat Mt. 5, 46 Lk. 6, 32
ghi deghene allene lief hebt die v lief hebben? en doen also de
liede van der werelt? / Eñ wat lone hebdi dis dat ghi den ghenen Lk. 6, 33

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fol. 14ʳ

friend and hate thine enemy. But I say unto you, Love your enemies / and do good to them that hate you, and pray for them / that persecute you; so shall ye be children of your Father who is in heaven, / who makes his sun shine upon the wicked and makes his rain fall / [5] upon the just and the unjust. What reward have ye thereof that / ye love only them that love you? do not likewise the / people of the world? And what reward

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fol. 14ʳ

2 Mt. v. 44, Lk. vi. 27 add. *et* a. *benefacite* in Mt.: *c* g_2 *h D E L Q R T aur gat μ Dim Deer* Tert Lucif. Old-Germ.; in Lk. ε 014 sy^(c) μ Old-Germ.

3 Mt. v. 44 om. *et calumniantibus*: *k* sy^sc, contra: it Vg Cod. Bezae etc. Aphr. Clem. *so seldi ... syn, sic eritis*, cp. sy ܐܝܟܢܐ ܕܬܗܘܘܢ.

4 Mt. v. 45 The omission of *bonos et* is merely accidental. The parallelism *sine sonne doet schinen ... ende sinen regen doet vallen* (l. ανατελλει—βρεχει) exactly as in sy: *who maketh his sun to rise ... and maketh his rain to come down*, a coincidence which cannot be accidental. As a Diatessaron reading this form of the logion constantly appears in Aphrahat (I 607: *Thou makest thy sun to rise, thou makest thy rain to fall;* II 25: *For the sake of the just ones the Good One maketh his sun to rise ... and thou makest thy rain to fall*; II 115: *Thou makest thy sun to rise, ... and makest thy rain to fall*), and this makes its Tatianic origin certain: all latin texts have simply *pluit*. L has *schinen, shine* for *rise*, but notice that ܕܢܚ, used in sy equally denotes *to rise* and *to shine*. Clem Al whose affiliation with the 'Western' (Tatianic) text is undisputed, has (5/6) επιλαμπει for ανατελλει. Old-Germ.: *macht scheinen*. — *die, qui* l. *quoniam:* Marcion Just Ir Tert Cypr. Hil Or sy lat. (exc. *k d E-P Y*) arm. Is this a latinism: *qui* l. *quia*, or a Syriasm: different translation of ܕ? cf. lin. 30, Mt. xxiii. 13 etc. — ∽ *bonos—malos:* S H^ned lat (exc *k b l*) Tert sy Aphr. ½ Or. Old-Germ. Wycl.

6 Mt. v. 46 add. *allene*, μονον (cp. vs. 47).
also, sic l. *hoc:* sy^sc *h k* δ 5 ε 26 δ 48; contrast lin. 13.

7 *liede van der werelt* for τελωναι: Aphr., I 73[10] ܥܠܡܐ; cp. εθνικοι in vs. 47 and Mt. vi. 32 (for τα εθνη) εθνη του κοσμου: ε 351 Chrys, Ta^ar sy^c *(peoples of the earth)*.

fol. 14ʳ
goet doet di v weder goet don· en doen also de sunderen eñ de qua
dien? / Eñ wat lone verdindi dat ghi den ghenen leent dar ghi an *Lk.* 6, 34
hopt te winne? want deen persemir leent den andren om die ghe
like weder van hem te trekkene· / Eñ ochte gi vwe vrint grutt al *Mt.* 5, 47
lene wat lone sal v daer af comen? en doen der hellen kinder al
dat selue? / mar v seggic noch hebt lief vwe viende eñ doet hen *Lk.* 6, 35
goet eñ leent hen sonder hope van haren weder lone· so sal v loen
groet syn· eñ so seldi syn kinder des almegtegs gods· want hi es
goedertiren den quaden eñ den ghenen die sire goedertirnheit on
C. 42 werdech syn· ‖ Syt dan ontfarmhertech want v vader got ont *Lk.* 6, 36

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have ye thereof that ye / do good to them that do good to you in turn? Do not likewise the sinners and the / wicked? And what reward deserve ye because ye lend to them by whom / [10] ye hope to gain? for one usurer lends to the other in order to get from him / as much again. And if ye greet your friends only, / what reward shall come to you therefrom? Do not the children of hell just / the same? But I say further unto you, Love your enemies and do / good to them, and lend to them without hope of their requital, and your reward shall / [15] be great, and ye shall be children of the almighty God. For he is / kind to the wicked and to them that are
C. 42 unworthy his / kindness. Be ye therefore merciful, for God, your Father, is /

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8 Lk. vi. 33 *de sunderen ende de quaden;* cp. Ta^{ar} in Mt. v. 46: *publicans and sinners;* Aphr. I 73 (= Lk. 6. 33): *publicani et peccatores.* A trace of the reading in Zach. 136 B: *peccatores sunt valde iniqui.*

11 Mt. v. 47 is omitted by sy^{s} *k.* — *uwe vrint.* Only *h f* among the Latins have this reading, the evidence of which is very puzzling (cf. Von Soden, i. l.); SH^{ned} have the Vulgate *fratres.*

12 *der hellen kinder,* cp. Mt. xxiii. 15.

13 *al dat selve, hoc* l. *sic* (cp. l. 6; see Von Soden i. l.).
Lk. vi. 35 add. *dico(vobis)*: *ε* 1094, *ε* 90, *e.* — add. *eis* p. *benefacite:* sy$^{(c)}$. —

15 *groet, magna* l. *multa: e* cp. sy$^{(c)}$ ܣܓܝ. — *almechteg,* the regular rendering in L of *υψιστος* (*θεος*) in all five places; S^{ned} $^{1}/_{5}$ (Lk. I. 35), H^{ned} $^{0}/_{5}$; cf. Just. Dial. 96 p. 324 A, as a paraphrase of Lk. vi. 35: *καὶ γὰρ τὸν παντοκράτορα θεὸν χρηστὸν καὶ οἰκτίρμονα ὁρῶμεν.*

16 ∽ *malos et ingratos:* Ta^{ar} *δ* 371 *I*ⁿ sy$^{(c)}$ arm. — *sire goedertiernheit onwerdech,* cp. sy$^{s(c)}$ Aphr. I. 73: ܟܦܘܪܝ ܠܛܝܒܘܬܐ, *denying kindness;* aeth. seems to read: *who are ungrateful for the good.*

17 Lk. vi. 36 *want, enim* l. *sicut:* sa (not in Mt.). — om. *και* Clem Al Tert. *c d D E-P* sy$^{s(c)}$ pal, and a number of Greek Codd. cp. Von Soden. — add. *got, deus.*

farmhertegh es· / syt volmakt want v vader volmakt es· / mar *Mt.* 5, 48 *Mt.* 6, 1
F. 34 nemt ware dat ghi vwe ghereghtheit nin besegt vor demen
schen op roem eñ om te sine ghepryst van den volke· want dar
met souddi verliesen den hemelschen loen vs vader die in den he
mele es· / Alse du dan dine almosene wels gheuen en dogh nit *Mt.* 6, 2
A. 36 blasen metter businen vor di alse de ypocriten don in den syna
goghen eñ in den straten om dat si willen gheert syn van den
volke· ouer waer seggic v dat si hebben hir ontfaen haren loen /
Mar alse du ghefs dine almosene so ghefse also dat dine slin *Mt.* 6, 3
ke hant nin wete wat dine rechte hant doet / so dat dine al *Mt.* 6, 4
mosene bliue verborghen· also soutu verdinen den loen dyns
F. 35 vader die in der verborghenheit siet al dat men doet· / Eñ alse *Mt.* 6, 5
ghi bedt so ne seldi nit beden alse de ypocriten don die gaen
staen op den hornec van der straten om dat si van den volke
willen syn ghesien· ouer waer seggic v dat si hir haren loen

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merciful, be ye perfect, for your Father is perfect. But / take heed that ye use not your righteousness before men / [20] for glory, and to be praised by the people. For thereby / would ye lose the heavenly reward of your Father who is / in heaven. If then thou wantst to give thine alms, do not make [them] / blow (with) trumpets before thee, as the hypocrites do in the syna/gogues and in the streets, because they want to be honored by the / [25] people. Verily I say unto you, that they have received their reward here. / But when thou givest thine alms, give them so that thy left / hand know not what thy right hand does, so that thine alms / remain secret. In this way thou shalt earn the reward of thy / Father who in secret sees all that one does. And when / [30] ye pray, ye shall not pray as the hypocrites do, who go / [and] stand at the corner of the street because they want to be / seen by the people. Verily I say unto you, that they have received their re- /

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18 **Mt. v. 48** om. *coelestis.*

19 **Mt. vi. 1** *nemt ware, observate* l. *attendite: k.*

20 *op roem ende om te sine ghepryst* l. *ut videamini;* cp. Zach. 137 B *ut laudem humanam ab eis quaeratis,* 137 C *laus hominum,* 137 D *humanam laudem,* 138 A *sub specie boni laudem quaerit.*

25 **Mt. vi. 2** add. *hir, hic,* cf. sa: *already* cp. vi. 16.

29 **Mt. vi. 4** om. *in palam*: *k* Vg sy^{c} Aphr.

30 **Mt. vi. 5** *gaen staen* l. φιλουσιν ... εστωτες προσευχεσθαι; δ5 *d* Old-Latin have: *amant stare ... stantes orare (et orantes: d).* L retains only the 'Western' half of the reading. (Notice that in sy$^{c(s)}$: *love to stand in the synagogues and in the corners of the streets to pray, to stand* is joined to *love* and far separated from *to pray*).

fol. 14^{v}

hebben ontfaen· / Mar du alse du beds ganc in dine kamere *Mt. 6, 6*
eñ slut dine dore eñ daer anebede dinen vader van hemelrike
eñ dyn vader die in der v̇holnheit siet sal di loenen dyn ghebet· /
C. 43 MATHEUS· LUCAS ‖ Eñ alse ghi bedt so ne sprekt nit vele wart alse de *Mt. 6, 7*
ypocriten don die waenen ghehoert syn om de voeleheit van
haren vader warden· / also en seldi nit don want v vader weet *Mt. 6, 8*
wale wis v behoeft eer ghine anebedt· / LUCAS Doe sprac een *Lk. 11, 1b*
sire yongren te hem eñ seide· here mester leer ons te bedene
also ghelike alse yan baptiste sine yongren leerde te bedene· / eñ *Lk. 11, 2a*
ihc antwerdde· alse gi bedt so segt· / MATHEUS· LUCAS dit es de
pater ñr· Onse vader die best in den hemele· ghegheilegt si dyn *Mt. 6, 9*
name / toe comende si dyn rike gheschin mote dyn wille bei *Mt. 6, 10*
de in hemelrike eñ in ertrike / onse daghliksche broet verlee *Mt. 6, 11 Lk. 11, 3*

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fol. 14^{v}

ward here. But thou when thou prayest, go into thy closet / and shut thy door, and there pray to thy Father of the kingdom of heaven; / and thy Father
C. 43 who sees in secret shall reward thy prayer. / And when ye pray, do not speak many words as the / ⁵ hypocrites do, who think that they are heard for the multitude / of their words. Ye shall not do likewise, for your Father knows / well what ye need before ye pray to Him. Then one / of his disciples spoke to him and said: Lord Master, teach us to pray / even as John the Baptist taught his disciples to pray. And / ¹⁰ Jesus answered: When ye pray, say, [this is the / Pater noster], Our Father which art in heaven, hallowed be thy / name, thy kingdom be coming, may thy will be done both / in heaven and on earth. Grant us our daily bread; / and forgive

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fol. 14^{v}

1 **Mt. vi. 6** *beds, oras* l. Vg. *orabis: a b d f h q.*

2 *ende slut dine dore* l. Vg. *clauso ostio* (= S^{ned} *met beslotenen doren*): sy^{sc} Aphr. $^{1}/_{3}$ *and shut the door* add. *in thy face* sy^{c} — add. *daer, ibi.* — *van hemelrike* l. τω εν τω κρυπτω, see l. 24.

4 **Mt. vi. 7** *ende alse ghi bedt, et cum oretis* l. *orantes autem:* sy^{sc} pal.

5 *ypocriten* l. *ethnici:* sy^{c} Ta^{ar} δ1 δ30. S^{ned} conflates: *alse di heidine ende die ypocriten.* — *die, qui* l. *enim:* sy^{s}, see on fol. 14^{r} l. 14.

8 **Lk. xi. 1** *here mester*, cp. Mc. x. 51 *domine rabbi:* Ta^{ar}, *a b d ff$_2$ i* δ5; Joh. xx. 16: *domine magister*; δ5 *d (e ff$_2$ c).*

10 **Lk. xi. 2** add. *Jesus:* Ta^{ar} sy^{p} *r.*

12 **Mt. vi. 10** om. ὡς (= *beide?*): δ5* *k a b c* Tert. (in Lk. *e b l r*).

13 **Mt. vi. 11 Lk. xi. 3** *daghliksche, cotidianum:* Old Lat. Vg^{codd}. — om. σημερον. —

fol. 14^{v}

ne ons / eñ verghef ons onse schout also ghelike alse wise *Mt.* 6, 12
vergheuen den ghenen die ons schuldech syn / eñ en beghef ons *Mt.* 6, 13
nit in onsen koringen· mar verlose ons van arghe / MATH'·
C. 44 MARC'· ‖ Oc seggic v vergheft vwen euenkersten so sal v v vad' *Mt.* 6, 14 *Mc.* 11, 25
A. 37 got vergheuen / eñ en verghefdi nit so ne sal v got nit ver *Mt.* 6, 15
F. 36 gheuen· / Eñ alse ghi vast en vast nit alse de ypocriten don *Mt.* 6, 16
die hare anschin al willens verderuen om dat si willen syn
ghesien van den volke ouer waer seggic v dat si hir haren
loen hebben ontfaen· / Mar du alse du uasts bestryc dyn hoeft *Mt.* 6, 17
met ungemente eñ duach dyn anschin / so dat de menschen nin *Mt.* 6, 18
weten van dinen vastene· mar dyn vader die in den hemele
es· so sal di dyn vader die in der verholnheit siet gheuen

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us our debt, even as we / [15] forgive them that are indebted to us and
C. 44 forsake us / not in our temptations, but deliver us from evil. / I also say unto you, forgive your fellow-Christian, and / your Father God will forgive you, and if ye forgive not, God will / not forgive you. And when ye fast, do not fast as the hypocrites do / [20] who disfigure their faces on purpose, because they want to be seen / by the people. Verily I say unto you, that they have received their / reward here. But thou, when thou fastest, anoint thy head / with ointment and wash thy face, so that the people know / not of thy fasting, but thy Father who is in heaven; / [25] and thy Father who sees

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om. τας αμαρτιας from Luke. The conflation of *debita et peccata,* which is evidently Tatianic, survives in the use of the Syrian Church, in Act. Thom., Jac. Serug; cp. Goldziher, Mohammedan Studies I. 386, quoting the Prophet's use of the Lord's Prayer; in Lk.: *e* Cypr. Test. iii. 22 (Cod. Sess.); *debita* in Lk.: δ 3 δ 5 δ 467 *d b c* ff_2 r_2 *P Q T* Old-Germ^{codd}.

15 Mt. vi. 13 *ne nos relinquas in nostris temptationibus* l. *ne inducas nos in temptationem,* cp. Hilary: *non derelinquas nos in tentatione* and Marcion *ne sinas nos deduci in temptationem;* see *A Primitive Text,* p. 39 f.

18 Mt. vi. 15 add. *v, vobis:* δ 371 δ 5 ε 94 f ε 1441 ε 190 ε 351 sy$^{(s)}$ pal Old-Lat *D E E*-P^{mg} *L Q R* Fuld Zach. sa bo fa

19 Mt. vi. 16 om. σκυθρωποι: sy$^{c(s)}$ bo fa. — die, *qui* l. *enim:* sy$^{(s)}$ pal.

20 om. *ieiunantes.*

21 add. *hir, hic* cp. vi. 2.

24 Mt. vi. 18 *in den hemele, in coelo* l. *in abscondito,* cp. lin. 2. Does Tatian object to the idea that God dwells '*in abscondito*'? cp. the reading of Col. ii. 3 in Ephr., Comm. on the Diat., ed. Moesinger, p. 217, Arm. Vol. II 198 and in his Comm. on the Pauline Epistles, Arm. Vol. III 169, to which Dr. Büchner draws attention in the Bulletin of the Bezan Club, N^{0} II p. 12 f.: *Christus per quem revelata sunt omnia occulta sapientiae et scientiae.*

fol. 14^{v}

C. 45 dinen loen· / LUCAS ‖ En onssit v nit cleine conuent want v *Lk. 12,32*
vader sal v gheuen syn rike· / verkoept dat ghi hebt eñ gheft *Lk. 12,33*
almosne· Makt cledere die nin versliten eñ ghedert den schat
F. 37 die nin mindert· / LUCAS· MATH' MARCUS En legt nit vwen schat i derde *Mt. 6,19*
daer hi rosteghen moge eñ daer die motten dar toe mogen gheraken· eñ daer de dieue wandelen diene mogen ut gra
uen eñ stelen· / mar legt vwen schat in den hemel daer noch *Mt. 6,20*

fol. 15

rostegheit noch motte din en moghe ergren noch daerne die

C. 45 in secret shall give thee / thy reward. Fear not, little congregation, for your / Father will give you his kingdom. Sell that ye have, and give / alms. Make clothes that do not wear out, and gather the treasure / that decreases not. And lay not thy treasure in the earth / **30** where it may rust and where the moths may get at it, / and where the thieves prowl who may dig it up / and steal it. But lay thy treasure in heaven, where /

fol. 15^{r}

neither rust nor moth may corrupt it, and where the / thieves can not

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26 Lk. xii. 32 *en onssit u nit, ne timeatis* plur. l. sing.: Clem. Al. lat. — *conventus* l. *grex* cp. *A Further Study* p. 29 f. and *Mededeelingen der Kon. Akademie van Wetenschappen te Amsterdam,* afd. Lett., dl. 63, Serie A, N^{0} 4, bl. 12—18 (112—118), Amsterdam, 1927.

27 *sal gheven, dabit* l. *complacuit dare,* cp. sy: *willeth to give.* — *syn rike,* add. *eius.*

Lk. xii. 33 *hebt, habetis* l. *possidetis: D R,* Zach. 143 C: *vendat quae habet* (cp. sy^{sc} ܕܐܝܬ ܠܟܘܢ).

28 om. εαυτοις p. ποιησατε. — *cledere, vestimenta* l. *sacculos* (ܟܝ̈ܣܐ l. ܟܣ̈ܘܝܐ ?) cp. Zach. 144 C: *tinea quae vestes rodit* — add. *ende ghedert, et thesaurizate,* an addition required by the rendering *cledere* l. *sacculos.* — *den schat die nin mindert* inserted here with Fuld.; but Ta^{ar} omits and Aphr. I 922 inserts it in Mt. vi. 20.

29 om. *in caelis.*

Mt. vi. 19 *en legt nit, nolite condere* l. *nolite thesaurizare: k* Cypr. xi. 7 (vs. 19 only, but cp. vii. 20, Mc. x. 21: *condat thesaurum sibi in coelo*) sy$^{c(s)}$ Aphr. Ta^{ar} ܠܐ ܬܣܝܡܘܢ. cp. *A Further Study* p. 46 f. — *schat, thesaurum* l. *thesauros:* sy$^{c(s)}$ Ta^{ar} Aphr $^{2}/_{3}$.

30 ∽ *rosteghen—motten, erugo—tinea:* lat. exc. *h f.*

31 *wandelen,* Lk. xii. 33 εγγιζει, not in Fuld. nor in Ta^{ar}.

32 Mt. vi. 20 *legt uwen schat, condite thesaurum vestrum:* sy$^{c(s)}$ Ta^{ar} Aphr cf. ad lin. 29.

fol. 15r

dieue en conien ut gegrauen noch ghestelen· / Daer dyn schat Mt. 6, 21 Lk. 12, 34
es dars dyn herte· MATHEUS LUCAS·[a] / Dat licht dyns lichamen Mt. 6, 22 Lk. 11, 34
dats dine[b] oghe· Es dine oghe simpel so sal al dyn lichame[c]
cler syn· / eñ es dine oghe quaet so sal al dyn lichame donker Mt. 6, 23
syn· Eñ ochte dat licht dat in di es· donkerheit es hoegeda
A. 38 F. 38 C. 46 en syn dan de demsternessen? ‖ [d] Nimen en mach tween heren Mt. 6, 24 Lk. 16, 13
dienen ochte hi moet den enen haten eñ den andren lief heb
ben· ochte hi moet den enen lief hebben eñ den andren [e] v'kus
chen· Gine mogt nit gode dienen eñ der quader verwentheit· /

a) *in mg.* lucerna corp̄ris tui — b) *inter l.* meininge — c) werc — d) *in mg.* Nemo p̄t duobs dm̄s s̄uire — e) *in mg.* v'frucen

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dig it up and steal it. Where thy treasure / is, there is thy heart. The light of thy body / is thine eye[a]. If thine eye be simple, thy whole body[b] shall / 5 be clear. And if thine eye be evil, thy whole body will be / dark. And if the light that is in thee be darkness, what then are /
C. 46 the darknesses like? No one can serve two masters; / either he must hate the one and love the other, / or he must love the one and despise the other. / 10 Ye can not serve God and wicked wealth. / Therefore I say unto

a) opinion b) work.

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2 Mt. vi. 21 Lk. xii. 34 om. *enim:* pal[b] (in Lk.); *et* l. *enim:* Aphr. I. 922 sy[sc] (in Lk.).

3 *dars, est* l. *erit:* Ta[ephr] 1/2, (in Lk.): ε56 ε77, in Mt.: Vg (exc. *D E E-P L Q R aur gat) ff₁*; om. *erit* (i. e. = *est*) Just Clem Al Chrys (in Mt.); ε1260 ε1386 (in Lk.). — om. καί (in Mt.): δ1, (in Lk.): ε168 ε1444.
Mt. vi. 22 Lk. xi. 34 *dyns—dine, tui—tuus:* Zach.-Wn.; add. *dyns, tui* p. *corporis* (in Mt.): Vg[codd] (*D-R*, but not *A F Y* al) *a b c ff₁ g₁ h k (corrupta* i. e. *corporis tui?) q aur* Old-Germ.; add. *tui*(in Lk.): δ5 ε050 lat. exc. *q i* sy[p] bo.

4 *dine oghe*[1], add. *tuus* (from Lk.) in Mt.: Ta[ar] δ1 ε600 Vg[codd] (incl. *D-R*, but not *A F Y* al). Old Lat.
om. οὖν (in Mt.): δ2* ε247 ε370 sy[(s)c] lat (exc. *k f g h*).

7 Mt. vi. 23 *de demsternessen,* om. *ipsae:* Vg[codd] (*A F Y* and not *D-R*) *k (a) c;* om. *tuae,* which is added in sy[(s)] Ta[ar].

9 Mt. vi. 24 Lk. xvi. 13 *liefhebben, diliget* l. *sustinebit* in Mt. (ἀνέξεται). Ta[ar] sy[p] (Mt. and Lk.) have: *honour;* pal has in Mt. the assonance ܢܣܒܘܪ—ܢܡܣܒܘܪ, which looks original; *patietur* in Lk. l. *adhaerebit*: *a b q r*, Zach. 145 C (comm.) sy[s(c)] sa.

10 *quader verwentheit;* Zach. 145 B: *mammona Syriace divitiae nuncupantur* (Hier); *Mammona apud Hebraeos divitiae dicuntur, Punice autem mammo lucrum dicitur* (Aug Winch. Cod.).

fol. 15r

F. 39 Dar omme seggic v· en syt nit alte sorfeghtech om vwen[a] *Mt.* 6, 25 *Lk.* 12, 22, 23
lichame war met dat ghine uuden eñ cleeden selt· En es
vwe zile nit beter dan spise eñ v lichame dan cleeder? / Siet *Mt.* 6, 26 *Lk.* 12, 24
ane de vogle die vliegen in der locht· sine sayen nit noch sine
ogsten nit· noch sine ghedren nit in schuren· eñ nochtan uudt
se vwe hemelsche vader· Eñ sidi nit werder vor gode dan si
syn? / wie es van v allen die hem seluen mach langer maken *Mt.* 6, 27 *Lk.* 12, 25
enen uoet dan ne nature hef gemakt? / eñ och gi nin cont ghe *Lk.* 12, 26
don dat gode so cleine es te doene war omme si di besorgt vā
din dat hem toe behorrende es? / Eñ waromme sorgdi omme *Mt.* 6, 28a
cleder tuwen lichame? / Siet ane de lilien die wassen in den vel *Mt.* 6, 28b *Lk.* 12, 27

a) *in mg.* ōme uwe zele wat ghi eten selt noch om urē lichame warmet dat gine cleden selt

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you. Be not too much concerned about your / body, wherewith ye will feed it and clothe it [a]. Is / not thy soul better than food, and thy body [better] than clothes? Be/hold the fowls that fly in the air, they sow not, neither do they / 15 reap, nor do they gather into barns; and yet your heavenly / Father feeds them. And are ye not worth more before God than they / are? Who is [there] among you all that can make himself longer / [by] one foot than nature has made him? And if ye can not do / what is so little for God to do, why are ye concerned about / 20 that which belongs to him? And why are ye concerned about / clothes for your body? Behold the lilies that

a) about your soul what ye shall eat; nor about your body wherewith ye shall clothe it

---

11 **Mt. vi. 25 Lk. xii. 22** om. *animae vestrae.* The Old Lat *a b c h g*, Hil. Hier. have *in corde vestro; k: in anima vestra.* The reason is evidently that we *should* care for our souls.

12 **Mt. vi. 25** om. και τι πιητε: δ 2 ε 1016 ε 600 *I*ηa ε 109 ε 18 ε 178 ε 541 lat sy[c(s)] pal sa.

13 add. *uwe, vestra* p. *anima* (in Mt.): g_1 Hil (in Lk.) ε 376. *beter, melius* l. *magis pluris,* Ta[ar]: *better.* — add. *v, vestrum.*

14 **Mt. vi. 26** add. *die vliegen in den locht* l. *caeli* cp. Zach. 146 A *volatilia caeli aerii,* 144 A (Mt. vi. 20) *caelum dicit non istud aerium.* — om. *quoniam.*

16 *werder* l. *magis pluris* cp. Zach. 146 A: *magis pluris, hoc est, multo pluris pretii.* Ta[ar]: *better.* — add. *vor gode, ante deum.*

17 **Mt. vi. 27** add. *allen, omnium.* — om. μεριμνων; Ta[ar]: *even when he tried;* om μερ. in Mt.: ε 190 *k a b h* Hil sy[c(s)]: om. μερ. in Lk. xii. 25: δ 5 ε 128* ε 1210; notice that δ 5 Old-Lat. om. Lk. 12. 26[a].

19 **Lk. xii. 26** *dat gode so cleine es te doene,* cp. Zach. 146 B (Bede): *illi relinquite tegendi corporis curam cuius cura factum est.*

21 **Mt. vi. 28** add. *tuwen lichame, corpori vestro.* — *siet ane, respicite* l. *considerate*

fol. 15r

de· noch sine pinen noch sine spinnen / nochtan so seggic v dat salamon in alle sire glorien en es also wale nit gecleedt al se ene van hen· / Eñ ochte dat gars eñ die bloeme die heden es eñ margen werdt geworpen in den ouen om te verbern ne· got also wale cleedt wis onssiedi v dan volc van clei nen gheloeue? / En syt dan nit alte sorfeghtech noch en segt nt wat sele wi eten wat sele wi drinken· wat sele wi a ne don· / want v vader die in den hemele es weet wale dat gi alles des behoeft· / mar sukt talre irst dat rike gods eñ sine gereghtegheit· eñ al dit sal v toe geworpen werdē· /

Mt. 6, 29; Lk. 12, 27b — *Mt. 6, 30; Lk. 12, 28* — *Mt. 6, 31; Lk. 12, 29a* — *Mt. 6, 32; Lk. 12, 30* — *Mt. 6, 33; Lk. 12, 31*

A. 39 En syt nit dan sorgende om den margen· want de margen *Mt. 6, 34*

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grow in the field; / they toil not, neither do they spin. Yet I say unto you that / Solomon in all his glory is not so well arrayed as / one of them. And if God clothes so well the grass and the flower, which is to-day / and to-morrow is cast into the oven to burn, / of what are ye then afraid, people of little / faith? Therefore be not too much concerned, nor say: / What shall we eat? What shall we drink? What shall we put / on? For your Father who is in heaven knows well / that ye need all this. But seek first of all the kingdom of God / and his righteousness, and all this shall be thrown unto you. / Therefore be not concerned about the morrow: for the morrow will /

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in Mt.: sy(s)c pal (ܚܙܘ), *k*: *intuemini*. — *die*, *qui* l. *quomodo*. — *in den velde*, *in agro* l. *agri*.

22 No trace of ουτε υφαινει of Marcion tert, Clem Al δ 5 *a b c* ff_2 *i l r* sy sc in Lk.

23 Mt. vi. 29 *gecleedt*, *vestitus* l. *coopertus*, in Mt. *vestiebatur*: *E a*; *vestitus est*: *h*; *amictus est*: *k*; in Lk. *vestiebatur*: Vg; *amictus est*: *a c e (erat)*; *indutus est*: *d*; sy cp: ܐܬܟܣܝ, *coopertus est*; sy s: *clad*; in Mt. sy(s): *covered*.

26 Mt. vi. 31 *noch en segt*, *neque dicite* l. *dicentes*: sy(s)c.

28 om. *aut* bis, cp. sy(s)c: *et* l. *aut*.

29 Mt. vi. 32 om. παντα γαρ ταυτα τα εθνη επιζητουσιν; Tatian does not want to speak evil of the pagans; Ta ar ε 351 sy(s)c prefer (Lk. xii. 30): *peoples of the earth* (του κοσμου) which is another way of evading the difficulty cp. ad Mt. vi. 7.

31 Mt. vi. 33 Lk. xii. 31 *sal v toegeworpen werden*, *adiicientur*, is the Vg reading both in Mt. and Lk. In Lk. *r* has *adponentur*, in Mt. *k c* and Cypr.; also in Zach.-Wn. 146 C text, and in Zach. 139 D in quotation (Aug); cp. Zach. 608 B (Aug), *adjecit* and *apposuit* quoted side by side.

32 Mt. vi. 34 *om den morgen*, *de crastino* l. *in crastinum*: g_1 *h* Tert Hil Hier Aug.

fol. 15^{v}

sal sorgen vor hem seluen· elken daghe es gnoch syns selues
F. 40 C. 47 sorge / MATH' MARCUS LUCAS· ‖ En ordeelt nit so ne seldi nit ghe *Mt.* 7, 1 *Lk* 6, 37*a*
ordeelt syn· / In wat ordeele dat ghi ordeelt seldi geordeelt syn / *Mt.* 7, 2*a*
LUCAS· En verdumt nit sone seldi nit verdumt syn vergheft *Lk.* 6, 37*b*
so sal men v vergheuen· / Gheft so sal men v gheuen· / In *Lk.* 6, 38*a*
wat maten dat gi mett sal men v weder meten / MATH' LUCAS· *Mt.* 7, 2*b* *Mc.* 4, 24*b* *Lk.* 6, 38*c*
Ene goede mate· eñ ene volle· eñ ene op gehoepte eñ ene *Lk.* 6, 38*b*
oueruloyende sal men v ghiten in vwen schoet· / wat siestu *Mt.* 7, 3 *Lk.* 6, 41
dan [a] en kaf en dyns euenkerstens oghe· alse du nin sies

a) *inter l.* ene cleine mesdaet

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fol. 15^{v}

take care of itself. Unto each day is sufficient the care of itself. /
C. 47 Judge not, and ye shall not be judged. / In what judgment ye judge, ye shall be judged. / Condemn not, and ye shall not be condemned: forgive, / 5 and ye shall be forgiven: give and it shall be given unto you. In / what measure ye measure, it shall be measured to you again: a good measure, and a full, and one that is piled up and / running over, shall be poured into your lap. Why seest thou, / then, a husk [a] in thy fellow-

a) a small sin

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fol. 15^{v}

1 **Mt. vi. 34** *vor hemselven, sibi ipsi* l. *sibi ipse:* Vg^{codd} Fuld Zach.

2 *sorge, cura* l. *malitia,* cp. Zach 147 C D (Aug.) *cura praesentium, cura futurorum, mentem praefocans cura.*

Lk. vi. 37 *so ne seldi nit geordeelt syn, et non judicabimini* l. *ne judicetur de vobis:* Vg in Lk.; Fuld has the Matthean Vg.: *ut non iudicemini.*

3 **Mt. vii. 2** om. *γαρ.*

4 add. *μη καταδικαζετε και ου μη καταδικασθητε* from Lk. in Mt.: Ta^{ar} Fuld Vg^{edd} *ε* 56.

5 **Lk. vi. 37** *sal men v vergeven, dimittetur vobis* l. *dimittemini:* Ta$^{ephr\ 72}$, Aphr. I 73, *c e h r aur μ* Vg^{codd} Did. Apost. Veron. xx. 14.

6 **Mt. vii. 2** *weder meten, remetietur* l. *metietur* from Lk. in Mt.: Zach (contr. Fuld.) *ε* 050 *ε* 600, Ferr. *ε* 207 *ε* 1443 al. *c f g h ff*$_2$ Cypr Vg^{codd}.

7 **Lk. vi. 38** *opgehoepte, cumulatam* l. *confertam et coagitatam: c r*; l. *confertam: a* (∽ p. *agitatam*) *f*; om. *confertam: e*; om. *coagitatam:* Marcion Ta^{ar} sy^{p} *ε* 253 *ε* 1443 *gat*; om. *conf. coagit:* sy^{sc}. Old Germ. = L.: *ein gut mass und ein volles und ein auffgehauftes und ein uberflussigs.*

8 *sal men ghiten, fundent* l. *dabunt,* cp. sy$^{s.c)}$ ܢܪܡܘܢ.

9 **Lk. vi. 41** *sies, vides* l. *consideras* (Mt.): *c e.*

fol. 15^v

den[a] bloc die in dyns selues oghe es? / MATH' LUCAS Eñ hoe ma *Mt.* 7, 4 *Lk.* 6, 42a
ch stu dinen euenkersten gheseggen· beide laet mi di dat
kaf ut dire ogen don· euelanc dat du den bloc hefs in dyns
selues oghe· / ypocrite doch tirst den bloc ut dire oghen· eñ *Mt.* 7, 5 *Lk* 6, 42b
dan so maghstu dat kaf don ut dyns euenkerstens ogen· /
[b]•MATHEUS en gheft v heildom nit den honden· noch en worpt *Mt.* 7, 6
vwe margariten nit vor de[c] swyn dat sise nin verterden· eñ
F. 41 C. 48 v seluen nin verschoeren· ‖ wie es van v allen die enen vrint *Lk.* 11, 5
heft· LUCAS· Deghene sal gaen te middernachte te syns vrinds
hus eñ sal hem seggen vrint leene mi drie broet / want een *Lk.* 11, 6
myn vrint es comen ouer mi· eñ ine hebbe nit dat ic hem

a) inter l. de grote mesdaet — *b) in mg.* de verholēheit van ghesteleker leeringen. den honden dat syn die die wreede eñ die ongenedege die hondelec leven — *c) inter l.* dat syn die onsuver leven leiden

---

Christian's eye, when thou seest not / [10] the beam[a] that is in thine own eye? And how canst / thou say to thy fellow-Christian: Wait, let me get that husk / out of thine eye, while thou hast the beam in thine / own eye? Hypocrite, take first the beam out of thine eye, and / then thou canst remove the husk out of thy fellow-Christian's eye. / [15] Give not your sanctum[b] unto the dogs, neither cast / your pearls before the swine,[c] lest
C. 48 they trample upon them and / rend yourself. Who is [there] among you all that has a friend. / He shall go at midnight to his friend's / house and shall say to him: Friend, lend me three loaves, for a / [20] friend of mine

a) the big sin *b)* the secret of spiritual teaching; the dogs are the cruel and merciless people who live like dogs. *c)* they that live uncleanly.

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10 **Mt. vii. 3** add. *die es, quae est* (Lk.): sy$^{(s)c}$.
Mt. vii. 4 add. *ende, et* cp. sy$^{(s)c}$: *or.* — *machstu, potes* from Lk. in Mt.: sy$^{(s)c}$.

11 *beide, wait:* perhaps a misreading of: *bruder?*

14 **Mt. vii. 5 Lk. vi. 42b** *maghstu, you may* l. διαβλεψεις cp. sy$^{(s)c}$ in Mt.: *it will be approved for thee.*

15 **Mt. vii. 6** add. *v, vestrum* p. *sanctum.*

16 om. τοις ποσιν αυτων: Tert. — om. στραφεντες.

17 **Lk. xi. 5** om. και ειπεν προς αυτους; om. προς αυτους: δ 5 *c* Marcion^{Epiph}. — add. *allen, omnium:* cp. l. 32 and capit. 48 (Bergsma, p. 278).

18 *heft, habet* l. *habebit:* capit. 48, Fuld. (*a* hiat) *b f ff*$_2$ *i l q r D E-P G Q R T X gat* sy^{sp}; *habens: E* Ambr. — *te syns vrinds hus, ad domum amici eius* l. *ad illum.*

19 *sal seggen, dicet* l. *dicit:* ε 014, δ 5^{gr} Ferr ε **351** ε **1443** al lat. exc. Fuld *f ff*$_2$ *D* Q R* al. sy.

20 **Lk. xi. 6** *es comen over mi: supervenit mihi* l. *venit ad me: d r*, cp. sy^{s} ܡܚܕܐ ܠ, *has suddenly come to me.* — om. εξ οδου.

fol. 15[2]

moghe vore leggen· / Eñ deghene sal van binnen antwerd Lk. 11, 7
A. 40 den laet mi met vreden· de dore es besloten· eñ de kinder vā
den hus syn op hare bedden· in can niet op ghestaen· noch
dine bede ghehoren· / eñ deghene die buten steet hi sal bliuen Lk. 11, 8
roepende eñ cloppende vor die dore· ic segg v· al en steet de
ghene nit op om[a] des anders besegheit die hi makt met roe-
pene eñ met cloppene eñ sal hem gheuen also menech broet

a) *in mg.* de vrinschap di hi ten andren heft nochtan so sal hi opstaen omme

---

has come upon me, and I have nothing that I / can lay before him; and he shall answer from within: / Leave me in peace; the door is shut, and the children of / the house are in their beds; I can not rise, nor / listen to your request; and he who stands outside shall keep / **25** calling and knocking in front of the door. I say unto you, although / he does not rise for the sake of [the friendship that he has for the other, yet he will rise

---

21 *hem moge voreleggen, apponam illi* l. *ponam ante illum: a c d.*
Lk. xi. 7 *sal antwerden, respondeat* l. *respondens dicat: c.*

22 om. ἠδη: Ta^{ar} sy^{sc}. — om. μου p. παιδια: δ 3* ε 376 f $I^{\eta a}$ ε 133 ε 207 al. sy^{sc} $Marcion^{Epiph}$ *b c d ff₂ g₁ i l m q r¹ X Z.* — add. *van den hus, domus.*

23 om. *mecum:* ε 1386. — *opstaen ende, surgere et* l. *surgens:* lat sy^{scp}.

24 *dine bede ghehoren* l. δουναι σοι.

24 Lk. xi. 8 *ende deghene . . . vor di dore, et ille qui foris stat perseverabit clamans et pulsans ante (ad) januam.* Of this expansion (*a* hiat) *c i ff*$_2$ *l m r r*$_2$ *aur* μ Vg^{codd} Old-Germ. Wycl. Zach. (Text and Comm. whilst Fuld omits) have: *et ille si perseveraverit pulsans.* The text of Marcion and Tert. evidently also contained '*the door*', *Adv. Marc.* IV. 29, p. 297 *cuius ianuam norat; Praescr.* 12. p. 6 *etiam pulsator ille vicini ianuam tundebat*; cp. Iren. III. xiv. 3: *qui pulsat noctu sumere panes.* The whole insertion is presupposed in Pep. Harm. 36^{20}: *beteþ at þe dore and crieþ.* As in the sequel Jesus alludes to the knocking, the insertion seems part of the original form of the story cp. *A Primitive Text,* p. 40 ff.

25 Lk. xi. 8 *ik seg u al en staet deghene nit op om de vrinschap die hi ten andren heft nochtan so sal hi opstaen omme* cp. sy^{sc}: *though because of friendship he will not (rise and* om. sy^{s}) *give him, because of his importunity he will rise.* Notice the coincidence of the construction and of the word *friendship.*

26 The omission in vs. 8, restored by the corrector, is evidently a mistake of L, cp. S^{ned}. — For the paraphrase *besegheit . . . cloppene* cp. Zach. 151 A: *propter instantiam petitionis eius.*

fol. 15v

al hi eischt / LUCAS MATH'· Also ghelike seggic v· bidt eñ men *Mt.* 7, 7 *Lk.* 11, 9
sal v gheuen· sukt eñ ghi selt vinden· clopt eñ men sal
v ontpluken· / want elc die bidt hem sal werden gheghe *Mt.* 7, 8 *Lk.* 11, 10
uen· eñ die sukt hi sal vinden· eñ die clopt hem sal werdē
ontploken· wie es van v allen din syn kint bidt enen *Mt.* 7, 9 *Lk.* 11, 11a

fol. 16r

broet· eñ hem ouer broet sal gheuen enen steen? / eñ din *Mt.* 7, 10 *Lk.* 11, 11b
syn kint bidt enen visch· eñ hem ouer enen visch· sal ghe
uen enen serpent? / eñ din syn kin bidt en ei· eñ hem ouer *Lk.* 11, 12
en ei sal gheuen enen schorpion? / Of ghi dan die quaet syt *Lk.* 11, 13 *Mt.* 7, 11
cont ghode ghoede ghichten gheuen vwen kindren· eñ sal dan

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for the sake of] the other's stir that he makes with calling / and knocking, and will give him as many / loaves as he requires. Even so I say unto you: Ask and it / shall be given you; seek, and ye shall find; knock / **30** and it shall / be opened unto you. For to every one that asks shall be given, / and he that seeks shall find, and to him that knocks shall be / opened. Who is [there] among you all, whom his child asks /

fol. 16r

for bread and he shall give him, instead of bread, a stone? And whom / his child asks for a fish, and he shall give him, instead of a fish, / a serpent? And whom his child asks for an egg, and he shall give / him, instead of an egg, a scorpion? If then ye that are evil / **5** can give good gifts to your children,

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28 *eischt, desiderat* l. *habet necessarios: a b f ff$_2$ i l q r (e* hiat) Pep. Harm. 36[25] *(more þan he asked)*, cp. sy: ܡܬܒܥܐ ܠܗ.

32 **Mt. vii. 9** add. *allen* cp. l. 17. — om. *ανθρωπος*: sy$^{(s)c}$. — om. *τον πατερα* in Lk. (= Mt.): *b* sy^{sc} sa. — *syn kint, filius suus* from Mt. add. in Lk. xi. 10 by Fuld (against Vg). Notice that the construction in L corresponds closely to sy^{sc} in Lk. and sy$^{(s)c}$ in Mt. ܕܢܫܐܠܝܘܗܝ ܒܪܗ, acc. to the Syriac idiom. For the difficulties of rendering cp. the variants in the Old-Lat of Lk. xi. 11.

fol. 16r

1 **Mt. vii. 9, 10** *sal geven, dabit*^{bis} l. *porriget*^{bis} (= Lk.): *L g$_2$*.
Mt. vii. 10 Lk. xi. 11 add. *din syn kind bidt, quem filius suus petit* cp. add in Lk. *petierit filius tuus: c.* — add. *petierit* in Lk.: δ5 ε1211 *a b d f r* sy^{cp} bo.

4 **Lk. xi. 12** *sal gheven, dabit* l. *porriget: d,* Old-Germ^{codd}; *tradis: c.* — *die . . . syt, qui estis* l. *cum sitis*: sy pal, both in Mt. and Lk.

5 **Mt. vii. 11** *goede ghichten, bona data* (from Lk.) l. *bona* (Vg Fuld): Vg$^{codd, edd}$ Zach *a b c f g$_1$ h q k* Cypr Aug Op imp. — *en sal dan . . . nit, nonne* l. *quanto magis*.

fol. 16ʳ

v vader die in den hemele es nit gheuen goede ghichten den
ghenen die hem bidden? MATHEUS· LUCAS· ‖ Al dat ghi wilt dat *Mt. 7, 12 Lk. 6, 31*
v de liede don· dat doet hen· in desen seldi ueruullen de wet
eñ de profeten· / Pijnt v in te gane dor de ingheporte want wijt *Lk. 13, 24 Mt. 7, 13*
es de porte eñ breet es de wech die leidt ter verdoemnessen
wert· eñ vele es der gherre die dor die wide porte gaen· / eñ in *Mt. 7, 14*
ghe es die porte eñ smal es die wech die leidt ten ewleken
leuene wert· eñ lettel es der gherre die din wech houden MATH'
F. 42 C. 49 ‖ Hudt v vor de ualsche profeten die comen tu in abite van *Mt. 7, 15*
simpelheiden mar binnen synt gripende wolue· / Ane hare wer *Mt. 7, 16 Lk. 6 44*

---

will not / your Father who is in heaven give good gifts to them / that ask him?. Whatsoever ye wish that / men should do to you, do that to them; herein shall ye fulfil the law / and the prophets. Exert yourselves to enter through the strait gate: for wide / [10] is the gate and broad is the way, that leads to damnation; / and many is [the number] of those that go through the wide gate. And / strait is the gate and narrow is the way, that leads to the eternal / life; and few is [the number] of
C. 49 those that take that way. / Beware of the false prophets that come to you in clothing of / [15] simplicity, but inwardly they are ravening wolves.

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6 Lk. xi. 13 *goede ghichten, bona data* l. *spiritum sanctum*: a_2 *(e hiat)*, ε014 ε050; *bonum datum:* δ5 *b c d ff*$_2$ *i l r; bona* (from Mt.)*:* sy^s arm *D* μ Fuld Zach; *spiritum bonum:* Vg sy^{hmg} ε56 ε1216 ε1289 ε1443; *the good gift of the holy spirit:* aeth.; *spiritum bonum datum: E*; Old-Germ.: *den guten geiste vom himmel.*

7 Mt. vii. 12 om. *ergo:* Ta^{ar} sy^p pal^c δ2* ε56 I^{ia} al.

8 om. *ουτως*: ε56 ε337 δ30 ε1444 *I*^{β} *c h ff l* Vg sy$^{(s)c}$; — om. *et: a* sy$^{(s)c}$ pal^b sa *W*. — om. *enim*: Ta^{ar} *M** *W* μ Zach (Wn)*. — *seldi vervullen,* cp Zach 151 B: *haec est enim lex, id est: impletio legis.*

9 Lk. xiii. 24 *pynt u, laborate* (cp. fol. 15ʳ lin. 22, Mt. vi. 29 *pinen, laborant)* l. *contendite: e (elaborate).* (Ta^{ned} has Lk. xiii. 24 again in L ch. 155 in the form: *stridt om dat vorgaen* = *contendite* Vg or *certamini: d).* Both Ta^{ar} and Fuld have the Matthean form: *intrate.*

10, 12 Mt. vii. 13, 14 L has in both places *de porte, porta* with Vg contr. *k h m* Cypr. *a (b c I O*$^-$ in vs. 13, Tert. vs. 14) Clem Al; om. in 13: δ2* ε1246; om. in 14: ε329 ε337.

11 Mt. vii. 14 *ende et* l. *quam, quia:* ε346 f. Chrys.

12 add. *ewleken, aeternam.*

14 Mt. vii. 15 *hudt u, cavete* l. *attendite: k,* cp. Zach. 153 A: *attendite, id est, cavete,* (Aug) *Praecipue cavendi sunt haeretici* cp. Capit. Oxf. Vg. p. 22 *(A U V Y: cavendos, B H Θ J T aur: cavendum; D E-P G Q: cavete).*

15 *simpelheiden, simplicitudinis* l. *ovium,* cp. Old French: *en simples vestemês.* — *werken, operibus* l. *fructibus,* cp. Zach. 153 B: *fructus sunt mala opera eorum.*

fol. 16r

ke seldise kennen MATHEUS LUCAS· [a] Mach men lesen wynberen
van den dorene· eñ vighen van den distelen?
/ alle goede bome maken goede vrocht· eñ alle quade bome *Mt* 7, 17
A. 41 dragen quade vrocht· / En goet boem en mach enghene q̄de *Mt.* 7, 18 *Lk.* 6, 43
vrocht draghen· noch en quaet boem en mach enghene goede
vrocht dragen· / En goet mensche brengt dat goede uten goe *Lk.* 6, 45 *Mt.* 12, 35
den schatte syns herten· eñ de quade mensche brengt dat
quade uten quaden schatte syns herten· want utter volheit
des herten so sprekt de mont· / Alle die bome die nin dragen *Mt.* 7, 19
goede vrocht die sal men af howen eñ int vir worpen· / Dar *Mt.* 7, 20
omme seggic v ane hare vrocht seldise bekennen· MATHEUS
F. 43 LUCAS JOH'ES· / Nit alle die mi heeten here here en selen comē *Mt.* 7, 21 *Lk.* 6, 46
te hemelrike· mar die leuen na den wille myns vader
die in den hemele es· si selen comen te hemelrike MATHEUS

a) *in mg.* Non ē arbor bona.

By their / works ye shall know them. Can one gather grapes / of the thorns, and figs of thistles? /
All good trees make good fruit, and all bad trees / bear bad fruit. A good tree cannot bear bad / fruit, neither can a bad tree bear good / fruit. A good man brings forth that which is good out of the good / treasure of his heart, and the evil man brings forth that which is / evil out of the evil treasure of his heart: for out of the fullness / of the heart the mouth speaks. All the trees that bear not / good fruit shall be hewn down and cast into the fire. There/fore I say unto you, By their fruit ye shall know them. / Not all those that call me Lord, Lord, shall come / to the kingdom of heaven; but they that live according to the will of my Father / who is

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18 **Mt. vii. 17** om. *sic:* sy[c(s)]; *alle, omnes* pl. l. *omnis.*

21 **Lk. vi. 45** (Ta[ned] uses Mt. xii. 35 in ch. 79, L in abbreviated form, S fully).

23 add *schatte syns herten, thesauro cordis sui: M M-T c e f q r* δ Old-Germ and Gr. pl., *thesauris cordis sui:* sy[s.c)] Aphr. — add. *cordis eius* p. *thesauro* in Mt.: δ48 ε351 ε1353 ε1444 δ30 al sy[sc] pal.

24 *de mont, os.* Aphr 3/3 sy[p] Ta[ar] have: *the lips.*

25 **Mt. vii. 19** *sal men afhowen ende—worpen, abscidetur—mittetur* l. *exciditur—mittitur; excidetur—mittetur:* Vg[codd] *b c f g h q; exciditur—mittetur: a; excidetur—mittitur: k.*

26 **Mt. vii. 20** add. *segge ic u, dico vobis.*

27 **Mt. vii. 21** — *heeten, vocant* cp Lk. vi. 46.

29 add. *si selen comen te hemelrike.* This addition of the lat. tradition (exc. *f)* is found also in sy[c(s)] but rare in Greek: δ3[c] δ48 ε371 ε050 ε17 ε351.

fol. 16ʳ

C. 50 LUCAS· || In din daghe so selen de menege seggen here wi syn *Mt. 7, 22*
deghene die in dinen name profeterden· eñ in dinen name de euele gheeste veryagden· eñ in dinen name vele mira

fol. 16ᵛ

miraklen daden / eñ dan salic hen antwerden dat ic se nie en *Mt. 7, 23 Lk. 13, 27*
kende· eñ sal seggen· gaet van mi gi die warchtt de werke vā
F. 44 der boesheit / MATHEUS LUCAS· So wie dan dat hort die leeringe *Mt. 7, 24a Lk. 6, 47b*
die ic leere eñ dar na werkt· / denghenen salic geliken den wi *Mt. 7, 24b Lk. 6, 48a*
sen man die syn hus heft ghestichtt op enen vasten steen· / het *Mt. 7, 25 Lk. 6, 48b*
vil de regen· het quamen de vloede· het waiden de winde· eñ sti

---

C. 50 in heaven, they shall come to the kingdom of heaven. / **30** In that day many will say to me, Lord, we are / those that in thy name prophesied, and in thy name cast out the evil / spirits and in thy name did many miracles /

fol. 16ᵛ

And then I shall answer them that I never knew / them; and I shall say, go from me, ye that wrought the works of / iniquity. Whosoever then hears the teaching / that I teach and works accordingly, I shall liken him unto the / **5** wise man who has built his house upon solid stone. The / rain fell,

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30 **Mt. xiii. 26** is given by S^{ned} in its ch. CXLVI, but omitted by L^{ned}.
Mt. vii. 22 om. *domine*²: ε133 ε1443 ε1444 *D* Ambr. — om. *nonne* as in Lk.

fol. 16ᵛ

1 **Mt. vii. 23** *(antw ... ende) seggen, dicam* l. *confitebor* (Lk.): S^{ned} Just Ta^{ar} $sy^{(s)c}$ *k a c g h Dim.*

4 **Mt. vii. 24** *sal ic geliken, similabo* l. *assimilabitur* (cp. Lk. vi. 47): Byzantine text al.; *k f q* Cypr Aug $^{3}/_{4}$; *(similem) aestimabo: h m* Hil Lucif; *I will liken him:* $sy^{(s)c}$ (*k* Cypr. in vs. 26). Zach., *Sermo de S. Georgio*, Migne, *P.L.*, vol. 186, col. 624 B.

5 **Mt. vii. 25** *vasten steen, firmam petram,* add *firmam: corr vat* Iren; that it is the reading of the Diat. is shown by Aphr. I 8, 13 where ܟܐܦܐ ܫܪܝܪܬܐ occurs three times; cp also Schäfers, Erklärung, S. 165: *πετραιαν πετραν (harten Felsen)*, Old-Germ. (Mt. not Lk.) *auf einen festen stain,* Wycl. (Lk. not Mt.): *on a sad* (i.e. firm) *stone.* — om. $\varkappa\chi\iota^{1,2,3}$: Old-Lat, *D L* al⁴ (*et*¹ only) sa.

6 *regen—vloede—winde:* S^{ned} *b c g q* sy^{pal} has the order: *venti pluvia flumina* which is the natural order in the East cp. I Kings xviii. 45. — *stiten op, impegerunt* l. *inruerunt: k c f q m* Cyp $^{2}/_{2}$; in Lk. vi. 48, 49 *e* has both times (instead of *inlisum, inlisus*): *impegit fluvius;* in Lk. vi. 49 *impegit flumen: c.* The whole quotation, in Zachary, *Sermo de S. Georgio* l. c. runs: *qui audet*

fol. 16v

ten alle op dat hus· eñ en vil nit· want het ghestichtt was op
enen vasten steen· / Eñ so wie so hoert mine leeringe eñ dar na *Mt. 7, 26 Lk. 6, 49a*
nin werkt· deghene es ghelic den doeren man die syn hus heft
gestichtt op dat sant / het vil de regen· het quamen de vloede het *Mt. 7, 27 Lk. 6, 49b*
waide de wint eñ stiten dat hus terneder· eñ groet was dis hus
A. 42 C. 51 val· / MATHEUS MARCUS LUCAS· ‖ Eñ alse ihc dese wart hadde gespro *Mt. 7, 28 Lk. 7, 1*
ken· so wonderde den volke van sire leeringen· / want sine leerin *Mt. 7, 29; Mc. 1, 22 Lk. 4, 23*
was mechtech alse des gheens die almechtech was· eñ en si en
gheleec nit der leeringen der fariseuse· eñ der mestre van der
A. 49 F. 45 wet· / Doe isch ihc sine tuelef yongren te hem· eñ gaf hen macht *Mt. 10, 1a; Mc. 6, 7 Lc. 9, 1*

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the floods came, the winds blew, and / all beat upon that house; and it fell not, for it was built upon / solid stone. And whosoever hears my teaching and works not / accordingly, he is like the foolish man who has built his / [10] house upon the sand. The rain fell, the floods came, the / wind blew, and beat the house down: and great was the fall / of that house.
C. 51 And when Jesus had spoken / these words, the people wondered at his teachings. For his teaching / was mighty as of him who was almighty, and it was / [15] not like the teachings of the Pharisees and of the masters of the / law. Then Jesus summoned his twelve disciples to him, and gave

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verba mea et facit ea similabo eum viro prudenti qui aedificavit domum suam supra firmam petram, venerunt flumina flaverunt venti et impegerunt in domum illam. — Latin reactions in Greek texts in Mt. vii. 25: προσεκρουσαν l. προσεπεσαν: ε 014, προσεκοψαν: δ 30 (= *offenderunt: a b g h* bo?); προσερρηξαν (Lk.): ε050 ε18; sy$^{(s)}$ has [illegible], *allisit.*

9 **Mt. vii. 26** *es ghelic, similis est* (Lk.): *h m a b c q B X** S^{ned}.

10 **Mt. vii. 27** om και$^{1, 2, 3}$ Old-Lat *D E*$^{al\ 5}$ (*et*^{1}) *L* (*et*$^{1, 3}$)sa. — *stiten, impegerunt* l. *inruerunt: k m c f.* — om. και επεσεν.

12 **Mt. vii. 28** om. εγενετο: sy$^{(s)c}$ Ta^{ar}. — *hadde gesproken, locutus esset* l. *consummasset*, cf. in Lk. vii. 1 *consummasset omnia verba loquens: d; perfecisset verba quae loquebatur ad populum: e;* L has the same reading: ch. 56 Mt. xi. 1; ch. 96 Mt. xiii. 53: *k e*; ch. 138 Mt. xix. 1: *e* it; ch. 205 Mt. xxvi. 1: *e* hiat; cp. *A Further Study*, p. 32.

15 **Mt. vii. 29** add *der phariseuse ende: k;* add. *et phar.* p. *scribae*: lat. exc. *f* sy$^{(s)}$ Ta^{ar} δ3* δ48 δ371 ε94 f ε 351. — om. αυτων (Mc. i. 22): δ3 ε56 Byz. Text. Old-Germ.

16 **Mt. x. 1** *doe isch* etc., same construction as in sy. — L omits here Mt. ix. 36 of Fuld, due probably to the difference of order between Ta^{ar} and Ta^{lat}. Ta^{ned} omits also Mt. x. 1^{b} par. the miraculous powers given to the disciples. For what reason?

fol. 16v

/ eñ sendese prediken· dat gods rike· / eñ seide aldus· *Lk.* 9, 2*a* *Mc.* 3, 14 *Lc.* 9, 3*a*
En dragt nit met v / eñ en gaet nit [a] onder dat heidene volc noch *Mt.* 10, 5*b* *Mc.* 6, 8*a*
in den steden van samarien· / mar gaet tirst ten verlornen schapen *Mt.* 10, 6
van isrl'· / MATHEUS· Gaet eñ predekt· eñ segt dat hemelrike na *Mt.* 10, 7
kende es· / Ghansst die sik syn· Suuert die lazers zyn· verle *Mt.* 10. 8
degt die uan den euelen gheest beseten syn· Sonder loen heb
di ontfaen· sonder loen gheft weder ut· / En dragt met v· [b] *Mt.* 10, 9
[c] noch gout noch seluer noch en hebt ghelt in bigordele· / noch en *Mt.* 10, 10*a*; *Mc.* 6, 8 *Lc.* 9, 3
dragt noch scherpe op den wege· noch broet· noch twee rokke
noch geschoite noch en dragt roede in uwe hant· want de werk *Mt.* 10, 10*b* *Lk.* 10, 7*c*

a) *inter l.* want de tyt van harre bekirnessen en quā noch nit — *b*) *in mg.* luc'. noch dragt sac eñ scerpe noch groet nimene op den wege — *c*) *in mg.* dits gesegt om dat degene di dat Gods wart predeken nin moten syn becummert noch beladen met werelleken dingen

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them power, / and sent them to preach the kingdom of God, and said thus: / Carry nothing with you, and go not [a] among the heathen people nor / into the cities of Samaria, but go first to the lost sheep / **20** of Israel. Go and preach, and say that the kingdom of heaven / is approaching. Heal them that are sick, cleanse them that are lepers, / release them that are possessed of the evil spirit. Without reward / have ye received, without reward give out again. Carry with you / neither gold nor silver [b], nor have money in [your] girdle-pouch [c], nor / **25** carry a scrip on the way, nor bread, nor two coats, / nor any footwear, nor carry a stave in your hand: for the

a) for the time of their conversion had not yet come. *b*) Luke. nor carry bag and scrip, nor greet anybody on the way. *c*) this is said because they that preach the word of God must not be concerned nor burdened with worldly things.

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18 **Lk. ix. 3** add. *met u, vobiscum*: g_2; add *vobis*: *O* sy[sc] bo (F). — om. *in via*. **Mt. x. 5** *onder dat heidine volc* l. *in via gentium*: cf. *nationum* l. *gentium*: *k* Cyp. Tert. On the use of *heidine* and *gentilis* cf. *Traces of Syriac origin of the Old Latin Diatessaron*, in *Mededeelingen der Kon. Akad. van Wetensch.*, Amsterdam, Afd. Lett., Dl. 63, Serie A, N[0] 4 (Amsterdam 1927) p. 22—26 (122—126).

19 *tirst, primum* l. *potius*, cf. Zach. 158 B: *primum evangelizare Judaeis*. — *verlorenen, perditas* l. *quae perierunt*: *k a d* ff_1 Tert Hil Ephr 91.

20 **Mt. x. 7** *nakende es, appropinquat* l. —*avit*: Zach-Wn.* cp. Comm. 158 C.

21 **Mt. x. 8** om. νεκρους εγειρετε: Byz. Text, ε 050 ε 56 al sy[p] Ta[ar] *f* sa Eus Bas Chrys.

22 *geft weder ut, reddite* (?) l. *date*: *T*.

23 **Mt. x. 9** *en dregt met u, ne portetis vobiscum* l. *nolite possidere* cp. Zach. 159 C *in calceamentis non portandis*; Pep. Harm. 29[32]: *he bad hem þat hij ne bere wiþ hem.*

25 **Mt. x. 10** add *noch broet, neque panem* Fuld Pep. Harm. (∽) from Luke.

26 add. *in uwe hant, in manu vestra, in manibus vestris*: *a b c* g_1 *h q* (om. *vestris*) Hil. *Q R* Pep. Harm. 30[2]; cp Lk. xii. 35, Mt. xxv. i.

fol. 16ᵛ

man es wert sire spisen MATHEUS MARCUS LUCAS· ¦ [a] In wat stade *Lk.* 10, 5 *Mc.* 16, 10 *Mt.* 10, 11
eñ in wat poerte dat gi comt· wragt wie daer werdech si gracie ọṇṭf tontfane· eñ mettin blyft daer toter wilen dat gi wech wilt gaen / LUCAS· En daer ett eñ drinkt dis dat *Lk.* 10, 7*b*, *d*
men v vore brengt· daer blyft eñ en gaet nit van huse te huse / MATH' MARC', LUCAS· Eñ alse gi comt in en hus so benediet *Mt.* 10, 12 *Lk.* 10, 5

fol. 17ʳ

eñ segt· vrede si in dit hus· / eñ es dat hus eñ dire in syn wer *Mt.* 10, 13 *Lk.* 10, 6
dech vs payss· so sal v pais op hen bliuen· eñ en es dit nit· so

a) *in mg.* designavit ihs.

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workman / is worthy of his food. In whatsoever city / and in whatsoever town you enter, enquire who there is worthy / to receive mercy; and remain there with them until the time that / [30] ye want to go away. And there eat and drink of that / which is set before you: stay there and go not from house to / house. And when ye come into a house, bless it /

fol. 17ʳ

and say: Peace be in this house; and if the house and they that are in it be / worthy of your peace, your peace shall remain upon them. And if

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28 Mt. x. 11 *daer, illic* l. *in ea*: *k* ff_1; om. *in ea*: $sy^{s(c)}$.

31 Lk. x. 7 *dat men v vore brengt, quae (ab illis) apponuntur vobis* (cp. vs. 8) l. *quae apud illos sunt*: *a l* Fuld Zach.

32 Mt. x. 12 *so benediet, benedicite eam* l. *salutate eam*; cp. ad Lk. i. 28. *Benedicere* is here (cp. Lk.) as elsewhere simply one of the renderings of: ܫܐܠܘ ܫܠܡܐ (or Mt. x. 12 ܫܠܡܐ ܒܫܠܡܗ) which is the Syriac rendering of ασπασασθε. Wherever *benedicere* (or *evangelizare)* occurs as a rendering of ασπαζεσθαι it is probably under the influence of the Syriac, cp. *A Primitive Text*, p. 42.

fol. 17ʳ

1 Mt. x. 12 add. *ende segt* . . . *vrede si in dit hus*; λεγοντες ειρηνη τω οικω τουτω: δ2* ε56 δ5 ε050ε 014 *I'* ε226 (Ferr) ε351 al. pal. Old-Lat (exc. *k*) $Vg^{codd\ pler}$ (*D* etc. *C T* Fuld *Y*; *not A*) Hil. Old-Germ Old-Hebr Matthew (ed. Schonfield).
Lk. x. 5 om. *primum*: $δ5^c$ ε376 $Marc^{tert}$ Or. *r D*. — *in dit hus, in hac domo* l. *huic domui*: sy^{sc} Ferr Zach 160 C *(pax requiescit in domo)* Ephr. 92 *salutatio in quavis domo seminabatur* (contra p. 63 *pax huic domui)* $Old\text{-}Germ^{codd}$, Old-French. add. *ende dire in syn.*

2 Mt. x. 13 add *us payss, pacis tuae* cp. Lk. x. 6. — *sal bliven, manebit* l. *veniat*: δ5 (εστε) *d (erit)* $sy^{s(c)}$; *veniet*: Vg^{codd} Old-Lat (exc. *k*). — *ende en es dit nit, et si non* l. *si autem non fuerit digna*: $sy^{s(c)}$ δ5 (ει δε μηγε) *d (alioquin)* cf. Lk.

fol. 17r

sal v pais weder tv kiren· / Eñ so waer dat men v nit ontfaen en welt· noch daer men vwe leeringhe nit horen en welt daer gaet uten hus· ochte uter stat· eñ schudt dat ghestubbe van v wen uoeten op hen [a]in getugnesse dat si v nit ontfaen eñ wou den / MATH'· LUCAS· Mar ic seggt v ouer waer dat gemakleker sal syn den volke van sodomen eñ van gomorren in den dage des ordeels· dan dire stat die v nin welt ontfaen· / MATH'· LUCAS· *Mt.* 10, 14 *Mc* 6, 11 *Lk* 9, 5 *Lk.* 10, 10. 11 *Mt.* 10, 15 *Lk.* 10, 12

C. 52 Ic sendu alse lammer onder wolue eñ daer omme so syt wys *Mt.* 10, 16*a*, *b* *Lk.* 10, 3

A. 50 alse serpente· eñ simpel alse duuen / MATH'· MARC'· LUCAS· IOH'ES

Hudt v vor de liede want si selen v vaen eñ leueren den ghe richte· eñ si selen v gheecelen in hare synagoghen· / eñ vor de richtren eñ vor de coninge so seldi moten gheleidt werden *Mt.* 10, 17 *Mc.* 13, 9*a* *Lk.* 21, 12*a* *Mt.* 10, 18 *Mc.* 13, 9*b* *Lk.* 21, 12*b*. 13

a) *inter l.* marc'.

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this is not [so], / your peace shall return to you. And wheresoever / they will not receive you, nor will hear your teaching, go thence / 5 out of the house or out of the city, and shake the dust off your / feet upon them for a testimony that they would not receive you. / But I say unto you verily, that it will be easier / for the people of Sodom and of Gomorrah in the day / of (the) judgment than for that city that will not receive you. /

C. 52 10 I send you as lambs among wolves; and therefore be wise / as serpents, and simple as doves. / Beware of the people, for they will seize you and deliver you to the / court, and they will scourge you in their synagogues, and ye / shall have to be led before the governors and before the kings /

---

3 *sal keren, revertetur* l. *revertatur* (Lk. x. 6): Vg[codd] Old-Lat. sy Old-Hebr. (The Old-Hebr. Gospel of S. Matthew reads: *and if this house be honourable it will return to you your peace,* ישוב אליכם שלומכם. This may be due to homoeoteleuton, but cp. Ephr. p. 92 *homines sibi invicem salutem dicere et dictam excipere coeperunt* etc.)

Mt. x. 14 *uter stat,* om. εκεινης: δ5 ε337 ε1054 ε253 ε1435 lat exc. *f.* —

6 ∽ *op hen*: Ta[ar] in Mc. vi. 11[b] — add. *in getugnesse dat si;* add. *in testimonium illis* (or *illorum*) in Mt. x. 14: Fuld Vg[codd] (*A H Y* al *Q R*[mg]) g_1 *h* Old Germ.

7 Mt. x. 15 Lk. x. 12 add. *mar;* add. *autem* in Lk.: δ2 δ5 ε050 ε93 al *a f q Q*.

10 Mt. x. 16 om. *ecce*: g_1. — *onder, inter* l. *in medio* Vg in Lk. x. 3, cp. sy ܒܝܬ.

14 Mt. x. 18 S[ned] ∽ *coninge—richtre* (Lk. xxi. 12): sy[s(c)] *h k m a b* g_1 *q E R* Zach.-Wn. Old Germ. pal bo Or.

fol. 17^r

om minen wille· in ghetugnesse horre quaetheit / MATHEUS· Lk 21, 13
MARCUS· LUCAS· Eñ alse men v leidt in de synagoghen voert me Lk. 12, 11a
sterschap· eñ vor de potestate en syt nit besorgt hoe eñ wat Mt. 10, 19a Lk. 12, 11b
ghi hen antwerden mogt· want in dire vren sal v gegheuen Mt. 10, 19b
werden dat gi antwerden selt / want ghi ne selt nit syn die Mt. 10, 20 Lk. 12, 12
spreken selt mar de gheest vs vader sal spreken in v· / MATH'·
MARCUS· Dan sal deen bruder den andren verraden eñ leuerē Mt. 10, 21
ter doet· eñ de vader syn kint· eñ de kinder haren vader· eñ
deen sal den andren doeden· / eñ dan sal v al de werelt haten om Mt. 10, 22
minen wille· Mar die volstaen sal toten inde die sal behouden

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for my sake, for a testimony of their wickedness. / And when they lead you into the synagogues before the / magistrate, and before the powers, be not concerned [as to] how and / what ye may answer them; for in that hour it will be given you / what ye shall answer; for it will not be ye that will / speak, but the spirit of your Father shall speak in you. / Then one brother shall betray the other and deliver him / to death, and the father his child, and the children their father. And / one shall kill the other, and then shall all the world hate you for / my sake; but he that shall persist to the

---

15 *om minen wille: mea causa* l. *propter me: k* Tert; S^ned: *dor minen name* (= Lk. xxi. 12): sy^s(c) g_1. — om. *et gentibus:* probably tendency-reading.

16 Lk. xii. 11 *leidt, ducent* l. *inducent: b q*; Fuld and Zach have *tradent.*

17 add. *vor* a. *potestates:* Aphr pal *(d) c e f C T.*

18 S^ned *vordenken, praecogitare* Mc. xiii. 11: Aphr. I 984 Clem. Al. (in Mt. *d: gogitare*). S^ned omits Mt. x. 19^b with δ 5 ε 56 ε 1454 *k* g_1 Cypr *Test* III. 16^codd. opt. *Q Z** Or.

18 Lk. xii. 11 om. η τι ειπητε: ε1443 al^3 *Y.*

19 Mt. x. 19b *antwerden, respondeatis* l. *loquamini:* Old-Hebr. — *selt syn, eritis* l. *estis.*

20 Mt. x. 20 *spreken selt, loquemini* l. *loquimini: E L Q R.* — om. *qui²:* Ta^ar sy Aphr *b C* Old-Hebr. Old-Germ^codd. — *sal spreken, loquatur* l. *loquitur: f* S^ned.

21 Mt. x. 21 *verraden ende leveren,* double translation of *tradet.*

22 *syn kint,* add *suum* p. *filium:* S^ned sy^s(c). — *ende de kinder haren vader, et filii patrem suum* l. *et insurgent filii in parentes.*

23 Mt. x. 22 *sal u haten, odiet vos* l. *odio eritis*: Aphr. sy^s(c) Old-Hebr. Ado. — *al de werelt,* cp. add *gentibus: E-P^mg L, hominibus: D E* al. Op imp it Ta^ar. — *om minen wille mea causa* l. *propter nomen meum*; S^ned *dor minen name* cp. lin. 15.

fol. 17ʳ

bliuen· / MATHEUS· Alse men v dan persecucie doet in deenₑ stat *Mt* 10, 23
so vliet in ɑandre want ouer waer seggic v dat ghi nin selt
comen tallen den staden van isrl' eer des menschen sone hem
weder vertoegen sal· / MATH'· LUCAS· IOH'ES· Nin es de yongre bo *Mt.* 10, 24 *Lk.* 6, 40*a* *Joh.* 13, 16
ven den mester noch de knecht bouen sinen here / het mach *Mt.* 10, 25*a*
den yongre wale genugen dat hi si alse syn meester· eñ den
knecht dat hi si alse syn here MATHEUS· Heetense dan den he *Mt.* 10, 25*b*
re beelsebuc wat wondere dat si sine knechte also heten. / daer *Mt.* 10, 26

fol. 17ᵛ

C. 53 omme so seggic v dat ghise nin onssit· ‖ hen es en ghene dinc *Mt.* 10, 26*b* *Lk.* 12, *Mc.* 4, 22 *Lk* 8, 17 2

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end shall be / **25** saved. If then they persecute you in one city, / flee into the other, for verily I say unto you that ye shall not / come to all the cities of Israel until the Son of man shall / appear again. The disciple is not above / the master, nor the servant above his lord. It may well / **30** suffice for the disciple that he be as his master, and for / the servant that he be as his lord. If then they call / the lord Beelzebuc, what marvel [is there] that they call his servants likewise? There- /

fol. 17ᵛ

C. 53 fore I say unto you that you fear them not. There is nothing / so

---

25 **Mt. x. 23** *persecucie doet,* = *persecuntur: R.* Zach-Wn. (Index). — Ta^{ned} has not the insertion *si autem in alia persecuntur vos fugite in aliam* of δ5 ε56 ε050 ε93 *I'* Ferr sy$^{s(c)}$ Old Lat *E Q* (*in tertiam*) Ta^{ephr}. — *deene, una* l. *ista (hac)*: Zach Comm (Bede): 84 C, 105 B, (Aug) 424 B. Capit Par 6^{4} (Oxf. Vg. p. 680). — S^{ned} has *alse men u jaecht ut ere stat,* εκ της πολ. τ.: Ta^{ar} ε207 al^{3} cp. Ephr. 94: *si ab hac persequentur vos . . . si ex ista regione vos ejicient.*

26 *selt comen, venietis* l. *consummabitis.*

27 add. *tallen, omnes:* Ephr. $^{1}/_{2}$ Ta^{ar} sy$^{(c)}$. — *hem weder vertoegen sal, iterum apparebit* l. *veniat* (SH^{ned}: *anderwerf*).

29 **Mt. x. 25** *mach—genugen, sufficiat* l. *sufficit: k.*

31 add. *dat hi si, ut sit: E.* — S^{ned} inserts here Lk. vi. 40^{b}: *een iegelic werde vulmaect als hi es alse syn meester,* add. *si sit: a (b) c f (ff$_2$) l q r aur* Vg^{codd} Old Germ. Ta^{ar} uses Lk. vi. 39—42 after Lk. vi. 37^{b}, 38. L^{ned} does not use Lk. vi. 39—42 at all.

32 *beelsebuc.* This form (S^{ned} . . . *buc,* H^{ned} . . . *buicke* is unique and I do not know how to explain it.

fol. 17ᵛ

1 **Mt. x. 26** add. *so seggic u* cp. Lk. xii. 4. — om. *enim: C.*

fol. 17[v]

so werborghen sine sele vertoegt werden noch so verholen si
A.51 ne sele goppenbart werden· / Dat ic v segge in demsternessen *Mt.* 10, 27*a*
dat predekt in der clerheit· / eñ dat ic v rune in vwe ore dat *Lk.* 12, 3*b*
predekt oppenbare· / MATHEUS· Eñ oc seggic v die mine vrint *Lk.* 12, 4
syt· En onssiet nit deghene die den lichame doeden mogen·
want de zile en conen si nit ghedoeden· / Mar onssit den ghe *Mt.* 10, 28*b* *Lk.* 12, 5
nen die macht heft beide lichame eñ zele te versinkene in
die helle· / En wetti nit dat men twe muschen· MATH'· LUCAS *Mt* 10, 29 *Lk.* 12, 6
copt om enen virdonc· eñ nochtan en valter ene ter erden

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covered but it shall be revealed, nor so hidden but / it shall be published. That which I say to you in darkness, / that preach ye in the light; and that which I whisper into your ears, that /[5] preach ye openly. And also I say unto you who are my / friends: Fear not them that can kill the body, / for they cannot kill the soul. But fear him that / has power to plunge both body and soul into / hell. And know ye not that two sparrows /[10] are bought for one farthing, and yet not one of them falls on

---

2 add *so, ita,* twice. — *vertoegt—goppenbart, apparebit—revelabitur* l. *revelabitur—scietur,* cf. Clem. Al.: φανερωθησεται—αποκαλυφθησεται; Ta[ar]: *revealed—disclosed and published.*

4 **Lk. xii. 3b** *ic rune, mussito* l. *locuti estis:* sy Ta[ar]: *you whisper;* Marcion (Tert., Adv. Marc., iv. 28) *quae inter se mussitarent,* cp. *A Further Study,* p. 81 f. Ephr. 96 has: *aure auditis* from Mt.

5 *oppenbare: in apertum* (or *aperte)* l. *in tectis:* Marcion, ap. Tert. ibid: *in apertum.* Zach. 163 B though giving as his text: *dicite in lumine,* explains it in his Comm.: *praedicate in lumine id est aperte.* — *ende oc, et etiam* l. *autem* due to addition *so seggic u* in line 1.

6 add. *mogen, possunt.* — add. in Lk. xii. 4 την δε ψυχην μη δυναμενων αποκτειναι: δ5 *d* ε207 (the latter omitting also μηδε εχοντων τι περισσοτερον ποιησαι like L[ned]).

7 **Mt. x. 28** *want, nam* l. *autem.* — om μαλλον: δ30 Clem. Al Oec 1/2.

8 ∽ *corpus et animam*: sy[s(c)] *D L R* Wurz *J Dimma* Lucif Cyp 1/4 (also *Test.* III, 3, 16 cod B) Iren Tert Hilar Ps.-Clem.

9 *versinkene* (S[ned] *worpene), mittere* (Lk.) l. *perdere* (Mt.) of Fuld: sy[s(c)]; *occidere* l. *perdere*: *k m* 1/2 Cypr 4/4 Oec 1/2; *m* 1/2: *occidere et mittere.* Ephr. 96 uses *mitteret, perdit* (twice), *interficit.*

10 **Mt. x. 29** *men copt, emuntur* l. *veneunt.* — *valt, cadit* l. *cadet: D E E-P Q R* Wurz *J* sy[(c)] Tert Cypr *(a) b c* δ μ *Dimma* Old-Germ; (also *b l* in Lk.).

fol. 17v

nit sonder dat ghehinknesse vs vader die in den hemele es /
wis onssiedi v dan? want gi selt weten dat al dat haer dat *Mt.* 10, 30 *Lk.* 12, 7a
gi opt hoeft hebt es ghetelt· / En onssiedu dan nit· want ve *Mt.* 10, 31 *Lk.* 12, 7b
le muschen en syn also wert nit vor gode alse ghi syt· / So *Mt.* 10, 32 *Lk* 12, 8
wie dat myns lyen sal vor de menschen des gheens salic
lyen vor mynen vader die in den hemele es eñ [a] vor sine ingle /
Eñ so wie myns loeghent vor de menschen· des ghens sal *Mt.* 10, 33 *Lk.* 12, 9
ic loghenen vor minen vader die eñ in den hemele es eñ vor
C. 54 sine ingle· / MATH'· LUCAS· En went nit dat ic ben comen omme *Mt.* 10, 34 *Lk.* 12, 51

a) *inter l.* lucas.

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the ground / without the permission of your Father who is in heaven. / Of what are ye then afraid? For ye must know that all the hair / that ye have on the head has been counted. Be not afraid therefore, / for many sparrows are not worth as much before God as ye are. / **15** Whosoever shall confess me before men, him will I / confess before my Father who is in heaven, and before his angels. / And whosoever denies me before men, him will / I deny before my Father who is in heaven, and before / his angels.

---

11 add. *(sonder) dat ghehinknesse, (sine) voluntate*: *a b c f ff g_1 h D E L Θ aur Dim* Ps.-Clem Ir. (not Ir^{arm}) Tert Cypr $^2/_2$ Or^{gr} $^1/_5$ Or^{lat} bo go; (*b l* in Lk.). — add. *die in de hemele es, qui est in caelis: b g h ff aur D L Q* Ir $^1/_2$ Ir^{arm} Or $^3/_3$ sa.

12 add. *wis onssiedi v dan?*

13 <u>**Mt. x. 31**</u> add. *enim*: $sy^{s(c)}$ ε167 f δ459; in Lk.: sy δ5 δ30 ε1444.

14 *wert, pluris* (Lk.) l. *melioris* (S^{ned} *beter): k;* also with the addition *vor gode,* in Zach 164 B: *multis passeribus pluris estis, hoc est, majoris apud Deum dignitatis.*

15 <u>**Mt. x. 32**</u> *so wie dat,* om. ουν Ta^{ar} sy^s ε94 ε129 ε351 ε1033.

17 S^{ned} H^{ned} add with Fuld Zach Mc. viii. 38^a p. *vor die menschen* and (line 19) Mc. viii. 38^b p. *vor sine ingle*; L^{ned} T^{ar} use Mt. only.

18 <u>**Mt. x. 33**</u> add. *ende vor sine ingle, et coram angelis eius*: sy^c.

19 <u>**Mc. viii. 38b**</u> S^{ned} *niene verlyet, non confessus* l. *confusus*: (sine *non) k d l r r_2 E-P^{mg} Q* al Zach-Wn. (Index) Old-Germ Wycl. H^{ned} conflates: *die sich myns schaemt ende myns niet en beliet, qui me confusus fuerit et me non confessus fuerit* cp. Zach 164 D *erubescimus confiteri;* bo: *be ashamed to confess me.* Bo shows that the conflation is a very old one. — S^{ned} H^{ned} both omit *et mea verba* with k^2 Cypr $^2/_2$ *D* Fuld; k^1 ε014 sa have *et meos (c ff_2 et meos sermones),* the reading of sy^c *a e l* δ5 Or^{gr} in Lk. ix. 26. Cp. C. A. Phillips, in *Bulletin of the Bezan Club* V, p. 30 f.

fol. 17[v]

[a] pais [b] te makene in ertrike· In ben nit comen omme pais te
sendene onder tfolc mar en suert / want [c] voert ane daer si vi *Lk.* 12, 52
ue selen syn in een hus· de drie selen syn iegen de twe· eñ de
twe iegen de drie· / want [d] ic ben comen scheeden den sone van *Mt.* 10, 35 *Lk.* 12, 53
den vader eñ de dochter van der moeder· eñ des soens wyf
van harre sweger / eñ des menschen viende dat selen syn sine hu *Mt.* 10, 36
sghenotē· / [e] Die sinē vader eñ sire moeder mint bouen mi *Mt.* 10, 37
A. 52 hine es myns nit wert· eñ die sinen sone eñ sire dochter
mint bouen mi· hi ne es myns nit wert / eñ die syn [f] cru *Mt.* 10, 38
ce nin nemt op sinen hals eñ volgt mi· hine es myns nit
wert· noch hi en mach myn yongre nit syn / MATH'· LUCAS· JO'· *Lk.* 14, 27c

a) *in mg.* Nolite arbitrī — b) *inter l.* omme werelleken pais — c) *inter l.* lucas — d) *inter l.* math. lucas — e) *in mg.* Qui amat patrē — f) *inter l.* van penitentien

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C. 54 And think not that I have come to / [20] make peace [a] on earth. I have not come to send peace / among the people but a sword: for henceforth, where there / shall be five in one house, three shall be against two, and / two against three. For I have come to part the son from / the father, and the daughter from the mother, and the son's wife / [25] from her mother-in-law: and a man's foes shall be his home / companions. He that loves his father and his mother above me / is not worthy of me, and he that loves his son and his daughter / above me is not worthy of me, and he that takes not his cross [b] / upon his neck and follows me, is not / [30] worthy of

a) worldly peace b) of penitence

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20 Mt. x. 34 *pais te makene, pacem facere.* Mt. has βαλειν, Lk. δουναι; *facere* in Lk. δ5 *e* sy[c], cp. *A Further Study*, p. 31.

21 Lk. xii. 52 *voert ane daer,* ∽ *ex hoc* a. *erunt:* Ta[ar] sy.

22 om *divisi: c ff₂ M-T;* ∽ *divisi* p. *tres:* Ta[ar] sy[sc] δ5 S[ned].

23 Mt. x. 35 *sone, filium* l. *hominem* (cp. Lk.): H[ned] (not S[ned]) sy[sc] δ5 ε1018** (*a* hiat) *b c d ff₁ g₁ h l q aur* Hil. (conflate *filium hominem: Q).*

24 *van der moeder,* om *eius*: Iren.

26 Mt. x. 37 add *sine* both to *vader* and *moeder*: sy[sc] *O*[1]. — *ende, et* l. *aut:* sy[s] Fuld (not Zach) *A C E-P* M R Y* Old-Hebr.

27 add *sine* both to *sone* and *dochter:* sy[sc]. — *ende, et* l. *aut*: *E-P**.

29 Mt. x. 38 *nemt op sinen hals,* αιρει (?) l. λαμβανει: Ta[ar] Clem Al Or Ath; for the expression *op sinen hals* cp. Pep. Harm. 57[2]: *nyme ... his croice upon his bak,* and 62[28] *take his crouche upon his bak.*

30 Both Ta[ned] and Fuld add here Lk. xiv. 27[c]: *nec potest esse meus discipulus,* but not Ta[ar]. All Harmonies (Ephr 118, ar lat ned) have Lk. xiv. 26—33 after Mt. xi. 25—30; cp. however in Mt. x. 38 *k c* Cypr [2]/₂: *non est meus disc.* l. *non est me dignus,* cp. Clem Al ουκ εστι μοι αδελφος.

fol. 17ᵛ

Die sine zile welt vinden hi verlist se· eñ die sine zile [a] ver list om minen wille hi [b] sal se vinden· MATH'· LUCAS· MARC'· JOH'ES *Mt.* 10,39 *Lk.* 17,33 *Joh.* 12,25 *Mt.* 16,25 *Mc.* 8,35 *Lk.* 9,24

fol. 18ʳ

C. 55 ‖ Die v ontfeet hi ontfeet mi seluen· eñ die mi ontfeet· hi ont *Mt.* 10,40
feet dēghenen die mi heft ghesendt· / Die ontfeet enen profete *Mt.* 10,41
in ens profeten name· hi sal ontfaen ens profeten loen· Eñ die ontfeet enen gherechten mensche omme sine gherechteg heit· hi sal ens gheregts menschen loen ontfaen· / eñ so wie *Mt.* 10,42 *Mc.* 9,41
dat du drinken gheft enen nap vol cauder fontainen enen van desen minsten in den name ens yongers· ic seggv dat

a) inter l. dit leven. — *b) inter l.* sine sile behouden.

---

me, neither can he be my disciple. / He that wants to find his soul loses it, and he that loses his / soul [a] for my sake shall find it [b].

fol. 18ʳ

C. 55 He that receives you receives myself, and he that receives me re/ceives him that has sent me. He that receives a prophet / in a prophet's name shall receive a prophet's reward. And / he that receives a righteous man because of his righteous/ [5] ness shall receive a righteous man's reward. And whosoever / gives to drink a cup of cold water to one / of these least

a) this life *b)* save his soul.

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31 Mt. x. 39 *welt vinden, vult invenire* l. *invenit*: Ephr. 98, cp. Mt. xvi. 25 par. and Lk. xvii. 33 (*d* δ5 sy Ta[ar] *voluerit* l. *quaesierit*, cp. *Bulletin of the Bezan Club*, V. p. 42). — *verlist, perdit* l. *perdet: k; verlist*[2], *perdit* l. *perdiderit*: Ephr. 98.

32 *om minen wille, mea causa* l. *propter me*, cp. p. 93, ll. 15, 23 Mt. x. 18, 22 q.v.; both here and Mt. x. 18 S[ned] has *dor mine name* l. *om minen wille, mea causa* l. *propter me*: *e* Lk. xvii. 33. cp. however Mart. beati Simeonis Bar Sabba[c]e, ed. Michael Kmosko, Patrol. Syriaca, II, p. 771[7]: ܡܛܠ ܫܡܝ, *propter nomen meum.*

fol. 18ʳ

4 Mt. x. 41 *omme sine gherechtegheit, propter justitiam eius* l. *in nomine justi*, cp. the syriac idiom: ܡܛܠ ܕ, *eo quod*, Mc. ix. 41.

6 Mt. x. 42 om. μονον (Mc. ix. 41): sy[sc] δ5 ε337 ε1444 ε55* Clem Al Cypr.

7 After Mt. x. 42[a] Fuld adds from Mc. ix. 41: *quia Christi estis;* S[ned] H[ned]: *want gi kerst* (H[ned] *christen*) *syt;* Ta[ar] omits but cites *amen . . . mercedem suam* (as from Mc.). — om. *amen* (SH[ned] also). — add. *dat, quia*: (from Mc.) δ260 ε177 *a b c h* sy pal; not Fuld SH[ned]; *a c* omit in Mc.

*fol. 18*r

C. 56 hi sinen loen nit verliesen en sal· / MATHEUS· ‖ Eñ alse ihc alle *Mt 11,1a*
dese wart hadde volsproken· so ghinc hi van daer· eñ sendde *Mc. 6,7*
sine tuelef yongren din volke te predekene eñ dat te leerne· /
eñ die yongren ghingē predeken in den steden den volke dat *Mc. 6,12*
si penitentie daden· / Eñ alle de sike die hen vore quamen· die *Mc. 6,13*
bestreken si met olien eñ ghansdense eñ vele der gherre die
beseten waren van den euelen gheesten die verledegden si van
A. 19 F. 46 C. 57 harre quelnessen· / JOHANNES ‖ Op enen dach so was ene bru *Joh. 2,1*
locht in ene stat die heet chana int lant uan galileen eñ daer

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ones in the name of a disciple, I say unto you that / he shall not lose
C. 56 his reward. And when Jesus had / finished speaking all these words, he departed thence and sent / 10 his twelve disciples to preach to the people and to teach them. / And the disciples went to preach to the people in the cities that / they should do penance. And they anointed with oil all the / sick that came to them and healed them, and they released of / their torments many of those that were possessed of the evil / 15 spirits.
C. 57 One day there was a wedding / feast in a city which was called Chana, in

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8 Mt. xi. 1 om εγενετο: Ta[ar]; see Mt. vii. 28, fol. 16[v] l. 12; L[ned] and Ta[ar] omit εγενετο in all places quoted there (Ta[ar] does not use xix. 1[a]; sy[sc] omits in vii. 28, xiii. 53; S[ned] only in vii. 28; ε190f. in xxvi. 1). Notice that in combining Mt. xi. 1 and Mc. vi. 7, 12 the situation is altered. Fuld however restores Mt. xi. 1 after the Vg and so causes it to disagree with the sequel. The order in Ta[ar] is different; it inserts Lk. x. 38—42 between Mt. xi. 1 and Mc. vi. 12; so also Ephr.

9 *volsproken*, cp. ch. 51, fol. 16[v] lin. 12, ad Mt. vii. 28.

10 Mc. vi. 7 cp. Mt. xi. 1 ∽ *praedicaret et doceret: k.*

11 Mc. vi. 12 add. *die yongren, οι μαθηται*: ε226; Ta[ar]: *the apostles.* — add. *din volke, to the people:* Ta[ar] *(hominibus).*

15 Joh. ii. 1 *op enen dag, die quadam* l. *tertia die.* In the arrangement of Tatian's Harmony it could not be said that the marriage happened on the third day; so it is omitted in Ephr 52: *et factae sunt nuptiae in Cana;* so also in Zach 167 C. Fuld SH[ned] have it restored again from the text of John. In Zach-Wn there is an erasure above *et factae s. nuptiae*, and in the margin a gloss attributed to Bede "*et tercio die facte sunt nuptie. hec littera potest ita hic intelligi duobus continuis diebus sive non facti sunt illi sermones, Beati pauperes spū et videns ih's turbas et quodam tercio ab illis facte s. nuptie.* — The Arabic, Ephr. and Pep Harm have the story much earlier, in the beginning of Jesus' ministry following Joh. i. 35—51, and so Ta[ar] Pepys can retain *die tertia* (though Ephr. omits).

16 add. *ene stat (die heet):* Ta[ar] sy[(sc)].

fol. 18ʳ

was marie ihc moeder· / Al daer so was oc ihc· eñ sine yon *Joh. 2,2*
gren ghenoedt ter brulocht· / In dire brulocht so gheuil dat *Joh. 2,3*
daer wyn gebrac· Doe sprac ihc moeder te hem eñ seide·
hen geberst wyn / eñ ihc antwerdde hare· wyf wat es mi *Joh. 2,4*
ghemeins met di· Mine vre en quam noch nit· / Dese wart
syn anders te verstane dan si luden· want dat hi sire moed'
die magt was wyf hit dat was na de manire van sinen
sprekene· want in andren staden houdt hi die selue manire
Die wart die dar na volgen wats mi ghemeins met di di
den also vele alse of hi seide· du bids mi dat ic mine mirakel
leke werke toege die te mire gotheit behoren· in din ·dat

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the land of Galilee, and there / was Mary, Jesus' mother. Jesus and his disciples were also / called there to the feast. It happened at this wedding that / there lacked wine. Then Jesus' mother spoke to him and said: / **20** They lack wine. And Jesus answered her: Woman, what have I / in common with thee? Mine hour is not yet come. These words / must be understood otherwise than they sound. For as to his calling his mother, / who was a virgin, 'woman', that was according to his manner of / speaking. For in other places he uses that same manner. / **25** The words that follow thereafter, 'what have I in common with thee', / mean no more than if he [had] said: Thou prayest me that I show / my miraculous works which

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17 <u>Joh. ii. 2</u> add. *aldaer, ibi*: ε014 Fuld (not Zach nor S^{ned}) Vg^{codd}.

18 *ghenoedt, invitatus* l. *vocatus* (S^{ned} *geroupen*): *b r* Zach 171 A (Comm.). Ephr 53 most times *invitatus*, once *vocatus*; Iren iii. xi. 5: *convocati—invitati*; add. *invitata* in vs. 1 : *a* ff_2.

<u>Joh. ii. 3</u> *in dire brulocht so ghevil*, cp. Pepys Harm. 12[7]: *And so befel þat þere failed wyn.* S^{ned} has: *ende dar gebrac wyns*, cp. Ephr 53: *Graecus scribit: recubuit et defecit vinum;* (cp. Capit. *A H V Y* Oxf. Vg. p. 492 *vinum deficere*) sy$^{(sc)}$ ܘܚܣܪ ܗܘܐ ܚܡܪܐ. — add. *daer*, cp. Ephr $^3/_3$ *vinum non habent hic*, cp. Pep Harm. l.c.

20 *hen geberst wyn, vinum illis deficit* l. *vinum non habent.*

22ff With this gloss cp. Zach 167 D: *Quid commune est tibi matri secundum carnem et mihi aeternae Dei virtuti ac Dei sapientiae ex qua futurum est miraculum quod petis? Veniet hora mea, id est, passionis opportunitas, in qua videlicet cum pendere in cruce infirmitas coeperit, cujus tu mater es, agnoscam te matrem ut filius.* And Ephr. 52: *'non mihi tempus advenit' tempus videlicet mortis eius*, 54: *et quum Maria usque ad crucem eum sequuta esset ex illo die eam Ioanni tradidit.*

fol. 18ʳ

ic dis macht hebbe so nes mi nit ghemeins met di· want
van di en hebbic nit el dan mine menscheit die de werke
van mirakelleken dingen van hare seluen nit volbrengen
en mach· Mar mine vre sal comen dat ic steruen sal an den
cruce· dan sal gheopenbart werden wat ic hebbe van di dats

fol. 18ᵛ

die menscheit die ic ontfinc van di· / Doe sprac syn moeder *Joh* 2,5
den ghenen toe die daer dinden· eñ seide· Al dat hi v segt dat
doet / al daer so stonden steinne kroeghe sesse· die daer ghesett *Joh* 2,6
waren na der yoden ghewonte die hare purificacie in so gheda
A.20 nen vaten plagen te doene die hilden te tween mensuren ochte
te drien / Doe seide ih̄c din dinren· uult die kroege met watre *Joh*. 2,7
eñ si daden also eñ uuldense toten oersten kanten·[a] / Schept *Joh* 2,8

a) *in mg.* doe sprac ih'c eñ seide

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belong to my divinity. In so far as / I have power thereto, I have nothing in common with thee, for / from thee I have nothing else than my humanity, which by / itself cannot accomplish the works of miraculous things. / But mine hour shall come when I shall die on the / cross: then shall be revealed what I have from thee, that is /

fol. 18ᵛ

the humanity which I received from thee. Then his mother spoke / to those that were serving there and said: Whatsoever he says to you, / do that. There stood six stone jars, which had been set there / after the manner of the Jews, who used to do their purification in such / vessels. Those held as much as two or three measures. / Then Jesus said to the servants: Fill the jars with water. / And they did so and filled them to the brim.

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fol. 18ᵛ

4 Joh. ii. 6 For the expansion: *die (hare purificacie) in soghedanen vaten plagen te doene* cp. Zach. 168 A: *purificationem Iudaeorum dicit quod crebro lavabant manus et vasa.*

5 *te tween mensuren ochte te drien;* Vg and Old Lat have *metretas* but cp. Zach 170 B: *binae vel ternae mensurae,* 168 B: *metron Graece mensura dicitur unde metreta nomen mensurae;* Pep Harm 12^{13}: *of þe mesure* of *þre galouns.*

6 Joh. ii. 7 *din dinren, ministris* l. *eis: e ff_2 l foss* (but adding *vocavit* or *vocatis*). — add. *ende si daden also,* cf. lin. 7.

7 Joh. ii. 8 *ende si daden also, et ita fecerunt* l. *et tulerunt*: Ta^{ar}, cp. *et fecerunt sicut dixit eis (illis: ff_2 aur; add. iesus: e) e ff_2 l aur; aurierunt et tulerunt: a; and hij nomen hem up and beren hem forth*: Pep Harm.

fol. 18v

nu eñ dragt den hushere eñ si daden also· / Eñ alse die hus *Joh. 2,9*
here ghesmakde dis wyns die van watre was ghemakt
eñ nit ne wiste hoe dat was gheschit· mar die dinren wis
tent wale die die kroege met watre hadden gheuult : so isch
die hushere din brudegoem / eñ seide hem aldus· Elc mensche *Joh 2,10*
plegt tirst den besten wyn te gheuene· eñ dar na alse men
des ghedronken heft so gheft hi sinen wyn die kranker es
mar die hefs dinen besten wyn ghehouden tote noch· /
Dit was ene der irsten miraklen die ihc dede in chana *Joh 2,11*
van galileen eñ daer vertogde hi sine gotleke macht eñ

Now / scoop and carry it to the master of the house, and they did so. And when the master / of the house tasted of the wine that had been made of water, / **10** and knew not how it had happened, (but the servants / knew it well, who had filled the jars with water), the master of the / house asked for the bridegroom and said to him thus: Every man / is wont to give first the best wine, and after that, when they / have drunk of this, he gives wine of his which is weaker, / **15** but thou hast kept thy best wine until now. / This was one of the first miracles that Jesus did in Chana / of Galilee,

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8 *hushere = architriclino?*

9 Joh. ii. 9 *dis wyns di van watre was ghemakt, vinum ex aqua factum,* Ephr. 54[23f.] *ex aqua fecit vinum,* Iren II. xxii. 3 (contr. *aquam faciens vinum* III. xi. 5); cp. (in the second part of the verse) *l: quia de aqua vinum factum est;* several Capitularia: *de aqua vinum fecit* (Oxf. Vulg pp. 492f., 703), cp. iv. 46 (ch. 69).

10 *hoe dat was geschiet* l. *unde esset* cp. *unde factum esset: a ff₂ l.*

11 *die die kroege met watre hadden gheuult, qui impleverant hydrias aqua* l. *hauserant aquam:* sy(sc) Ta[ar] ܕܗܢܘܢ ܡܠܘ ܐܢܘܢ ܠܡܐܢܐ, sah boh. A very striking coincidence, because the whole Latin tradition, S[ned] included, (with the Greek) has *haurierant.* — *isch, vocavit* l. *vocat:* Ta[ar] sy(sc) pal *b e f r E Q R.*

12 The gloss *et videntes factum mirabantur*: *a b r* sy[hcl] is lacking in Ta[ned]. But cp. Zach 168 C: *miraculum aquae conversae in vinum miramur.*

13 Joh ii. 10 *plegt . . . te ghevene*: cp. sah boh *is wont to put down.*

14 *des gedronken,* this is not *inebriati,* but merely, when they have drunk first from the best etc. — add. *gheft,* add. *affert* Ta[ar] pal sah boh Pep Harm. — *kranker, infirmius* l. *deterius: r (imfimiorem: b).*

16 Joh. ii. 11 *ene der ersten* l. *initium*; cp. add. *primum: f δ D; hoc primum signum: b* sy(sc) *E* Pep Harm; *hoc primum in. fecit Jesus signum: q;* add. πρωτην p. Γαλιλ: δ2*; cp. Zach 168C: *Inter multa signa quae fecit Jesus in Cana Galilaeae, fuit hoc primum.*

17 *sine gotlike macht, virtutem divinam* l. *gloriam,* cp. Zach. 168 C: *gloriam suam, id est, latentem Deitatem;* Ephr. 55 sq: *fecit mirabile signum quo cognoscerent eum natura sua ipsis non esse aequalem.*

fol. 18v

F.19 dar met so worden sine yongren ghesterkt in den gheloe

F.47 A.84 C. 58 ue· / MATH'· MARCUS· LUCAS· || Eñ alse ih'c danen ghinc· so volgde *Mt.8,1* hem en groet volc· / eñ en lazers mensche quam eñ vil *Mt.8,2 Mc 1,40 Lk 5,12* vor hem op sine knin eñ anebeddene eñ sprac al dus· here est dyn wlle so magic werden geghanst· / eñ ihc recte sine *Mt.8,3 Mc 1,41 Lk.5,13* hant eñ ghereen din besikden· eñ seide hets mijn wille· wes geganst· eñ altehant wart hi ghesuuert van sire la *Mc.1,42*

A.85 zerien· / doe sprac ihc toten ghenen eñ seide· Sich dat du *Mt 8,4 Mc 1,44 Lk 5,14*

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and there he revealed his divine power, and / therewith his disciples were C. 58 strengthened in the / faith. And when Jesus departed thence, he was / followed by a great multitude. And a leprous man came and fell / before him upon his knees and worshipped him and spoke thus: Lord, / if it is thy will I can be healed. And Jesus stretched out his / hand and touched the sick man, and said: It is my will, / be healed. And immediately he was cleansed of his leprosy. / Then Jesus spoke to him and

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18 Fuld and Zach (not Ta^{ar}) insert Joh. ii. 11^{c} in ch. xix between Lk. v. 10 and v. 11; cp. also Zach 114 B: *nota quia viso miraculo de captura piscium, tamquam firmius credentes* (L^{ned}: *ghesterkt in den ghelove), qui vocabantur non solum retibus sed et omnibus relictis secuti sunt Iesum.*

19 Mt. viii. 1 *danen ghinc* l. *descendisset de monte,* of course, because the story is separated from the Sermon on the Mount. Fuld and Zach rather ineptly restore the Vg. *cum descendisset de monte.* Ta^{ar} and Ta^{ephr} 143 have the story between Joh. iv. 45 and v. 1; Pep Harm. p. 28 after the Sermon *'in þe pleyn'.*

20 Mt. viii. 1 *en groet volc,* singular l. *turbae multae:* δ48 *h.*
Mt. viii. 2 om. *ecce.* — *lazersch mensche, vir leprosus,* add. *vir:* sy$^{(s)c}$ Old Germ^{edd}, in Mc. pal sah; in Lk. ανηρ λεπρος Marcion δ5; cf. *A Further Study* p. 55. — *en = ? quidam,* add. *quidam: a b c f g$_1$ q aur gat** D L Q R* Wurz *J μ* Dimma* sy$^{(s)}$ pal; in Mc. *D* sy$^{s c)}$ pal; in Lk. sy$^{(c)}$.

22 Mt. viii. 3 *werden geghanst, curari* l. *mundari* cp. Capit. Mt. *C,* Oxf. Vulg. p. 22: *leprosum curat,* p. 679: *leprosum quem curavit*; Capit. Mc. *D,* ibid. p. 175: *curavit eum*; Ephr. 143 f uses: *sanare* $^{1}/_{6}$ in quotation, passim in Comm.
Mt. viii. 3 *sine hant,* add. αυτου (Mc. i. 41): Ta^{ar} sy pal δ2* ε1211 sah *E-P R*; in Lk.: sy sah.

24 *wart hi ghesuvert, mundatus est: R.* — *van sire lazerien,* add. *a:* pal Old-Hebr. S^{ned}.

fol. 18v

des nimene en segs· mar ganc ten papen van der wet· eñ vertoegh di hen· eñ offer hen alselke offerande alse moyses gheboet in der wet den ghenen tofferne die van lazerien worden geghanst· / Mar deghene die geghanst *Mc. 1,45*
was· makde dat werc dat an hem gewarcht was so op penbar onder dat volc· dat ihc om de persse van den lieden en mochte nit oppenbare wandelen in den steden· eñ

fol. 19r

dar omme so hilt hi hem in den wstinen· eñ daer ghederde dat volc te hem van allen staden· / MATH'· LUCAS· JOHANNES·

F. 48 A. 42 C. 59 ‖ Op enen dach so quam ihc te capharnaum· eñ daer so quā *Mt. 8,5*

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said: See that thou say nothing / of this to any one, but go to the priests of the law / and show thyself to them, and offer to them such offering as / Moses in the law commanded them to offer that were / healed of leprosy. But he that had been / **30** healed, made the work that had been done to him so / public among the people that Jesus, because of the press of the / people, could not openly walk in the cities; and /

fol. 19r

therefore he abode in the deserts. And there the people / gathered round him from all places.

C. 59 One day Jesus came to Capharnaum, and there / a high officer who

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26 Mt. viii. 4 *ten papen, sacerdotibus* l. *sacerdoti:* Ta[ar] Ephr. 144, 145, sy pal *h* Old-Germ[codd]; in Lk.: sy[(c)] *b ff*[2] Old-Germ[edd pr] Capit. Lk. Par. Lat. 6[4]; in Mc.: sy[(sc)] *ff*[2]. Bede has both *sacerdoti* and *sacerdotibus* in Zach 171 D; the reading may be due (besides to Lk. xvii. 14) to *'illis'*. Zach. 172 A: *Munus quod Moses praecepit illis, videlicet sacerdotibus;* cp. Ephr. 145 *'vade ad sacerdotes propter testimonium eorum', quia praeceptum est ut ante purificationem lepram inquirerent et post lepram sublatam testes fierent.*

30 Mc. i. 45 om. ἐξελθών.

31ff cp. Pep Harm. 28[20 f]: *he moste h o l d e n hym wiþouten in deserte for þe gret p r e s of þe folk.*

fol. 19r

1 Mc. i. 45 *ghederde, conveniebant* l. ἤρχοντο: Lat. cp. Lk. v. 15[b] sy ܡܬܟܢܫܝܢ for συνήρχοντο.

3ff cp. Lk. vii. 1—10; L has Joh. iv. 46—53 in ch. 69.

3 Mt. viii. 5 *Op enen dag,* transitional formula recurring ch. 25, 29, 35, 57, 60, 62, 165, 175, 176. Here Mt. viii. 5 *post haec:* sy[sc] *k h a b c f g*[1] *q D E L Q R Wurz J μ* Dim; Upon a time,* Pep Harm. 28; cp. introductory formula in Evangelistaria: *in illo tempore.* — add. *Iesus*[1]: sy[p] Ta[ar].

fol. 19^{r}

en hoge man die hondert ridderen hadde onder hem· eñ bat ihesum / eñ seide aldus· here ic hebbe enen knecht die in myn *Mt. 8,6*
hus legt sik van den fledercine· eñ dogt groet ongemac· /
Eñ ihc antwerdde hem· Ic sal comen eñ ganssen dinen knecht· / *Mt. 8,7*
Doe sprac die hoge man· here in ben nit werdech dat tv *Mt. 8,8*
coms onder myn dac· mar seghe dinen wille met enen war
de· eñ myn knecht sal genesen· / want ic ben en mensche die *Mt. 8,9 Lk. 7,8*
metter wereltleker macht veronledegt ben· eñ hebbe onder mi riddren· eñ ic segge den enen ghanc· eñ hi gheet eñ den andren com· eñ hi comt eñ minen knecht seggic doch dit eñ
hi doecht· / Eñ alse ihc dat hoerde so sprac hi alse ut enen won *Mt. 8,10*

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had a hundred soldiers under him came and besought / [5] Jesus and said thus, Lord, I have a servant who in my / house lies sick of the gout, and suffers great pain. / And Jesus answered him: I will come and heal thy servant. / Then the officer spoke: Lord, I am not worthy that thou / comest under my roof. But say thy will with one word / [10] and my servant shall recover. For I am a man who / is occupied with the secular power, and have under / me soldiers, and I say to one: Go, and he goes, and to the / other: Come, and he comes, and to my servant I say: do this, and / he does it. And when Jesus heard that, he spoke as if in

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4 *en* = ? *quidam*, add. *quidam* (Lk. vii. 2 Ta^{ar}): sy^{cp} Old-Lat. (exc. *f*) *gat D E L Q μ Dim* Hil. — *bat, obsecravit* (rather than *rogavit*) cp. *k: obsecrans*, sy^{sc}: ܒܥܐ (add. sy^{c}: ܘܡܬܟܫܦ).

5 *iesum* l. *eum* cp. τω Ἰησου l. αυτω: *c* δ3 ε56 ε253 δ470 ε541. — *in myn hus*, add. *myn, mea: k D L μ Dim* sa bo aeth.

6 Mt. viii. 6 *groet ongemac*, cp. sy^{sc}: *in great torment.*

7 Mt. viii. 7 *antwerdde, respondit* l. *ait:* Pep. Harm. 29^{4}.

9 Mt viii. 8 *coms, venias* l. *introeas:* Old-Hebr. — It is worth noticing that in Lk. vii. 7 the clause δις — ελθειν is omitted by Ta^{ar} δ5 ε133 Old-Lat. sy$^{s(c)}$ clearly influenced by the Harmony. — om. μονον (Lk.) Aphr. I 39 sy^{s}, against S^{ned} (which has also *verbum* l. *verbo*: ε207 ε77 ε1443 *ff*$_{1}$ *l* pal^{c} Old-Hebr.); Ta^{ar}: *sed sufficit ut proferas verbum.*

10 Mt. viii. 9 om. και^{1}.

11 *metter* l. *onder*, cp. sy^{s}: *a man that has authority.* — *veronledigt* = ? *constitutus* add. *constitutus* (from Lk.): δ1 δ2 ε600 ε370f *k a b c g*$_{1}$ *q D E Θ L Q R T aur gig corr vat* Old-Germ. Wycl.
add. *seggic, dico* p *servo meo:* sy^{sc} *a b c g*$_{1,2}$ *h gat D E L Q R μ Dim*; add. *dico* in Lk.: *c l r gat D μ*

fol. 19ʳ

dre toten ghenen die hem volgden· Ouer waer[a] seggic v·
dat ic aldos groet geloeue noch nin vant onder dat volc vā
isrl'· / MATHEUS· LUCAS· Dar omme seggic v dat menech men *Mt. 8,11 Lk. 13,29*
A.43 sche sal comen van dar de sonne op gheet· eñ van daer si
onder gheet· eñ selen rosten met abrahame· met ysaake· eñ
met jacope in hemelrike· / eñ de kinder des ryks· selen ghe *Mt. 8,12*
worpen werden in die eweleke demsternessen· daer sal syn
geschrei· eñ krysselinge van tanden· / Doe sprac ihc totin ho *Mt. 8,13*
gen man· ghanc eñ nadinen gheloeue so geschie di· Eñ op
die selue vre so genas syn knecht· / Eñ alse die hoge man *Lk 7,10*
thus quam so vant hi sinen knecht al gesont· / MARCUS

a) *inter l.* amen

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amaze / [15] ment to them that followed him: Verily I say unto you / that I have not yet found such great faith among the people of / Israel. Therefore I say unto you that many / a man shall come from where the sun rises and from where it / sets, and [they] shall rest with Abraham, with Isaac, and / [20] with Jacob in the kingdom of heaven, and the children of the kingdom shall / be cast into the eternal darknesses: there shall be / crying and gnashing of teeth. Then Jesus spoke to the / officer Go and according to thy faith be it done to thee. And in / that same hour his servant recovered. And when the officer / [25] came home he found his servant entirely healed.

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18 Mt. viii. 11 add. *van daer*²: sy pal (idiomatic) *D* Old-Hebr., cp. Lk. xiii. 29 ch. 155.

19 *rosten, requiescant* l. *recumbent:* Old-Germ. *ruent,* Pep. Harm. 29¹⁵ *ben in rest,* Wycl. Tynd., Zach. 173 D: *multi venient et requiescent;* in Lk. xiii. 29 Ta^{ned} and Old-Germ. only; cp. Lk. xvi 23 L: add *sitten, requiescentem: e m b c d q r* Aug δ5 ε050 arm. Old-Germ^{codd}.

20 Mt. viii. 12 *gheworpen werden, jacientur* l. *ejicientur : D*; syro-latin is *exibunt:* sy Ephr. Aphr. I 1033 (*ibunt:* ܐܙܠܘ) pal *k* Cypr ½ δ2* it *(ibunt)* Ir. *(ibunt)* Aug.

21 *eweleke, aeternas* l. *exteriores*: Pep. Harm. *pyne wiþouten ende.*

23 Mt. viii. 13 *na dinen gheloeve so geschie di, secundum fidem tuam fiat tibi* l. *sicut credidisti fiat tibi:* Aphr. I. 39 ܐܝܟ ܗܝܡܢܘܬܗ ܢܗܘܐ ܠܗ. In Mt. ix. 29 the ordinary reading is *secundum fidem vestram,* but there L (ch. 76) joins Ta^{ar} sy in reading *sicut credidistis.*

24 Lk. vii. 10 [always, exc. Ta^{ar} Fuld (using Lk.) S^{ned}, omitting ασθενουντα but adding εν αυτη τη ωρα (not from Lk.) exc. Ta^{ar} Fuld S^{ned} aeth δ2*] is added in Mt. viii. 13 by Ta^{ar} δ2* δ3 δ48 δ371 ε050 ε351 ε1443 *Iη Iι* al *g* sy^{hcl} pal aeth Eus. — om. ασθενουντα in Lk.: ***H*** (exc. δ3 δ6 δ48 ε76) *Iη* ε207 ε133 ε1246 ε448 sy$^{s(c)}$ pal Old-Lat. *aur* Pep. Harm. 29²².

fol. 19r

(*F. omits C. 60*) C. 60 *A. 24* ‖ Op enen dach sat ihc eñ leerde in ene synagode· / aldaer *Mc. 1, 21 Lk. 4, 31b*
was en mensche die beseten was van den quaden gheeste· *Lk. 4, 33 Mc. 1, 23*
alse degene ihm hoerde spreken so riphi met luder stemmen /
eñ sprac aldus· wats ons ghemeins met di ihu naza *Lk. 4, 34 Mc. 1, 24*
rene· du coms omme ons teueryagene· ic weet wale
dat tu de gods sant best· / doe schoutene ihc eñ seide· Suigh *Lk. 4, 35a Mc. 1, 25*
eñ vare vaer ut din lichame· / doe warp die quade gheest *Lk. 4, 35b Mc. 1, 26*

fol. 19v

A. 25 din mensche ter neder· eñ voer ut· alse dat sagen die daer wa *Lk. 4, 36 Mc. 1, 27*
ren so worden si veruert· eñ si begonsten onderlinge te spreke
ne eñ te seggene wat mach dit diden dat dese aldus met ge

C. 60 One day Jesus sat and taught in a synagogue. There / was a man that was possessed of the evil spirit. / When he heard Jesus speak, he cried with a loud voice / and spoke thus: What have we in common with thee, Jesus of / 30 Nazareth? Thou comest to expel us. I know well / that thou art the saint of God. Then Jesus rebuked him and said, Be silent / and go out of the body. Then the evil spirit threw /

fol. 19v

down the man and went out. When they that were there saw that, / they became frightened. And they began to speak among themselves / and to

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26 Lk. iv. 31b *op enen dach* l. *sabbatis.*

29 Lk. iv. 34 om. *εα* (Mt. viii. 29): δ48 δ5 Old-Lat. sy^s(c) pal sah boh Tert; om. in Mc. i. 24: δ1 δ2* δ5 ε014 ε050 ε77 ε93 ε600 lat sy^(c) boh.

30 *veryagene, ejicere?* l. *perdere.* — *scio* l. *scimus* in Mc.: δ1 δ3 δ48 ε376f, following the syro-latin tradition (exc. arm Tert) against the rest of the Greeks. — om. *te*: *h D* al *Dim corr vat.*

31 *dattu—best, quia—es* l. *qui sis: D*; in Mc. *quod sis* ed. Steph. and Sixt., *quia sic Q*; *quia sis D E-P² L Tc W r₂ aur* sy^s(c) (conflate: ܡܢ ܐܢܬ ܕܩܕܝܫܗ ܐܢܬ ܕܐܠܗܐ).

32 Lk. iv. 35 *doe warp — ter neder, tunc* (or: *et*) *dejecit* l. *et cum projecisset: e* (*et cum dejecisset*) sy^(c) (ܘܫܕܝܗܝ,); in Mc. sy^(c): ܘܫܪܛܗ l. *et discerpens.*

fol. 19v

1 Lk. iv. 35 *din mensche, hominem* cp. *gat* (in Mc.): *exiit ab homine* l. *ab illo.* — om. *exclamans voce magna.*
om. *in medium* (= Mc.): Old-Lat. (exc. *e c*) *D.* — add. *alse dat sagen* cp. Pep Harm. 20³ *and alle þo þat it seiȝen.*

2 Lk. iv. 36 *ende si, καὶ* l. *ὥστε* in Mc.: ε014 *e b c ff₂ q r* sy^s(c).

fol. 19^{v}

woude gebidt din quaden gheesten dat si ut varen / MATHEUS
F. 49 C. 61 MARC'· LUCAS· ‖ Dar na so quam ihc in peters hus· / eñ al Mt. 8, 14 Mc. 1, 29 Lk. 4, 38b
dar so uant hi peters sueger liggende sik uan den rede· eñ Mc. 1, 30
die daer waren si baden hem ouer hare· / doe nam se ihc mett' Mt. 8, 15 Mc. 1, 31 Lk. 4, 39
hant eñ rechtese op· eñ si genas eñ stont op· eñ dinde ihesu
A. 43 F. 50 C. 62 eñ sinen yongren LUCAS· / In din dagen so quam ihc in ene Lk. 7, 11
stat die heet· Naim· eñ met hem so quamen sine yongren
eñ ene grote schare uan volke· / eñ alse hi quam bi der porten Lk. 7, 12
van der stat so droch men ut enen doeden· dat hadde ghewest
en enech sone ere weduen van der stat· eñ met hare so qm̄
ẹṇ oc en groet volc van der stat· / eñ alse ihc die moeder sach Lk. 7, 13

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say: What can this mean that he / thus with power commands the evil
C. 61 spirits to go out? / 5 After that Jesus came into Peter's house; and there / he found Peter's mother-in-law lying sick of the fever, and / they that were there besought him on her behalf. Then Jesus took her by the / hand and raised her up, and she recovered and arose, and served Jesus /
C 62 and his disciples. In those days Jesus came into a / 10 city that was called Naim; and with him came his disciples / and a great multitude of people. And when he came by the gate / of the city they carried out a dead [man], who had been / an only son of a widow of the city. And with her came / also a great multitude from the city. And when Jesus saw

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4 *dat si utvaren, ut exeant* l. *et exeunt*; add. S^{ned}: *ende si doent*; om. και εξερχονται: δ371.

6 **Mt. viii. 14** *vant* (against S^{ned} *sach*), *invenit* l. *vidit* cp. Mt. ii. 11 L^{ned} (ch. 16) S^{ned} *vonden*: ε1016 *b c ff$_1$ g$_1$* Vg; Lk. xxiv. 24 L^{ned} (ch. 239) S^{ned} *vonden*: Vg only.

9 **Mt. viii. 15** add. *ende sinen yongren*, cp. *eis* l. *ei* (= Mc. Lk.): sy^{sc} it (ex. *q*) *aur* Vg.
Lk. vii. 11 om. εγενετο: Ta^{ar} sy$^{s(c)}$ δ5 *e* (δ5 Old-Lat. add. in vs. 12). — add. *iesus*: *a r aur corr vat*$^{+}$ Vg^{codd} Gr^{codd}.

10 om. ικανοι: δ1 δ2 δ5 ε014 ε56 ε376 f. ε1246 ε1353 ε86 lat. (exc. *b c q*) sy$^{(c)}$.

12 **Lk. vii. 12** om. *ecce*: δ5.

13 *enech*, *unicus*: lat. cp. sy. — om. *matri eius*. — *ere wedue*, *viduae* l. και αυτη ην χηρα, cp. δ5 χηρα αυτη. — add. *so quam*: δ5^{gr}: συνεληλυθι, *d*: *cum ea erat*, *e*: *consequebatur illam*, *μ*: *sequebatur cum ea*, Pep. Harm. 30^{28}: *followeden it*; cp. Ta^{ar} sy$^{(c)}$: *he saw (a crowd) accompanying* (l. *efferebatur*) *a dead man . . . and there was with her*.

14 *volc*, *populus* l. *turba*: *d*.
Lk. vii. 13 *iesus* l. *dominus*: sy$^{(c)}$ Ta^{ar} δ5 ε014 ε133 *Iн* ε351 *f q gat D E-P*^{mg} *J* Pep Harm; add. *iesus*: pal aeth *corr vat*^{mg} go. — *die moeder* l. *hare*.

fol. 19v

so ontfarmde hem hars eñ sprac hare ane eñ seide en weene nemmeer / doe ghinc hi toter baren eñ ghereen die met sire hāt Lk 7,14 doe bleuen stille staende die se droegē· Eñ ihc sprac aldus· yongelinc ic segge di stant op· / Doe rechtte hem op· die doet Lk. 7,15 hadde gewest eñ sat al rechte eñ began te sprekene· eñ also le uerdene ihc weder leuende sire moeder· / Eñ als deghene die Lk 7,16 daer waren die grote mirakle sagen so worden si veruert eñ verssagt eñ si loueden alle gode· want got heft syn volc geuisiteert / Dese nimerde lip dor alt lant van iudeen· eñ in Lk 7,17 alle die geburten eñ die lande dar omtrent MATHEUS MARC'

A. 25 F. 51 C. 63 LUCAS· / || Des auonds dar na so brachtemen ene grote menege vā Mt. 8,16 Mc. 1,32 Lk. 4,40 lieden uor hem· die beseten waren van den euelen gheesten

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the mother / [15] he had compassion on her, and spoke to her and said: Weep / no more. Then he went to the bier and touched it with his hand. / Then they that carried it stood still. And Jesus spoke thus: / Young man, I say unto thee, arise. Then he that had been dead raised / himself up and sat upright, and began to speak. And thus / [20] Jesus delivered him alive again to his mother. And when they that were / there saw the great miracle, they became frightened / and aghast and they all praised God, for God has visited his people. / This rumour ran through all the land of Judæa, and in / all the districts and the regions thereabout. / [25]

C. 63 The evening after that they brought a large multitude of / people before

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16 Lk. vii. 14 add. *met sire hant, manu sua.*

17 add. *iesus*: *c f ff₂ g l r μ* ε1132; om. Sned.

18 *yongelinc*, semel; bis *(adolescens adolescens)*: Aphr. I. 387 (expressly ܡܝܬܐ ܐܬܬܥܝܪ ܘܩܘܡ); δ5: νεανισκε νεανισκε; *d*: *iuvenis iuvenis*; *a ff₂*: *adolescens adolescens*; cp. *D*: *adolescenti adolescens*: *gat*: *adolescenti tibi dico.*

Lk. vii. 15 *doe rechtte hem op .... ende sat al rechte* l. *resedit*, ανεκαθισεν: *c (surrexit et sedit)* sys *(and the dead lifted himself up and sat)*, also arm aeth (bocodd vs. 14 *raise thyself and sit*).

19 *leverde*, *tradidit* l. *dedit* cp. *reddidit*: *c f*, *redditur*. Zach. 175 D (comm.), απεδωκεν: δ48 ε1444 f. ε351 δ4; παρεδωκεν: δ371.

22 Lk. vii. 16 *loveden*, *laudabant* l. *magnificabant*, cp. Zach 178 A: *magnificabant id est laudabant.* — om. *dicentes ... nobis.*

23 Taned joins sy Marciontert *d* δ5 in omitting the addition *in bono*, found in the Old-Latin *aur J Oc* arm μ* syhcl Ferrar-gr ε1279 ε1443 and a number of other Greeks.

Lk. vii. 17 om. περι αυτου: δ2* ε551 *ff₂ l*; cp. ∽ *van hem, de eo* p. *sermo*: Sned, ∽ a. *sermo*: sy(c); ∽ p. περιχωρου: δ48 al *b c g q*.

25 Mt. viii. 16 add. *darna*, cp. Mt. viii, 5 sysc Old-Lat.

fol. 19ᵛ

eñ die mengerhande ander ongemac hadden· eñ die ghans *Mc* 1,34
de hi alle eñ de quade gheeste veryagde hi met enen warde·[a] / eñ vele
quader gheeste die ut uoeren riepen eñ seiden dat hi godes *Lk.* 4,41
sone ware eñ hi scout se eñ verboet hen dat si nin seiden dat
hi xp̄c ware· / eñ also wart veruult de prophecie die wilen *Mt* 8,17
profeterde ysaias die seide aldus· hi es die onse qualen ons

fol. 20ʳ

af sal nemen eñ van onsen sikheiden ons sal verledegen· / MATH'·
A. 43 C. 64 || Eñ alse iħc sach die grote menege die hem volgde· so hit hi *Mt.* 8,18
F. 52 sinen yongren dat si voeren ouer dat wat' dat daer lip· / Alda *Mt.* 8,19 *Lk* 9,57*b*
er so quam te hem een der mestre uan der wet eñ seide aldus·
Mester ic sal di volgen warwert dat tu henen ghees· / eñ iħc *Mt.* 8,20 *Lk.* 9,58
antwerdde hem· De vosse si hebben hole· eñ de voghele hebben

a) *inter l.* lucas

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him, who were possessed of the evil spirits, / and who had various other diseases. And he healed them / all, and he expelled the evil spirits with one word. And many / of the evil spirits that went out cried and said that he was God's / **30** son; and he rebuked them and forbade them to say that / he was Christ, And thus was fulfilled the prophecy which / Isaiah prophesied of yore, who said thus: He is [the one] who shall /

fol. 20ʳ

take our diseases from us, and shall release us from our sicknesses. /
C. 64 And when Jesus saw the large multitude that followed him, he commanded / his disciples that they should cross over the water which ran there. / There one of the masters of the law came to him and said thus: / **5** Master, I will follow thee wheresoever thou goest. And Jesus / answered him: The

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27 Fuld Ta^{ned} omit Mc. i. 33; Ta^{ar} Pep Harm add; p. *ad ianuam* add. *iesu* Ta^{ar} Pep Harm 20^{4} *(to Jesus jn)*; add. *eius*: $sy^{s(c)}$ *c d ff₂ g q* δ5.

30 Lk. iv. 41 *dat si seiden, dicere* l. *loqui*: $sy^{(c)}$ Ta^{ar}; om. οτι ειδησαν: $Marc^{tert}$?

fol. 20ʳ

1 Mt. viii. 17 *sal* ... *sal* futura: Ta sy, *accipit* l. *accepit*: *k E-P L Q R O**. — add. *onsen, nostras*²: sy Ta^{ar} *a b c h* g_1 *q D E-P R* al Vg^{edd} sah boh arm eth. — *sal verledegen (liberabit?)* l. *portavit*, cp. *verloessen sal* l. *tollit* Joh. i. 36, fol. 9ᵛ l. 22.

2 Mt. viii. 18 *grote menege, turbam multam (magnam?)* l. *turbas multas*: *c* g_1 sy^{sc} δ1 (om. πολυν) al sah.

3 add. *sinen yongren, discipulos suos* (from Lk.): sy^{c} *a b c* g_1 *q* Hil *B O** Vg^{edd} Old-$Germ^{edd}$ Wycl. Old-Hebr.

4 Mt. viii. 19 *quam* ... *ende seide, accessit* ... *et dixit* l. *accedens* ... *ait*: sy^{sc} *k* g_1 Old-Germ. — add. *te hem, illi* p. *accessit*: g_1 *h*; om. *illi* p. *dixit*.

6 Mt. viii. 20 om. του ουρανου; cp. Pep Harm 20^{33}.

fol. 20ʳ

neste dar si in schulen· mar des menschen sone en heft nit daer hi syn hoeft op resten mach· / ᵃ Dese wart syn also teuer stane mine oedmudecheit eñ vindt in dine houerdege herte

C. 65 enghene stat dar si rastelec in bliuen mach· LUCAS· ‖ Doe sprac *Lk 9,59*
iħc tenen andren eñ seide volgh mi· eñ deghene antwerdde *Mt. 8,21*
hem· here laet mi tirst gaen grauen minen vader die doet es· /
eñ iħc antwerdde eñ seide· volgh mi du· eñ laet de dode gra *Lk. 9,60 Mt. 8,22*
uen here doede· Mar du ganc eñ predeke dat rike gods· / Doe *Lk. 9,61*
A 44 quam en ander eñ seide here ic sal di uolghen· mar gedoegh

a) *in mg.* expō

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foxes have holes and the birds have / nests in which they shelter; but the son of man has not / whereon he may rest his head. These words are to be understood / thus: My humility finds no place in thine overbearing

C. 65 heart / **10** where it may restfully remain. Then Jesus / spoke to another and said: Follow me. And he answered / him: Lord, let me first go bury my father, who is dead /. And Jesus answered and said: Follow thou me, and let the dead / bury their dead; but go thou and preach the kingdom of God. Then / **15** another came and said, Lord, I will

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7 add. *dar si in schulen, ubi requiescant,* in Mt.: *a b c ff₁ g₁ h m* (om. *nidos*) *gig E F* (not Zach) *J Q R T;* in Lk.: *a b f l q r* Ambr *D Q μ.*

8 add. *syn, suum* in Mt.: sy[sc] Ta[ar] *a b g h* Cypr (codd M A) *E E-P Q T* Vg[edd] Pep Harm. Old-Germ, Zach 177 B (comm); in Lk.: *b e r aur* Ambr Vg[codd] (not Irish) Vg[edd] Old-Germ.

8ff For this gloss cp. Ephr. 74: '*in quem respiciam*', *ait*, '*et in quo habitabo nisi in mitibus cordis*' and Zach 177 B (Hier): *non erat simplex et humilis quem divinitas familiari mansione inhabitaret.* — Notice that the gloss says: *enghene stat dar si rastelec in bliven mach, locum ubi requiescat.* cp. sy[sc] ܠܝܬ ܠܗ ܐܬܪܐ ܕ.., Ephrem 74: *non est locus ubi,* Aphr. I. 276[26] ܠܝܬ ܗܘܐ ܠܗ ܐܬܪܐ ܕ.., contr. sy[p]: ܠܝܬ ܠܗ ܐܝܟܐ ܕ... Another trace of the reading in the Latin tradition Zach 177 B (Hier): *et ideo non habuit locum ubi Dominus caput suum reclinaret;* 496 D (Beda) *cognoscant omnium Dominum quia locum ubi reclinaret non habuit;* sah has *place of reclining*; Pep Harm. 21[2] (text): *nouȝth where onne,* but 20[32] (comm): *no stede.*

12 <u>Mt. viii. 21</u> Ta[ned] omits the Tatianic addition: *and I will come* sy[sc] Aphr. I. 394; in Lk. ix. 59: sy[c]; in Lk. ix. 61: sy Ta[ar], cp. Ephr. 74[27]: *veniam et sequar te.*

13 <u>Lk. ix. 60</u> add (from Mt.) ακολουθει μοι: ε551 *l.*

14 *ganc (ende predeke), vade (adnuntia)* l. ἀπελθὼν διάγγελλε: sy lat (exc. *c δ*: *vadens*); *predeke, praedica* l. *adnuntia*: *d* Zach 177 D (comm.)

fol. 20'

dat ic tirst thus moge gaen eñ spreken mine vrint· / eñ den ghenen antwerdde ihc· So wie sine hant sleet an de ploech eñ dan achterwert siet die en es nit wert hemelryks· / MATH' *Lk. 9, 62*

F. 53 C. 66 MARC'· LUCAS· ‖ Alse ihc in dat schep was met sinen yongren / *Mt. 8, 23 Lk. 8, 22*

so hif en migel storm in de zee so dat dat schep wart van *Mt 8, 24 Mc 4, 37 Lk. 8, 23*

den vlagen sere bestoten eñ bedrukt· / al die wile so lach ihc *Mc. 4, 38a*

in dat echterste inde van den schepe eñ slip· / Doe quam die *Mt. 8, 25 Mc. 4, 38b Lk. 8, 24*

in dat schep waren tote hem· ende wekdenne· eñ ripen op hem

eñ seiden here behout ons onse leuen· wi verdrinken· / eñ *Mt 8, 26 Mc. 4, 40 Lk. 8, 25*

ihc antwerdde· wis onssiedi v liede van cleinen gheloeue· Doe *Mc 4, 39*

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follow thee. But let / me first go home and speak to my friends. And / Jesus answered him: Whosoever puts his hand to the plough and / then looks back, is not worthy of the kingdom of heaven. /

C. 66 When Jesus was in the ship with his disciples, / a great tempest arose in the sea, so that the ship was / much battered and pressed by the gusts. All the while Jesus lay / in the rear end of the ship and slept. Then they that were / in the ship came to him and awoke him, and called to him / and said: Lord, save our lives, we are drowning. And / Jesus answered: Of what

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16 <u>Lk. ix. 61</u> add. *gaen ende, ire (et)*: sy Ta[ar] pal *a g r B-F D E-P* Iren Or Bas sah Pep Harm. — *mine vrint, amicis meis* cp. sy: *sons of my house; meis* l. *his*: *r*; *fratribus meis*: *D*.

17 <u>Lk. ix. 62</u> S[ned] *de hant*, om. *suam*: *a b l q* Ir Tert Aug *μ aur* (capit) with δ1 δ254 δ457 ε1226 ε1385 Or Cyr.

18 <u>Lk. ix. 62</u> *hemelryks, regno coelorum* l. *regno dei*: ε1279 ε1132 Iren. boh[codd] Valent Marc Cyr; ε168 in vs. 60[b]; cp. sy[sc] Lk. xxiii. 51; sy[s(c)] in Mc.

19 Harmonistic transition.

<u>Mt. viii. 23</u> add. *iesus*: sy[(c)p] Ta[ar] *E I'*[a] ε90 ε95; sy[s] add. *dominus*.

20 <u>Mt. viii. 24</u> om. *ἰδου*: Ta[ar] sy[s(c)]. — *storm, tempestas* l. *motus*: g_1 *l R* Capitula Zach Fuld; in Mt.: *C* al (Oxf. Vg. pp. 24, 679); in Mc.: pleraque, ib. p. 176; in Lk.: pleraque pp. 282, 3; cp. sy[s(c)] ܡܥܠܘܠܐ; aeth: *storm* (see Merx, Die vier kan. Evv., II 1 s. 145).

21 <u>Mc. iv. 38a</u> *iesus* l. *ipse*: sy[(sc)] Ta[ar] Pep Harm; in Mt. sy[(c)p] *h*.

23 <u>Mt. viii. 25</u> *die in dat schep waren, οι εν τω πλοιω* (Mt. xiv. 33) l. *οι μαθ.*; om. *οι μαθ.* (Mc. iv. 38): δ1 δ2 δ48 ε1016 sah boh lat (exc. *b* g_1 *h q*). — add. *ende ripen op hem*.

24 *behout ons onse leuen, salva vitam nostram* l. *salva nos*, a curious reading; cp. sy[s(c)] ܐܚܝ as compared with sy[p] ܦܨܝ.

25 <u>Mt. viii. 26a</u> add. *iesus*: sy[(c)] *b c* ff_1 *h aur gig E R T* al[4] Vg[edd] arm Old-Germ. Old-Hebr.

*fol. 20^r^*

stont hi op eñ geboet den windē eñ den watre dat si nem
meer en stormden · eñ also schire alse dat geboden was so
was die storm al uergaen · eñ dat water wart gestillt · / Al *Mt 8,27 Mc. 4,41 Lk. 8,25b*
se dat sagen die daer waren so worden si beuaen met
groten wondre eñ spraken onderlinge aldus · wie mach
dese grote here syn · die gebidt den winden eñ dē watre eñ
F. 54 C. 67 si syn hem onderdaen · MATH'· MARC' JOH'ES · ¦ Eñ alse ihc was *Mt. 8,28*

*fol. 20^v^*

comen ouer dat water in en lanschap dat was ghenamt van
gerasenen dat legt ouer iegen dat lant van galileen · / so qua *Mt. 8,28b Mc. 5,2 Lk. 8,26b Lk. 8,27a*
[a] men twee menschen iegen hem die beseten waren van tueen

a) *in mg.* lucas eñ marcs seggen dit van eenen. math. van tueē

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are ye afraid, ye men of little faith? Then / he arose and commanded the wind and the water not to / storm any more. And as soon as that had been commanded, the / tempest was all gone, and the water was calmed. When / they that were there saw that, they were seized with / great amazement, and spoke among themselves thus: Who may / this great lord be that commands the winds and the water, and / they are
C. 67 subject to him? And when Jesus was /

*fol. 20^v^*

come across the water in a country that was called [the land] of [the] / Gerasenes, which lies opposite the land of Galilee, two[a] men / met him.

a) Luke and Mark tell this of one, Matthew of two.

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26 *geboet, imperavit* l. *increpavit:* Old-Lat (exc. *k: corripuit)* Vg (exc. A Y al[3]) Pep Harm 21[23] *comaunded þe wynde.* — add. *dat si nemmeer en stormden,* Pep Harm *þat he ne blew nomore.* — om. *και εγενετο γαληνη?*

29 <u>Mt. viii. 27</u> add *alse dat sagen, cum vidissent,* a characteristic sy-Ta[ned] addition, though not extant in Syriac here. — *die daer waren* l. *homines.*

32 <u>Mt. viii. 28</u> add *iesus: g_1* sy[(c)p] Old-Hebr.

*fol. 20^v^*

1 <u>Mt. viii. 28</u> Ta[ar] uses Lk. viii. 26[a] l. Mt. viii. 28[a] reading *abierunt et venerunt* (cp. *d: devenerunt, e: accesserunt) ad reg. Gadar.* l. *enavig. . . . geras.*

2 *Gerasenorum* (Mc.) in Mt.: *d* (δ5 hiat) lat sa; in Lk.: δ1 δ5 *d* lat; Ephr. 75 has *Gergesenorum* (= sy[s] in Mc. only).

3 add. *menschen, homines* p. *duo:* sy[s c] (ܓܒܪ̈ܐ) *b c ff_1 g_1 h l q aur gat** D E E-P L Q R μ* Wurz *J.*

fol. 20v

quaden gheesten die wreet waren eñ vreeslec vtermaten· /
Dese plagen te schuelne in den grauen van doden lieden· want *Mc. 5,3a*
nimen en dorst se ontfaen in syn hus noch nimen en dorste
hen ghenekē / LUCAS MARCUS· mar die een van den tueen hi had *Lk. 8,27b*
de lange beseten ghewest eñ dese en droch en ghene cleder ane
A. 45 noch nimen[a] en constene gebinden met ketenen / want dikke *Mc 5,3b* *Mc 5,4*
hadde hi met uetren eñ met ketenen gebonden gewest eñ
altoes hadde hise te broken· noch nimen en constene ghetē
men met eneger lust / eñ dar omme was sine woninge in *Mc. 5,5*
den grauen eñ in den berghen· al daer so lip hi roepende eñ
hem seluen slaende eñ schorende met stenen· / Dese alse si sa *Mc. 5,6* *Lk. 8,28a*
gen ihesum van verren comen so lipen si iegen hem· /

a) *inter l.* marcus

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who were possessed of two / evil spirits, which were cruel and exceedingly terrible. / [5] These used to hide in the tombs of dead people; for / no one dared receive them in his house, nor dared any one / approach them. But one of the two had / been possessed for a long time, and he wore no clothes, / nor could any one bind him with chains; for often / [10] he had been bound with fetters and with chains and / he had always broken them asunder. Nor could any one tame / him with any ruse, and therefore his dwelling was in / the tombs and in the mountains. There he ran crying and / beating himself and gashing himself with stones. When these / [15] [two] saw Jesus coming from afar they ran towards him / and cried with

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4 *wreet .. ende vreeslec*, double rendering of *χαλεποι*; conflation of *saevi: k f ff₁ l* Vg[codd pl] and *periculosi: a b c g₁ h q E-P* O(?)* cp. Pep Harm 21[20]: *proude & wel stoute.*

7 Lk. viii. 27 *een van den tueen*, harmonization of Mt. *duo* and Mc. Lk. singular, cp. ch. 157 (blind at Iericho). In both cases Ta[ar] ignores the *duo* of Mt.

11 Mc. v. 4 *hadde hise te broken* l. *disrupisset catenas et compedes comminuisset*; om. *τας αλυσεις*: δ5 ε014 ε050 ε133 ε93 ε168 *I[η] ff₂ i q r* sy[c]; om. *και τας πεδας*: ε133 ε168 *I[η] c q r* sy[s c].

12 add. *met eneger lust.*

Mc. v. 5 om. *διαπαντος*: δ5 Old-Lat. — om. *νυκτος και ημερας.*

14 add. *ende schorende.*

15 Mc. v. 6 *lipen si iegen hem*, *occurrit* l. *cucurrit: h r aur F H₁ Θ Z*; e b d q* (*a* hiat): *adcucurrit; c i(?)*: *ac(cu)currit*; ε014: *προσεδραμεν.*

fol. 20^v

eñ ripen met groter stemmen aldus · wats ons metti ghe *Mt.* 8,29 *Mc.* 5,7 *Lk.* 8,28
meine ih̄u des almechtegs gods sone? Du best comen
ons quellen · vor onsen tyt · / Eñ ih̄c antwerdde den ghe *Mc.* 5,8 *Lk.* 8,29
nen die dar sprac aldus · var ut onreine ghest / seghe wat *Mc.* 5,9 *Lk.* 8,30
namen hefs du? Eñ deghene antwerdde legio want[a] onser
es vele · / [b] Dit legio ludt also vele alse en getal dat heft · ses du
sentech · ses hondert · sesse eñ sestech · eñ dar omme seiden
se onser es vele · / Doe badense ihesum dat hise nin[c] ver *Mc.* 5,10
yagde uten lande / eñ dat[d] hi hen nin gebode dat si voeren *Lk.* 8,31*b*
ter hellen wert · / al daer bi so stont en kudde suyn eñ weid *Mt.* 8,30 *Mc.* 5,11 *Lk.* 8,32*a*

a) inter l. mat' — *b) in mg.* exp̄ — *c) inter l.* marcus — *d) inter l.* lucas

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a loud voice thus: What have we in / common with thee, Jesus, son of the Almighty God? Thou art come / to torment us before our time. And Jesus answered him that / spoke there thus: Go out, unclean spirit. Say, what name / **20** hast thou? And he answered Legion, for of us [there] / are many. — This Legion means the same as a number that has six / thousand six hundred six and sixty, and therefore they said: / Of us [there] are many. — Then they begged Jesus that he should not / expel them from the country, and that he should not command them to / **25** go to hell. Close

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16 om. και προσεκυνησεν αυτω. — om. προσεπεσεν αυτω in Lk.: δ5. — add. φωνη μεγαλη in Mt. (from Mc. Lk.): Ta[ar] sy[s(c)] ε1211.
<u>Mt. viii. 29</u> *ons, nobis* l. *mihi* in Mc. (from Mt.): ε050 ε1222 Georg[2B]; in. Lk.: Ta[ar].

17 *almechtegs*, see p. 74 ad fol. 14[r] l. 15. — om. ωδε: *b g h* Fuld Zach ε1353 ε1443.

18 add. *onsen*.
<u>Mc. v. 8</u> add. *iesus:* δ5 *d ff*$_2$ *q r E-P L* Fuld Zach sa.

19 om. εκ του ανθρωπου.
<u>Mc. v. 9</u> add. *seghe, dic:* Fuld Zach. For this colloquial interrogative prefix or suffix in Western texts, cp. Joh. i. 22, Mc. xi. 30, Acts ii. 37 and see *Bulletin of the Bezan Club*, VIII (Febr. 1930) p. 21—24.

21 This gloss also in Pep. Harm. 22[1] and in Old-French Desmoulins, Bible Historiale, ed. 1477, but not in MS. Brit. Mus. A XX.

23 <u>Mc. v. 10</u> om. πολλα: ε56 ε1016 ε309 ε1132 *e g* sy[s(c)].

25 <u>Lk viii. 31</u> *hellen* for αβυσσον Pep. Harm. 21[37]; *gehenna* for αβυσσον also in sy[c] Ephr. 75. — om. ικανων: *c r* δ50 bo; om. πολλων in Mt.: ε050 ε93 ε1443; — om. μεγαλη in Mc.: *e b ff*$_2$ *i r* δ5 ε56 ε1016 ε1132 al.
om. προς τω ορει in Mc.: δ254 al *r*$_2$; om. εν τω ορει in Lk.: *a b c ff*$_2$ *l q aur.*

fol. 20ᵛ

de · / Doe baden hem die quade gheeste eñ seiden · wersps *Mt. 8, 31 Mc. 5, 12 Lk, 8, 32b*
du ons ut so ghef ons orlof teuarne in die swyn · / eñ *Mt. 8, 32a Mc. 5, 13a Lk. 8, 32c*
ihc antwerdde· hebbes orlof · / Doe voeren die euele gheeste *Mt. 8, 32b Mc. 5, 13 Lk. 8, 33*
vten menschen eñ voeren in die swyn · eñ yagden die
swyn in die zee met groten gerusche eñ verdrenkdender
in dat water toter[a] summē van tueen dusentegen / eñ al *Lk 8, 34 Mt. 8, 33 Mc. 5, 14*
se dat sagen die die swyn hudden so vlowen si ter stat

fol. 21ʳ

wert eñ makden dat kundech in die stat eñ ouer al daer om
trent / Doe lipen ut alle die van der stat iegen ihesum eñ *Mt. 8, 34a Lk 8, 35 Mc. 5, 15*
A. 46 alse sine sagen eñ die menschen bi hem die beseten hadden

a) *inter l.* marcus

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by a herd of swine stood and grazed. / Then the evil spirits besought him and said: If thou cast / us out, give us leave to enter into the swine. And / Jesus answered: Ye have leave. Then the evil spirits went / out of the men and went into the swine, and chased the / swine into the sea with a great noise and drowned of them / in the water to the number of two thousand. And when / they that guarded the swine saw that, they fled to the city /

fol. 21ʳ

and made it known in the city and everywhere there/about. Then all those of the city ran out to meet Jesus; and / when they saw him, and with him, the

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26 Mt. viii. 31 *die quade gheeste, spiritus immundi* (for οι δαιμονες); add. *spiritus* in Mc.: *b* (+ *illi*) *ff* Vg (*E* + *immundi*); *e a f* sy(c) (+ *illa*): *daemonia* (+ *universa*: *a*), παντες οι δαιμονες: Ta[ar] ***K*** δ48 al.

27 *ghef ons orlof te varne, permitte nos ire* l. *mitte nos*: ***K*** *h f q* δ3 δ56 f.

28 Mt. viii. 32 add. *iesus*: *b c g h* sy[p] pal δ3. — *hebbes orlof, vobis permittitur* l. *ite*; cp. *et permisit illis* of Mc. Lk.

29 Mc. v. 13 add. *uten mensche, ab homine* (from Lk.): ε376 ε370f. sa (127) Georg[2].

30 om. *per praeceps*: sy[s c] in Mc., Pep. Harm. 22[6].

31 *in dat water* (from Mt. l. *in mari*) sy[p] also in Mc.: ܒܡ̈ܝܐ l. ܒܝܡܐ.

fol. 21ʳ

1 Lk. viii. 34 add: *ter stat wert* from Mt. — *oueral daeromtrent* l. *et in agros* of Mc. Lk. — om. *omnia* of Mt. Fuld adds *omnia* to Mc. v. 14.

3 *die menschen*, plural. S[ned] singular *dien menschen*, Fuld *hominem*.
Lk. viii. 35 *bi hem* cp. *ad pedes eius* l. *ad pedes iesu*: *b g ff₂ l r₂* Vg (*e* hiat). *die beseten hadde ghewest, qui daemonium habuerat* (Mc. v. 15) l. *a quo daem. exierant* in Lk. viii. 35: *d* δ5 (τον δαιμονιζομενον); cp. fol. 21ʳ l. 7.

fol. 21ʳ

ghewest al gesont so worden si verssagt / eñ baden hem dat Mc 5,17 Mt. 8,34b Lk 8,37
hi ghinge ut harre geburtē · / eñ iħc die dede also ·[a] eñ alse hi[b] Mc. 5,18 Lk. 8,38
weder gescheept was so bat hem die mensche die van allen
din quaden gheesten beseten hadde gewest dat hi met hem
mochte uaren · / eñ iħc eñ wouds nit ontfaen · mar hi antwerd Lk. 8,39a Mc. 5,19
de hem ghanc in dyn hus · eñ telle dinen vrinden dat goet
dat di got heft gedaen · want hem dyns heft ontfarmt · / eñ deghe Mc. 5,20 Lk. 8,39b
ne dede also · eñ ginc in dat lanschp dat heett decapolis· eñ
gaf allen din volke te verstane wat goede iħc hem hadde ge
daen · eñ alle die dat horden worden met groten wondre be
C. 68 uaen · / MATH' · MARCUS · LUCAS · JOH'ES · | Alse iħc ouer dat water[c] Mt. 9,1 Mc. 2,1

a) *inter l.* math. — b) *inter l.* lucas
c) *in mg.* lucas. op enen dire dage so sat ih's[eñ] leerde aldaer saten phariseuse [eñ] meestre van der wet die com̄ [waren] ute allen den castellen van galileen [eñ] van judeen eñ vā ihrl'm eñ de gods cracht was daer gereet omme hen [te] gaussene. aldaer quā etc.

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men that had been / possessed all sound, they became afraid, and prayed him that / [5] he might go out of their neighbourhood. And Jesus did so. And when he / was embarked again, the man that had been possessed of all / those evil spirits prayed him that he might go with / him. And Jesus would not receive him, but he answered / him: Go into thy house, and tell thy friends the good / [10] that God has done thee, for he has had compassion on thee. And / he did so, and went into the district that is called Decapolis, and / told to all the people what good Jesus had done to / him. And all who heard it were seized with great / wonder.

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4 Mc. v. 15 om. *καθημενον*: ε014 ε76 ε1386 *k*. — om. *ιματισμενον*: ε014 ε109 ε72 al[3].
Lk. viii. 35 *al ghesont, sanum* l. *sanae mentis* (cp. *d sobrium*).
Mc. v. 17 *baden hem, rogaverunt* l. *rogare coeperunt:* δ5 ε133 f. 93 I[φ] ε1222 al *a*.
5 add. *ende iesus dede also* (also added in SH[ned]).
6 Mc. v. 18 *bat, rogabat* (Lk.): *e b* against the rest of the Latin tradition: *coepit deprecari.*
8 *mochte varen, iret* l. *esset* (S[ned] *moeste* [*mochte*] *wesen*), cp. Pep Harm 22[16]: *followe.*
9 Mc. v. 19 *dat goet, bonum* cp. l. 20 *wat goede* Mc. v. 20.
10 *got, deus* from Lk.: Ta[ar] δ371 δ5. — *want* l. *et* cp. *et quod: b c d* ff_2 g_2 δ5 (*και οτι*).
add. *ende deghene dede also.*
12 Mc. v. 20 *gaf te verstane* (S[ned] *predecte*), *praedicabat* l. *coepit praed.*
14 Mt. ix. i om. *ascendens in navicula* (S[ned] *clam int scip*). om. *in navi*: δ5 ε050f. ε93f. *I*[η] *k* ff_2 sy[s(c)]. — The Dutch Harmony follows the order of harmonisation

fol. 21^r

geuaren was so quam hi in die stat dar hi wonechtegh was · /
F. 55 A. 27 aldaer quam̄ si vire eñ brachten gedregen op en dragebedde *Lk. 5, 18a Mc. 2, 3 Mt 9, 2a*
enen mensche die alle sine lede verloren hadde van den fleder
cine · / eñ alse deghene toten hus quam̄ dar ih̄c in was· so ne
consten si din siken nit in dat hus gebrengen om dat be *Lk. 5, 19 Mc. 2, 4*
dranc van din volke dat omtrent dat hus was · Doe clom
men si bouen op dat hus · eñ dor dat dac van den hus so litē
sine neder metten dragebedde vor ihesum daer hi sat · / Eñ al *Lk. 5, 20 Mc. 2, 5 Mt. 9, 2b*
se ih̄c anesach hare gheloue · so sprac hi totin siken eñ sei
de · Mensche getroste di dine sunden syn di vergheuen·
Doe begonsten te pensene die scriben eñ die phariseuse *Lk. 5, 21a Mc. 2, 6 Mt. 9, 3a*

C. 68 When Jesus had crossed / **15** the water, he came into the city where he lived. / There [a] four [men] came carrying on a stretcher / a man that had lost all his limbs through the gout. / And when they came to the house where Jesus was, they / could not bring the sick man into the house, because of / **20** the throng of the people that was round the house. Then / they climbed on to the top of the house, and through the roof of the house they / let him down with the stretcher in front of Jesus where he sat. And / when Jesus saw their faith, he spoke to the sick man and said: / Man, be comforted, thy sins are forgiven thee. / **25** Then the scribes and

a) Luke. On one of those days Jesus sat teaching. There sat [some] pharisees and masters of the law, who had come out of all the towns of Galilee and of Judæa and (of) Jerusalem. And the power of God was ready there to heal them. There came etc.

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of Ta^{lat}; so does Pep Harm. Ta^{ar} inserts Mt. ix. 1 between Lk. viii. 37 and 38 on p. 46 (§ 12^2), and gives the Healing of the Paralytic on p. 27 (§ 7$^{54\,ff.}$). L gives Lk. v. 17 in a marginal note, S^{ned} inserts it in its text; Fuld omits it; Ta^{ar} uses Lk. v. 17^b only. L margin: Lk. v. 17, S^{ned} text: om. *εγενετο*. — *sat ende leerde, sedebat docens* l. *ην διδασκων*: *ff*$_2$ *r*$_2$ Vg only. — *iesus* l. *ipse*: sy^p. — *gods, dei* l. *domini* (cp. l. 10): **ε376** pal boh^{codd}; sy$^{s(c)}$: *in iesu*.

16 **Lk. v. 18** om *ecce*: Ta^{ar} sy^p; om. in Mt.: Ta^{ar} sy$^{(c)}$ pal *a q*. — add. *vire, quattuor* (cp. Mc. ii. 3 *αιρομενον υπο τεσσαρων*): Fuld Zach Pep Harm 22^7.

21 **Lk. v. 19** *bouen op dat hus* l. *supra tectum; dor dat dac, per tectum* l. *per tegulas* cp. *e: per teculatum*; om. *δια των κερ.*: sy^s.

22 om *εις το μεσον*: **ε178** *a* Pep Harm. — *daer hi sat*, cp. *d* in Lk. v. 19 (*detegentes . . . imbrices*) *ubi erat*.

23 **Lk. v. 20** add *totin siken*, add. *τω παραλ.*: Ta^{ar} **δ3 δ5 ε1211 ε1442** al *f* sy$^{(c)}$; cp. *ανθρωπω* l. *ανθρωπε* I^{η} Old-Lat. *μ*.

fol. 21^r

eñ aldus te seggene in hen seluen · / wie es dese die sprekt Lk. 5,21b Mc. 2,7 Mt 9,3b
blasphemien? wie mach die sunden vergheuen sonder al
lene got? / eñ alse ih̄c anesach hare quade peinsingen · so Lk. 5,22 Mc. 2,8 Mt 9,4
antwerdde hi daer op eñ sprac aldus · waromme laetti die
quade pinsingen comen in vwe herten? / welc es lichter Lk. 5,23 Mc. 2,9 Mt. 9,5
te seggene dine sunden syn di vergheuen · ochte stant
op eñ wandele? / Om v dan kundech te makene dat des Lk. 5,24 Mc. 2,10,11 Mt. 9,6

fol. 21^v

menschen sone heft maght de sunden te vergheuene so salic
hem seggen stant op eñ ṇẹṃ ḍỵṇ ḅẹḍḍẹ ẹñ g̣ạṇc̣ ṭḥụṣ wan
dele · Doe sprac ih̄c din siken toe eñ seide aldus · ic segge di stāt

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the Pharisees began to ponder, / and to say within themselves thus: Who is this that speaks / blasphemies? Who can forgive sins but God alone? / And when Jesus saw their evil ponderings, he / answered thereto and spoke thus: Why let ye those / evil ponderings come into your hearts? Which is easier, / to say: Thy sins are forgiven thee, or: Arise / and walk? In order, then, to make it known to you that the /

fol. 21^v

Son of man has power to forgive (the) sins, I shall / say to him: Arise and walk. / Then Jesus spoke unto the sick man and said thus: I say unto

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26 **Lk. v. 21** add *in hen selven* (Mt.), *εν ταις καρδιαις αυτων* (Mc.): Ta^{ar} δ5 *b c ff$_2$ l q*.
28 **Lk. v. 22** L has *anesach* = *ιδων* from Mt.; S^{ned} *bekende, cum cognovisset*: Fuld Zach (Lk. *ut cognovit, επιγνους*).
30 add *quade (peinsingen), πονηρα* (from Mt.): δ5 *e c l r corr vat* μ* Vg^{edd} pal; in Mc.: *e c*. — om. *ειπειν*^{2} in Mt.: Tert.

fol. 21^v

1 **Lk. v. 24** ∽ *habet potestatem: ff$_2$ r M-T.* — om. *in terra: Z**; om. in Mc.: ε014 *b q*; om. in Mt.: *l* Ir^{lat} (not Ir^{arm}). The omission seems intentional. — S^{ned} ∽ *in terra:* Marcion$^{epiph.}$; in Mc.: δ1 ε050 ε17 ε1094 ε1385 al.; in Mt.: Old-Germ. — The addition: *so sal ic hem seggen* must have been in the original as is evident by the correction of the homoarcton. Notice that if this gloss is inserted the words *ic segge di* ought to be omitted as is done by Zach. 183D Comm., in Mc. by ε376 ε014 ε1443 *e b c*; in Lk. by ε1178 *e g*.

fol. 21v

op eñ nem dyn bedde eñ ganc thus wert · / Doe stont deghe *Lk. 5,25 Mc. 2,12a Mt. 9,7*
ne op altehant toesiende allen den ghenen die daer waren
eñ nam syn bedde op sinen hals eñ ghinc thus wert louen
de gode eñ dankende · / Eñ alle de ghene die dat sagen eñ hoer *Lk. 5,26 Mc. 2,12b Mt. 9,8*
den worden verssagt eñ veruert eñ si loueden alle gode die
soegedane macht den menschen verleent eñ spraken oppen
A. 23 F. 56 C. 69 bare dat si groet wonder hadden ghesin · / JOHANNES · | Op enē *Joh. 4,46*
dach so quam ihc in chana galilee daer hi van watre wyn
hadde gemakt · aldar so quam te hem eñ [a] vorste · dis sone sik
lach in capharnaum · / Dese quam te hem · eñ bat hem dat hi *Joh. 4,47*

a) *inter l.* en cleinne connic

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thee, / Arise, and take thy bed, and go home. Then that man / [5] arose immediately, [while] all those that were there [were] looking on, / and took his bed upon his neck, and went home praising / and thanking God. And all those that saw and heard it / became frightened and afeared; and they all praised God who / grants such power to men, and said open / [10] ly that
C. 69 they had seen great wonder. One / day Jesus came into Chana [of] Galilee, where he had made / wine of water. There a prince [a] came to him, whose son lay / sick in Capharnaum. This [man] came to him and

a) a petty king

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4 Mt. ix. 6 add *et*[1] (from Lk.): δ5 *e h a g ff* Tert $^1/_2$ *C D E L Q R* al Wurz *J Dim* Durm. — ∽ ανασταςς παραχαρημα (cp. Mc. ηγερθη ευθυς: ***I K***): δ30.

5 Lk. v. 25 *toesiende* l. *coram*, cp. *e*: *in conspectu*, pal ܩܕܡܝܗܘܢ. — *alle*, παντων l. αυτων (from Mc.): ε014* Ferr gr. ε029 ε207 ε1353 *a*, add. παντων p. αυτων: ε1211 ε1493 sah[cod].

6 *syn bedde*, *grabattum* l. *in quo jacebat*: *d* δ5 (την κλινην!) *e* sy[p] sah, add. *grabattum* a. *in quo jacebat*: *a b c r* pal.

8 Lk. v. 26 add. *alle*, παντας p. εδοξαζον: sy[s c] Lewis; p. *repleti sunt*: ε448 *I*.

10 *groet wonder*, *miracula magna* l. παραδοξα, *mirabilia* cp. sy[s c] ܬܕܡܪܬܐ ܪܘܪܒܬܐ. Ch. 69, Joh. iv. 46ff. The order of the Harmony = Ta[lat]. Ta[ar] has the story earlier, p. 23f. (§ 6[26]) at the beginning of the Galilaean ministry; so also Pep Harm! — *Op enen dag*, harmonistic transition.

11 Joh. iv. 46 add. *iesus*: ***K*** δ6 δ76 ε1016 ε376 ε95 ε1386 *f q* δ sy[p]. — om. *iterum*: *E* ε1211 ε1443. — *van watre* (contra H[ned]) *de aqua* l. *aquam*: S[ned] *b E gat Mm* (Migne, *P. L.*, vol. XII, col. 377 note) *aur* Gaudent (cp. Joh. ii. 9 fol. 18v l. 9).

12 add. *aldaer*, *ibi*: *e* (*illic*) *a* ff_2 *aur* Old-Germ. This addition makes a difficulty. Accordingly L[ned] has *quam*, *venit* for *erat*, while *e* omits *in capharnaum*.

13 Joh. iv. 47 om. *cum audisset* . . . *galilaeam*. — *quam*, *venit* l. *abiit*: Old-Latin (exc. *c q f*) sy[s c] cp. ηλθεν l. απηλθεν: δ2* δ3 δ48 δ371 ε93 *I*[η] *I*[ι].

fol. 21v

quame eñ ghansde sinen sone · / Eñ ihc antwerdde hem hen *Joh 4,48*
si dat gi die miraklen siet metten ogen so ne ghelouedi nit /
A.24 Eñ die vorste bat noch eñ seide here com eer mijn kint *Joh. 4,49*
verscheedt · / Eñ ihc antwerdde hem · ganc dyn kint es gene *Joh. 4,50*
sen De ghene ghelouede den warden die ihc hadde ghespro
ken eñ haestte hem thus wert · / Eñ alse hi bi hus quam so *Joh. 4,51*
quamen sine knechte iegen hem eñ seiden hem dat syn so
ne ghenesen ware · / Doe wragde die here na die vre dar syn *Joh. 4,52*
sone in ghenas · eñ si antwerdden ghistren in der seuender
vren van den daghe so begauen die rede · / Doe bekende die *Joh. 4,53*

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besought him that he / would come and heal his son. And Jesus answered him: / Unless ye see the miracles with the eyes, ye do not believe. / And the prince besought [him] still and said: Lord, come ere my child / die. And Jesus answered him: Go, thy child is / cured. He believed the words that Jesus had spoken, / and hastened homeward. And when he came near [his] home, / his servants came towards him and told him that his son / was cured. Then the lord asked for the hour in which his / son recovered: and they answered, Yesterday at the seventh / hour of the day the fever

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14 om. *incipiebat enim mori.*

Joh. iv. 48 *ende, et* l. *ergo*: cp. *autem*: *e b r* pal ε190f; om. *ergo*: Ta[ar] ε31 sy[(s)].

15 om. *signa et*: Pep Harm 17[8].

16 **Joh. iv. 49** *kint, puer* l. *filius*: latin tradition exc. *c f aur* Vg[codd], υιον l. παιδιον: Ferr gr δ4.

17 **Joh. iv. 50** *kint, puer* l. *filius*: nova. — *es genesen, sanatus est* l. *vivit*, cp. Pep Harm 17[11]: *was hole and fere.*

19 *ende haestte hem thus wert*, free rendering of και επορευετο, but cp. sy[(s c] in vs. 50[a] add. *to thy house* p. πορευου (sy[(s)c] and *e* om. *et ibat*); cp. Pep Harm 17[9] (vs. 49) *to haste hym suiþe and.*

Joh. iv. 51 om. ηδη: *e f* sy[(s)].

20 add. *sine, eius*: *d q* δ δ1 δ3 ε014 δ48 ε76 δ376 ***K*** Ta[ar]. — L omits curiously *et nuntiaverunt* of lat-sy (ܡܣܒܪܘ being more graphic still) and all Western and Byzantine Greeks. — *syn sone*, υιος l. παις: δ48f ε1016ff δ5 ε1443 al lat sy pal boh.

21 *ghenesen ware, sanatus esset* l. *viveret* (cp. l. 17 *es genesen* l. *vivit*): Pep Harm 17[16] *hole and warisshed.*

Joh. iv. 52 *doe*, omitting ουν: *a r*; δε l. ουν: *l* δ505 pal sy[(s)], *autem ergo*: *e*. — om. παρ' αυτων: δ1 ε1094. — add. *syn, eius* p. *filius*: *e*.

22 om. αυτω: ε014 *a b Dim* sa. — om. *quia*: *a b*.

23 add. *van den daghe* cp. *hesterna die hora septima*: *l q r*.

fol. 21^v

vader dat dat die selue vre was · in welker dat ih̄c hadde gesegt · ghanc dyn kint es genesen · Eñ altehant so wart hi geloeuech eñ alle deghene die behoerden te sire maisniden

A. 28 F. 57 C. 70 met hem / LUCAS· | In din tide dat matheus de tolnere die oc hit leui ihesuss yongre worden · was so ghaf hem leui *Lk. 5, 29*
ene grote maeltyt in syn hus · MATH' · MARCUS · Eñ alse *Mt. 9, 10* *Mc. 2, 15*
ih̄c in dat hus comen was · so waren ghinder vele ghe meinder liede eñ sonderen verghedert die dis dags daer aten met ihesum eñ met sinen yongren eñ oc [a] was

a) *nter l.* marcus.

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left him. Then the father knew / that it was the same hour in which Jesus had / said: Go, thy child is cured. And immediately he became / a
C. 70 believer and all those that belonged to his household / with him. At the time that Matthew the publican, / who was also called Levi became Jesus' disciple, Levi / gave him a great banquet in his house. And when / Jesus was come into the house, many common / people and sinners were gathered there who that day / ate there with Jesus and with his disciples and there were also /

24 Joh. iv. 53 om. *ei* p. *dixit: a T.*

25 add. *ganc, vade* p. *iesus.*

27 add. *met hem.*

cp. Zach 114C (Beda in Marcum): *Mattheus qui et Levi dictus est, binomius enim fuit.* — Fuld proceeds here with Lk. v. 29 without any link. Zach-Wn inserts Lk. v. 27, 28 (om. *surgens* with $sy^{(s)c}$ δ30ff ε1132 ε1443) with 40 lines of comment, which include, however, identification of Levi and Matth. Ta^{ar} has *three* calls of a publican: Matthaeus, Jacobus Alphaei and Levi; Ephr. refers (p. 58) only to that of Jacobus. See F. C. Burkitt in *J. T. S.* xxviii. 273 and the additional Capitulary evidence for 'Jacobus' collected by C. A. Phillips in *Bulletin of the Bezan Club*, N°, VI, p. 24f.

29 Mt. ix. 10 om. *και εγενετο*: δ2* ε1016 boh $sy^{(sc)}$; om. in Mc. ε050 $Georg^{2B}$.

30 om. *ιδου*: ε133 $sy^{(sc)}$.

31 add. *dis dags.* — add. *daer* in Mc.: pal. cp. Georg in Mc. ii. 15^b, fol. 22^r l. 1.

32 add. *met*², *cum*²: S^{ned} sy pal *a b g* Old-Germ.; in Mc. *e c* Old-Germ.; Pep Harm 23^{20}; cp. *met*² in next verse.

Mc. ii. 15^b *oc was, et erant* l. *ησαν γαρ*. This variant makes Mc. ii. 15^b into an additional fact instead of a further definition of 15^a. No other text omits *γαρ*; the variant gives real value to the variant *qui* instead of *et* fol. 22^r l. 1.

fol. 22r

vele dergherre die met ihesum daer quamen · / Eñ alse de Mt 9,11 Mc. 2,16 Lk. 5,30
scriben dat[a] waren de mestre van der wet eñ de phariseuse
dat sagen dat hi met gemeinen lieden eñ met sunderen at
eñ dranc: so spraken si tote sinen yongren · waromme ett
eñ drinkt v mester met gemeinen lieden eñ met sunderen? /
Alse ihc dat hoerde so antwerdde hi hen al dus · Die ghesont Mt. 9,12 Mc. 2,17a Lk. 5,31
synt en behoeuen des phisicins nit · mar die sik syn · / ghaet Mt 9,13a

a) *inter l.* glosa

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fol. 22r

many of those that came there with Jesus. And when the / scribes, — these were the masters of the law, — and the Pharisees / saw that he ate and drank with common people and / with sinners, they said to his disciples: Why does your master / [5] eat and drink with common people and with sinners? / When Jesus heard that, he answered them thus: They that are well / have

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1 *die*, οι l. και: *e a c ff₂ l q aur M-T Q V* Wycl ε050 ε93 (*qui et: b f ff₁ g₂ d* δ5). — *daer quamen* l. Vg *sequebantur*, cp sy(sc) ܐܬܘ ܒܬܪܗ; Georg: *erant enim ibi multi.*

2 **Lk. v. 30** ∽ γραμμ. και Φαρ.: ***K*** Taar δ6 δ76 δ5 ε207 al *r* pal, Pep Harm *þe maistres and þe Phariseus;* in Mc. ii. 16 οι γραμμ. και οι Φαρ. l. γραμμ. των Φαρισαιων: ***K*** δ3 ε1016ff. δ5 ε050 *I*ª Ferr (exc. ε1211) sy lat (exc. *b*). — om. αυτων: δ2 δ5 al *e ff₂ f l* sy(sc).

3 add *met*² (idiomatic Syriac) is attested only Mc. ii. 16b in sy(sc), but not in Mc. ii. 16c or Mt. ix. 11 or Lk. v. 30.
Mc. ii. 16b ∽ *gemeinen lieden—sunderen* (contra Sned): ***K*** δ2 δ6 *I*ª Ferr *f ff₂ l W* Vgedd.

4 add *ende dranc:* ε376.

5 **Mc. ii. 16c** add ο διδασκαλος υμων (from Mt.): δ2 δ3 ε56f ε376 δ505 ε226 ε1279 ε1386 al sah *c l* Vg. — add και πινει in Mt. (from Mc.): sys(c) ε93 ε226 ε1385 ε1443 al *g₂ E.* — εσθιετε και πινετε in Mt.: sys(c) *k* (om. *et bib.*); in Mc. ε371 ε050 (om. κ. πιν.) ε168 ε93 ε1211 ε18 ε243 ε87 Georg (sysc hiant) pal. Ephr 61 Taar use Lk. — add. *met*²: pal in Lk. v. 30.

6 **Mt. ix. 12** *antwerdde* l. *seide* (cp. Sned), l. *audiens: a* pal, add *respondit* Old-Hebr. Zach-Wn (Index) Pep Harm 23²⁹. — add *hem*, αυτοις in Mt. (from Mc.): δ3 δ48 ε56f boh *a h q f* syp.

7 **Mt. ix. 13a** *ghaet dan ende, ite autem* l. *euntes: k* (*et* erasum) sys(c), om. δε: Sned ε1390 Old-Germedd.

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dan eñ leert wat dat bedidt dat die scrifture segt die sprekt aldus · MATH' · MARC' · LUCAS Ic hebbe lieuer ontfarme chheit dan offrande · / in ben nit comen om degherechte te *Mt. 9, 13b Mc. 2 17b Lk. 5, 32*
ganssene mar om de sunderen van haren sunden te verle

C. 71 degene · / Doe spraken hem deghene noch ane eñ *Lk. 5, 33 Mc. 2, 18b Mt. 9, 14*
vragden hem · waromme vasten yan baptists yongren eñ beden vạ vele eñ der phariseuse· eñ dine yongren eten eñ drinken · eñ en vasten nit? / Eñ *Lk. 5. 34 Mc 2, 19 Mt. 9, 15a*
ihc antwerdde hen · hoe souden des brudegoems kinder ha

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no need of the physician, but they that are sick. Go / then and learn what that means which the Scripture says that / speaks thus: I rather have mercy than / 10 offering. I am not come to heal the righteous, / but to

C. 71 release the sinners of their sins. / Then they spoke to him again and / asked him: why do John the Baptist's / disciples fast and pray much, and [also] those of the Pharisees, / 15 and thy disciples eat and drink and do not fast? And / Jesus answered them: How should the children of the bride-

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8 add *dat die scrifture segt* cp. Old-Hebr.: *what is written.*
ic hebbe liever .. dan l. *volo:* Tert *(mavult quam)* Ambr sah Pep Harm 23^{25f} *(God haþ leuer pyte and mercy þan vengeaunce)* capit. *K* Oxf. Vulg p. 27 *(quod misericordiam vult magis quam sacrificium)*; g_1 Hil: *volo quam*, cp. *volo quam* in Mt. xii. 7: *k b c f* ff_1 g_1 sah.

10 Mt. ix. 13b om *enim* (= Mc. ii. 17 where, however, *e f* ff_2 *l* r_2 Vg add *et* = Lk. v. 32): *a b* Aphr 3/3 Ephr 61^{vid}.

11 add *van haren sunden te verledegene*, add εις μετανοιαν (Lk. v. 32): Just Aphr 3/3; add in Mt.: $sy^{s(c)}$ *c g H Θ Q* capit. Par. Lat. 277 **δ3 ε56 ε1016** and ***K***; add in Mc. *a c g r E* **δ3 ε56 ε1016** Georg^2 and ***K***.

14 Lk. v. 33 *vele*, πολλα l. πυκνα (from Mt.) **ε1250** (although in Mt. $sy^{s(c)}$ it Vg Old-Hebr. have: *crebro;* Ta^{ar}: *perpetuo*). — om ομοιως: **δ371 δ5 ε133** it sy^p.

16 Mt. ix. 15 *des brudegoems kinder, filii sponsi* for οι υιοι του νυμφωνος: **δ5** lat Georg^2 goth sax aeth boh; in Mc.: *e a c d f* ff_2 g_1 *i l q δ* Aug *G M-T Q* Capit. Oxf. Vg 177 sah boh aeth Georg^2; in Lk. all lat boh aeth; Ephr 61: *socii sponsi.* Fuld Zach (text) have *filii nuptiarum,* Zach (Comm) 187C: *filii sponsi;* Ta^{ar}: *filii sponsi.* Pep Harm 23^{30}: *fellawes þat weren at þe bride ale (= wedding feast).* So the Diatessaron reading seems undoubtedly *filii sponsi.*

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re vastinghe mogen gehouden euen lanc dat die brudegoem
met hen es? / mar de tyt sal comen dat si dis brudegoems ge *Lk.* 5,35 *Mc.* 2,20 *Mt* 9,15*b*
messen selen · eñ dan selen si vasten in din dagen / Doe sprac *Lk.* 5,36*a*
noch voert ihc eñ prufde sine redene met ere ghelikenessen
eñ seide aldus · / Nimen en sal bestaen tenaijene niwe scroe *Mc* 2,21 *Mt* 9,16 *Lk.* 5,36*b*
den in ene oude schore · eñ dade imen dat · so soude dat
niwe scoren van den ouden · eñ die schore soude merre
syn dan si teuoren was · / Eñ nimen en sal ghiten niwen *Mt.* 9,17*a* *Lk* 5,37 *Mc* 2,22
wyn in oude uate eñ dade imen dat die niwe wyn soude
soude don bersten die oude uate eñ die wyn soude stortẽ /

groom / be able to hold their fast as long as the bridegroom / is with them? but the time shall come when they / shall miss the bridegroom, and then they shall fast in those days. Then / [20] Jesus spoke still further and proved his talk with a similitude / and said thus: No one shall undertake to sew new patches / on to an old rent, and if any one did that, / the new [piece] would be torn off the old one, and the rent would be bigger / than it was before. And no one shall pour new / [25] wine into old vessels, and if any one did that, the new wine / would burst the old vessels and

17 Mt. ix. 15 *hare vastinghe mogen gehouden*, cp. sy^s(c) ܢܛܪ ܐܒܠܐ, *keep mourning; jejunare* l. *lugere:* Ephr^61 sy^p sy^hmg Ta^ar *a b c f g h l q* Hil δ5 ε014 ε1178 ε449 Chr sah boh^codd 2.

18 *de tyt* l. *dies*: Pep Harm: *þe tyme.* — *dis brudegoems gemessen selen* l. *auferatur ab eis sponsus* (= S^ned).

19 add *in din dagen*: in Mt. (from Lk.) it (exc. *f ff*$_1$) *D E L Q Wurz J μ Dim* δ5 Or Ambr.

21 Mc. ii. 21 *niwe, novi* l. *rudis*: *b E.* — *novum* l. ραχους αγναφου (also in Mt.): Ta^ar sy^(c) pal (deest in Mc.) sah; Georg^2A: *infullatum novum.*

22 *schore, scissura* l. *vestimentum.*
Mt. ix. 16 *dade imen dat* = ει δε μη γε l. γαρ: Ta^ar sy^(c). — *dat niwe* (from Lk.) cp. Ta^ar sy^s c) in Mt. *the fullness of the new* l. το πληρωμα αυτου.

23 Mc. ii. 21 *merre, maior* l. *peior:* lat exc. *a b g f* ε014; Ta^ar sah in Mt. *magnus.*

24 add *dan si tevoren was*, cp. sy^s(c) in Mt. Mc. (hiat in Lk.): ܒܝܫ ܡܢ ܩܕܡܝܬܐ, the idiomatic paraphrase for χειρον, contrast sy^p ܒܝܫܐ in all gospels without addition.
Mc. ii. 22 *sal ghiten* l. βαλλει. The Georgian has *infundet* in this, and *infundent* (where Ta^ned has *don*) in the next verse. — *mittet* (fut. as *sal ghiten)* l. *mittit* in Mc.: *H*^{2} *Θ Q.*

26 Mc. ii. 22 add *oude*: ε1096 *e* sah. — *soude storten*, εκχυθησεται: ε376 Georg^2A.

fol. 22^{r}

mar niwen wyn moet men don in niwe uate so bliuen *Mt.* 9,17*b* *Lk* 5,38
behouden beide uate eñ wyn ·[a] / Dits also te uerstane dat
men de rude menschen eñ die veroudert syn in den sundē
nit alte sere en sal verladen met geboden van niwer lerin
gen · tote an din tide dat si verniut werden · metter gra
cien des heilegs gheests eñ dats wale bedidt in den warde

fol. 22^{v}

dat dar na volgt dat sprekt aldus · / Nimen[b] die ouds wyns *Lk* 5,39
gewone es en laett gerne saen den ouden om den niwen
want hem doude beter dunkt · / Die oude wyn dats oude ge
wonte die men nit gerne en can hastelec gelaten om de niwe
F. 58 *A. 61* C. 72 MATH' · LUCAS · ¦ Alse ihc dit hadde gesproken so antwerdden die scri *Mt.* 12,38
ben eñ die phariseuse eñ seiden aldus · Mester wi willen

a) *in mg.* Expō. — *b*) *inter l.* lucas

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the wine would be spilled. / But one must put new wine into new vessels, / and both vessels and wine will be preserved. — This must be understood to mean, / that the uncivilized and they that have / **30** grown old in sins should not be burdened too much with commandments of new teachings, / until the time when they are renewed by the / grace of the Holy Ghost. And that is made quite clear in the word /

fol. 22^{v}

that follows thereafter [and] which speaks thus: — No one who / is used to old wine will soon leave with pleasure the old for the new: / for the old [wine] seems better to him. — The old wine means the old / habit that one can not gladly and quickly leave off for the new one. /

C. 72 **5** When Jesus had said this, the scribes and / pharisees answered and said

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27 **Mc. ii. 22** add *so bliven behouden beide vate ende wyn, et ambo servantur* (from Mt.): ε1096 *e f* r_2.

fol. 22^{v}

1 **Lk. v. 39** is omitted in Old-Lat. exc. *f* ff_2^c *q* r_2 δ *aur* μ and in Cod. Bezae.

3 *beter, melius,* χρηστοτερος l. χρηστος: lat sy(sc) δ6 δ48 ***I*** (exc ε207) ***K***. — The Old-Syriac tradition seems to be *suavius*: sy(sc) (ܒܣܝܡ) arm (*sweet*) boh *q*; *suavius vel melius* δ; cp. Ephrem 55f on Joh. ii. 10: *vino . . . suavissimo, saporis suavitate.* Ta^{ar}: *better.* — *dunkt,* cp. Pep Harm 23^{38}: *likeþ hym bettre.*

5 For the addition: *alse iesus dit hadde gesproken* cp. Zach 189B: *responderunt ei, hoc est, subjunxerunt post verba ejus.*
Mt. xvi. 1 ∽ *scribae et phar.*: Or.

fol. 22^{v}

en mirakellec teken sien van di · / Eñ ihc antwerdde hen wed' *Mt.* 12, 39 *Lk.* 11, 29 (*Mt.* 16, 2*a*, 4 *Mc.* 8, 12)
aldus · [a] De quade mensche eñ dongelouege sukt tekene · eñ
hem en sal en gheen teken ghegheuen werden dan dat tekē

a) *in mg.* math'. des avons plegdi te segge[ne]. margen saelt scone weder [sy]n. want de hemel es zoet. eñ [des] margens segdi. het sal ornen wed' syn. want de hemel es [dr]uve. aldooso condi geradē na dat [w]ed' bi den anesiene van den heme[le] mar de takene van den tide eñ cō [ge] nit geweten

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thus: Master, we want / to see a miraculous token from thee. And Jesus answered them again / thus [a]: The wicked man and the unbelieving seeks tokens; and / to him no token shall be given but the token / [10] of Jonas

a) Matthew. In the evening ye are used to say: Tomorrow it will be fair weather, for the sky is red. And in the morning ye say: It will be foul weather, for the sky is dark, thus ye can guess the weather by the aspect of the sky, but ye can not tell the signs of the time.

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7 **Mt. xii. 39** add *iesus:* ε247 it *aur gig Dim.*
8 **Mt. xvi. 2, 3, Lk. xii. 54—56** are omitted by L^{ned*} Fuld Zach. The passage from Mt. is inserted in the margin by L^{ned} and comes in the text of SH^{ned}. Ta^{ar} has both Mt. and Lk. on pp. 56, 57 (§ 14^{57ff}) after Mt. xii. 37. — It seems important to note here the full evidence of the passage in Mt.:
Mt. xvi. 2, 3 om: δ1 δ2 sah boh^{codd} ε226f* ε207 ε1386 A^{3} $Or^{Mt.}$ sy^{sc} Arm L^{ned} Fuld Zach; add: Ta^{ar} (p. Lk. xii. 55) δ48 ε56 ε76 δ5fff ε93f *I*$^{\eta}$ δ505 ε351 al lat sy^{p} sy^{h} $Georg^{2}$ aeth boh^{codd} $L^{ned\ mg}$ SH^{ned}; pal uses neither Mt. xvi. 1—13 or Lk. xii. 40 to end; sy^{sc} adds *(this time) and the signs* in Lk. xii. 56, cp. *l: signa temporum* l. *hoc tempus.* For influence of Mt. xvi. 3 on δ1 δ2 δ48 ε56 in Lk. xii. 56 see Hoskier, *Codex B and its Allies*, I, 277. — Is it a tendenz-omission against astrology and observation of portents?
ongelovege for *adultera*; cp. Mt. xvii. 17 par. — *mensche, homo* l. *generatio.* — *tekene, signa* l. *signum.*

We add here a collation of the marginal note in L^{ned} Mt. xvi. 2, 3, the text of which shows interesting variants:
Mt. xvi. 2 add *margen, cras:* g_2 *E L Q (+ in) R gat Dim* μ $Tepl^{c}$. — om. *cum nubibus* p. *caelum: e f* ff_1 g_2 *q* Vulg (exc. *Q*) *aur.*
Mt. xvi. 3 add *segdi, dicitis:* sy^{p} Ta^{ar} *b* ff_2 *Q.* — om. *hodie: ff* Old-Hebr. — *es druve,* στυγνάζει: ε190 ε1222 Ta^{ar} (L^{ned} om. πυρράζων). — om. *hypocritae: a c h q* sy^{p} Gr^{pl} Old-Germ. Old-Hebr. — *van den tide, temporis* l. *temporum:* sy^{p} Ta^{ar} boh (+ *huius*). — add *geweten, scire: e c* ff_1 Vg^{codd}; *nosse: a; cognoscere: b* ff_2 *l R T* ε287 ε1132f; add δοκιμάζειν (Lk. xii. 56) δ48 ε351 ε243 al sy^{p} Ta^{ar}.

fol. 22v

ione des propheten / want also alse ionas lach in den buke *Mt. 12,40 Lk. 11,*
eens veschs verslonden drie dage eñ drie nachte · / also
ghelike sal des menschen sone liggen in
A. 62 der erden drie dage eñ drie nachte · / Die nini *Mt. 12,41 Lk 11,*
uitten selen op staen in den dage des ordeels iegen de ge
neracie die nu es · eñ selense verordeelen want si peniten
tie daden doe hen ionas predekde eñ hir es dat merre es
A. 61 dan ionas · / De koninghinne van saba sal op staen in den *Mt. 12,42 Lk. 11,31*
dage des ordeels iegen dese generacie eñ salse verordeelen
want si quam uan den inde van ertrike horen de wys
heit salamoens eñ hir es dat meerre es dan salamon

the prophet. For even as Jonas lay swallowed in the belly / of a fish three days and three nights, even so / shall the Son of man lie in / the earth three days and three nights. The Nini/vites shall arise on the day of judgment against the ge / neration which is now, and shall condemn it: for they did / penitence when Jonah preached to them, and here is that which is greater / than Jonah. The queen of Sheba shall arise on the / day of judgment against this generation, and shall condemn / it, for she came from the end of the earth to hear the wisdom / of Solomon, and

10, 12 **Mt. xii. 40** *lach, sal liggen*, cp. *mansit:* Iren V. xxxi. 1; Ephr 118f 1/3: *oportet intrare.*

11 *eens veschs, piscis* l. *ceti* (SH[ned] *walvischs*, Pep Harm 39[14] *whale*): sy (ܢܘܢܐ) Ephr 118f; Ta[ar]: *great fish.* — add *verslonden*, cp. Zach 189D (Bede): *cetoque sorbente voratus.*

12 om. *τῃ καρδιᾳ*, cp. Lk. xi. 30 where Mt. xii. 40 is added by δ5 *e a* ff_2 *r*, and *in terra* is read by δ5 *a*.

13 **Mt. xii. 41** om. *ανδρες.*

15 *die nu es* l. *ταυτης.*

16 om. *ιδου.*

16, 20 *merre, plus*: sy[p] in Lk. xi. 31 ܝܬܝܪ; sy[sc] in Mt. Lk., sy[p] Ta[ar] in Mt.: ܪܒ, *major.*

17 **Mt. xii. 42** *saba* l. *austri:* Pep Harm 39[24], Zach 190B (Comm) *regina saba*, cp. *a: saba regina austri.* — add *in den dage* Lk. xi. 31: sah[codd]. For the curious disturbance and alteration in this passage in Fuld. cp. Zach 190C. The words *(dico autem vobis quia) multi venerunt a finibus terrae audire sapientiam Salomonis* are evidently part of an early commentary.
om. *ιδου.* — *salamoen: D R gat Dim μ*, see Mt. i. 6, 7, vi. 29.

fol. 22v

A.62 was · / Doe sprac ihc noch vort eñ seide aldus · [a] Alse die quade *Mt.* 12,43 *Lk.* 11,24a
gheest vert ut enen mensche so vvandelt hi in droegen
staden eñ die sonder water syn · Aldar sukt hi sine raste
mar hine vindter dar nit · / Dan so seght hi iegen hem *Mt.* 12,44a *Lk.* 11,24b
seluen · ic sal weder kiren te mire herbergen daer ic vt
voer / Dan so vert hi [b] eñ dan so nemt met hem seuen andre *Mt.* 12,44b *Lk.* 11,25 *Mt.* 12,45a *Lk.* 11,26
gheeste die quader syn dan hi selue es · eñ vert met hen
weder in dat vat daer hi ut geuaren was eñ daer blyft
hi wonende met hen· eñ dan so es dis menschen inde

a) *in mg.* cū imūd sp̄s exierit ab hōie. — b) *in mg.* wed' eñ vint dat h' gekert met enē besseme

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here is that which is greater than Solomon / was. Then Jesus spoke still further and said thus: When the evil / spirit goes out of a man, he walks in dry / places and [in] such as are without water: there he seeks his rest, / but he finds none there. Then he says to himself: / **25** I will return to my lodging from which I came out. / Then he goes [a] and then takes with him seven other / spirits, which are more wicked than himself, and enters with them / into that vessel again from which he had gone out. And

a) back and finds the house swept with a besom

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21 Lk. xi. 24 *quade, nequam* l. *immundus.*

22 *wandelt, ambulat* as Lat in Mt. and Vg[codd edd] *b f* Ambr. in Lk.; Ephr 122 (Comm.) sy (in Mt. and Lk.): ܡܬܟܪܟܐ = *circuit*: *d* in Mt., a_2 in Lk., also in Didasc. Ap. Lagarde p. 116, Veron. LVIII. 15; Ta[ar] *ambulat et circuit.*

23 *droegen staden ende die sonder water syn, arida loca (et) quae non habent aquam*: a_2 (hiat *e*) Ambr. in Lk.; Vg in Mt. xii 43: *arida,* in Lk. xi. 24: *inaquosa*; in Mt. *inaquosa*: *k d* Zach-Wn; *arida et deserta*: *b* ff_1; in Lk. *arida*: *c d f q; die sonder water syn, quae non habent aquam,* for *inaquosa*: *b* ff_2 *i l n* a_2, sah: *in which there is not water,* cp. the sy in Mt. and Lk. (also Didasc. Ap): ܕܡ̈ܝܐ ܠܝܬ ܒܗܘܢ. — add *sine,* cp. sy (both in Mt. and Lk.) Didasc. Ap: add ܠܗ.

26 Mt. xii. 44[b] (added in the margin) add *dat hus,* τον οικον : δ5. — om σχολαζοντα (Lk.): Ta[ar] sah ε129. — add *met enen besseme*: Old-Hebr. (Mt.) Old-Germ. (Mt. Lk). — om *ornatum,* in Mt.: ff_1; in Lk.: Vg; cp. Didasc. Ap. Veron. LVIII. 19. — In Ta[ned] no trace of the addition *socios suos* of Ephr 120[17], 121[14], 122[3], but see Pep Harm 39[33] *wiþ al þat foule felawschipp.*

27 Lk. xi. 26 *ende vert met hen weder in* l. *et ingressi,* cp. *e*: *introit et.*

28 add *in dat vat daer hi utgeuaren was,* cp. Ephr 122, Didasc. Ap. Lagarde p. 116 (not codd. B H) Veron. LVIII. 18: *in domum meum priorem* (Lk. xi. 24). — *blyft . . . wonende, habitat* l. *habitant,* cp. *inhabitat*: *e b l.*

29 *es, (sunt)* l. *fiunt*: Vg (exc. *D E M-T P R*).

fol. 22[v]

arger dan syn begin was · / Also saelt syn metterre quad' *Mt.* 12,45*b*
F.*59* C. 73 generacien die in nu es · LUCAS · || Alse ihc dese wart gespro *Lk.* 11,27
ken hadde so hif op hare stemme en wyf die daer stōt

fol. 23[r]

onder dat volc eñ sprac aldus · Salech es die lichame die
di droech eñ salech syn die borste die du sogs · / eñ ihc ant *Lk.* 11,28
werdde hare aldus · Eñ oc syn salech die horen dat gods
wart eñ dat behouden eñ dar na werken / MATH' · MARC' · LUCAS ·
F.*60* C. 74 | In dire wilen dat ihc aldus sprac den volke toe so stondē *Mt.* 12,46 *Mc.* 3,31 *Lk.* 8,19

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there he remains / with them: and then that man's end is / **30** worse than was his beginning. Even so shall it be with this wicked / generation which
C. 73 is now. || When Jesus had spoken / these words, a woman who was standing there raised her voice /

fol. 23[r]

among the people and spoke thus: Blessed is the womb that / bore thee, and blessed are the breasts that thou suckedst. And Jesus / answered her thus: And also blessed are they that hear the word / of God and keep it
C. 74 and work accordingly. || **5** While Jesus was thus speaking to the people, / his

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29, 30 *inde* .. *syn begin* for *novissima* .. *prioribus* exactly like Ta[ar] (and Old-Hebr.): *end* .. *his beginning*.

30 add *syn*: sy Ta[ar] Didasc. Ap. (cod. H) arm aeth sah boh (pal deest) both in Mt. and Lk.
Mt. xii. 45 om. και Ephr 1/2 sy Ta[ar] it (exc. *c f* ff_1 *q*) *D E L Q* Hil sah boh arm[codd] δ362 ε90 ε1222 ε1083 ε1443.

31 Lk. xi. 27 om. εγενετο: sy Ta[ar] aeth. — add *iesus*.

32 *hif op* ... *ende*, *levavit vocem et* l. *extollans vocem*: *c* (*e*).

fol. 23[r]

2 Lk. xi. 27 add *salech syn*. — *sogs*, *suxisti*: Ta[ned] has not the reading *quae te lactaverunt* of sy Ta[ar] pal boh Marc[tert] *e* Raban., de vita Magd. 11, Old-French Tyndale Zach. 191 D.
Lk. xi. 28 *iesus* l. *ille*: sy[sc].

3 add *hare*, *illi*: sy Ta[ar] boh *a c* r_2 Old-Germ. Pep Harm; add *ad eos* or *illis*: a_2 *b* ff_2 *i q r D E R*. — *ende oc* (as rendering of μεν ουν): *d* (*etiam*); omitted by: sy Ta[ar] *a* a_2 *b f* ff_2 *i q E*.

4 *ende darna werken*, *et faciunt* l. *et custodiunt*: Marc[tert] *q* ε1222 sy[p cod] arm (not Ephr); cp. Zach 192 B *boni operis custodia* ... *verbum Dei audiamus et faciamus*; *l* deest Lk. xi. 28 but adds after similar apostrophe in xiv. 16: *Beati qui audiunt verbum domini et faciunt*; cp. Pep Harm 40[5] *herden his worde and deden it* as a rendering of Mt. xii. 50, Lk. xi. 28 being quoted four lines above.

5 Mt. xii. 46 *aldus* (= ?) *haec* l. *adhuc*: Old-Lat. exc. *c q f l*. — om ιδου: sy[p].

fol. 23r

syn moeder eñ sine brudere[a] buten · eñ begerden te spreke
ne iegen hem · / Doe seide een mensche van din volke to *Mt.12,47 Mc.3,32 Lk.8,20*
te hem· Dyn moeder eñ dine brudere staen ghinder butē
eñ begheren te sprekene iegen di · / Eñ ihc antwerdde den *Mt.12,48 Mc.3,33 Lk.8,21a*
ghenen aldus wie es myn moeder eñ wie syn mine bru
dre? / So wie dat myns vader wille doet die in den he *Mt.12,50 Mc.3,35 Lk.8,21b*
mele es· dats min bruder eñ myn zuster · eñ myn moeder /
F. 61 A. 46 C. 75 MATH' · MARC' · LUCAS · || Al die wile dat ihc aldus den volke toe *Mt.9,18a Mc.5,22 Lk.8,41*
sprac so quam en princhc van der synagogen die jairus
is was genamt tote hem eñ anebeddene / eñ seide aldus *Mc.5,23 Mt.9,18b Lk.8,42*
here mine dochter legt nu opt henen kiren · mar com eñ le

a) *inter l.* neuen

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mother and his brothers[a] were standing outside and desired to speak / to him. Then a man of the people said to / him: Thy mother and thy brothers are standing yonder, outside / and desire to speak to thee. And Jesus answered him / 10 thus: Who is my mother and who are my brothers? / Whosoever does the will of my Father who is in / heaven, is my brother and my sister and my mother. ||

C. 75 While Jesus was thus speaking to the people, / a ruler of the synagogue who was called Jairus, / 15 came to him and worshipped him and said thus: / Lord, my daughter is now on [the point of] passing away: but come and /

a) relatives

---

6 *syn moeder ende sine brudere,* the possessive pron. repeated (syriac idiom): sy *k D E-P L.* — *begerden, volunt* (Lk. viii. 20) l. *quaerunt* (S[ned] *sochten*): sy[s] ܨܒܝܢ l. ܒܥܝܢ; in Mc.: *e (volentes).*

7 Mc. iii. 32 is added after Mt. xii. 46 in Gr[plerique] lat (exc. *k ff*) sy[p] Ta[ar].

11 om Mt. xii. 49, Mc. iii. 34. S[ned] has the passage: *Ende hi strecte sine hand up sine jongere ende sprac: dit es myn moeder ende dit syn mine brudere;* repeat *dit, ecce* a. *fratres:* Ta[ar] sy[cp] aeth *e*; in Mc.: sy[(c)] cp. *dat es—dats, ecce—ecce* Joh. i. 36 in L[ned] fol. 9[v] l. 22.

12 Mt. xii. 50 add *myn*[2]—*myn*[3]: Ta[ar] sy Georg sah boh aeth Old-Hebr.; in Mc. the poss. pron. are added both times: sy Georg sah boh aeth some Gr no lat.

13 Mt. ix. 18 add *iesus.* — *den volke,* οχλοις l. αυτοις: ε72; om. αυτοις: *I*[η] al sah boh Hil (deest pal).

14 *princhc van der synagogen,* αρχισυναγ. l. αρχων in Mt. sy[s(c)].

15 add *tote hem,* αυτω: Ta[ar] sah.

16 Mt. ix. 18 add *here,* κυριε: ε72 ε381 ε1443 *h f ff*$_1$ pal.

Mc. v. 23 *com ende lege, veni (et) impone* l. ελθων επιθῃς: sy Vg; *veni tange eam de manibus tuis*: δ5 *q ff*$_2$ *(veniens) r i; veni et tange eam: e.*

fol. 23r

ge dine hant op hare so salse weder leuende werdē · / Doe Mt.9,19 Mc.5,24
stont op ihc eñ ginc mettin man eñ sine yongren volgden
hem · / al daer hi ghinc so quam en wijf die tuelef yar sik Mt.9,20 Mc.5,25 Lk.8,43a
hadde gewest van den bloed euele so dat dat bloet vloide
van hare algedads · / Dese hadde al hare goet ghegheuen den Mc.5,26 Lk 8,43b
mestren van ersetrien mar so si meer gaf so si wers
hadde · / Dese quam achter hem eñ ghereen de vesen van Mt.9,20b Mc.5,27b Lk.8,44a
A.47 sinē clede · [a] / so waric genesen · Eñ also saen alse si die ve Mt.9,21 Mc.5,28 Mc.5,29c
sen hadde gherenen so was si al genesen van din onge

a) *in mg.* want si seide aldus ieghen hare selven mochtic gherinen de uese van sinen cleede

---

lay thy hand upon her, and she will become alive again. Then / Jesus rose and went with the man, and his disciples followed / him. As he went, there came a woman who had been sick for twelve years / of the blood disease, so that the blood flowed / from her continually. She had given all her goods to the / masters of medicine, but the more she gave, the worse she / felt. She came after him and touched the hem of / his garment. [a] / I should be cured. And as soon as she / had touched the hem, she was entirely

a) For she said to herself thus: If I could touch the hem of his garment.

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17 *dine hant, manum* l. *manus* in Mc.: ε168 Ferr sy(c) sah Georg, *c f g W Q* Vg[edd]; add σου in Mc.: sy(c) Georg[2B] *b c ff₂ g i q r* Vg[edd] ε76f. — om ινα σωθη in Mc.: sys(c) sah aeth *e c*: ινα σωθη και ζηση, a double rendering of ܢܚܐ, see fol. 23v l. 2.

18 **Mt. ix. 19** *stont op ende* l. *surgens*: sys(c) *k*; cp. Pep Harm 24[7] *and Iesus arose up also swiþe and ȝede wiþ hem.*

20 For *vloide* (in the gloss *so dat . . . algedads*) cp. Ephr 85 *currebat*, and H[ned] in Bergsma p. 74f *lopen*; cp. Lk. viii. 44b.

21 **Mc. v. 26** *al hare goet, omnia bona eius*: Georg[1, 2A]; τα υπαρχοντα l. τα παρ' αυτης: ε17; *omnia sua*: sy lat (exc. *e*) δ5fff ε93f *I*η ε243 al Georg[2B].

22 *so si mer gaf so si wers hadde*, this curious rendering would correspond in Latin to something like: *quo magis erogaverat eo deterius habebat.*

24 the marginal note: add Mt. ix. 21 p. Lk. viii. 43: Ta sy[c].
Mt. ix. 21 add *de vese*, του κρασπεδου: *I*[ιa] ε1413 ε207 ε77 ε1020 ε370f sah Pep Harm 24[13]; in Mc. v. 27 Georg[2].
add *ieghen hare selven*, add εν εαυτη in Mc.: δ48 δ371 δ5 ε050ff ε93 *I*η ε226 ε17 ε351 δ4 al *a ff₂ i q r* arm. Georg *(in corde suo)*.
om μονον (Mc. v. 28): δ2* ε351 sys(c) sy[p cod] *a h*; om και in Mc. v. 28: δ1* *e c d* (contra δ5) *T**.

25 **Mc. v. 29a** add *also saen alse . . . gherenen*, add *sicut tetigit*, Georg[2B].
Mc. v. 29b om και εγνω τω σωματι οτι cp. *e (b c)* om και . . . μαστιγος.
Mc. v. 29c *din, illa*: Georg[1, 2A], not *sua* of sy(sc) Ta[ar] Ephr 84 pal *a* sah ε129 al.

fol. 23^r

make · / Doe kirde hem ihc omme tin volke wert dat hem *Lk.* 8,45*a* *Mc.* 5,30 *Mt.* 9,22*a*
volgde eñ sprac aldus · wie was die mı ghereen? Doe
sprak peter eñ die met hem waren · / Mester de scharen vā *Mc.* 5,31 *Lk.* 8,45*b*
den volke stoten di eñ verdringen di eñ du vrags wie
di ghereen / Eñ ihc antwerdde · mi heft imen gherenen wāt *Lk.* 8,46
ic gheuule dat cracht van mirakelleken werke ut mi es
comen · / Doe[a] sach hi na dat wyf die dat hadde gedaen ·[b] Alse *Mc.* 5,32

fol. 23^v

dat wyf sach dat dat werc nit verholen bliuen en mochte so *Lk.* 8,47 *Mc.* 5,33
quam si voert al veruert eñ al beuende eñ vil hem te voe
ten eñ seide oppenbare vor al dat volc om wat saken dat si
ne hadde gherenen · eñ dat si al ghenesen was op die wile

a) *inter l.* marc' — *b*) *inter l.* lucas

---

cured of the disease. / Then Jesus turned round to the people that / followed him and spoke thus: Who was it that touched me? Then / Peter spoke and they that were with him: Master, the crowds of / the people push thee and throng thee, and thou askest who / **30** touched thee! And Jesus answered: Some one has touched me, for / I feel that [the] power of miraculous work has issued / from me. Then he looked for the woman who had done that. When /

fol. 23^v

the woman saw that the thing could not remain concealed, / she came forward all afraid and trembling and fell at his / feet, and said openly before all the people for what cause she / had touched him, and that she

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26 Mc. v. 30 *tin volke, ad* l. *in (turba)*: sy^(sc) sy^h Lat (exc. *d*) boh aeth Georg.

27 *me* l. *vestimenta mea* (vs. 31 Lk. viii. 45) sah^cod.

28 Lk. viii. 45 add *van den volke*, cp. Ephr 77 *turbae hominum.*

29 add *di*², add σε p. αποθλιβουσιν: sah ε87, ∽ p. αποθλ.: sy^s ε351.

30 *ende ... ghereen*, add και λεγεις τις ο αψαμενος μου in Lk. viii. 45 from Mc.: Ephr 77 ***K*** etc.

fol. 23^v

1 Lk. viii. 47 *dat werc* (S^ned: *dat*) *nit verholen bliuen en mochte*, add *dat werc* cp. Ephr 80 *hoc quoque ei absconditum non esse ... nihil sibi esse absconditum ... nullam rem esse occultam ei* (contr. *ne una quidem .... se abscondere poterat)*; sy^sc: *not even this did escape him;* sah: *the thing was not hidden;* Old-Germ.: *es nit war verborgen*; Old-French: *qu'il ne pouvoit etre cele.*

2 add φοβηθεισα και (from Mc. Ta^ar): sy^s pal^b *ff*₂^corr.

4 *dat, quia* l. *quemadmodum: d* (δ5 οτι), *sicut:* δ.

fol. 23v

dat sine ghereen · / Doe sprac ih'c aldus totin wiue · Dochter dyn *Mc.5,34 Lk.8,48 Mt 9,22a*
gheloeue heft di gheholpen ganc in vreden eñ wes gesont [a]
eñ verledegt van dire plagen · / Al die wile dat ih'c stont eñ sprac *Lk.8.49 Mc.5,35*
din wiue toe · so quam een ten princhе van der synagogen eñ
seide · Dyn dochter es verscheeden du en darfs den meester
nit vorder muden · / alse ih'c dat hoerde so sprac hi tọtẹ totin *Lk 8,50 Mc.5,36*
princhе eñ seide aldus · En onssigh di nit gheloef allene ·
eñ si sal werder ghenesen · / Doe [b] en lit hem ih'c nimene vol *Mc.5,37a Lk 8,51bc*
gen sonder petre · eñ yanne · eñ yacope yans bruder [c] eñ den va
der eñ de moeder des kinds · / Eñ [d] alse hi quam in dis princhē *Mt.9,23 Mc.5,38*

a) *inter l.* mac' — b) *inter l.* matheus — c) *inter l.* lucas — d) *inter l.* math'

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was cured the moment / 5 she touched him. Then Jesus said to the woman thus: Daughter, / thy faith has helped thee, go in peace and be healthy / and freed from thy pains. While Jesus stood and spoke / to the woman, some one came to the ruler of the synagogue and / said: Thy daughter has passed away, thou needest not trouble the master / 10 any further. When Jesus heard that, he spoke to the / ruler and said thus: Fear not, believe only, / and she shall recover again. Then Jesus let no one follow / him except Peter and John and Jacob, John's brother, and / the father and

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5 Mc. v. 34 add *ιησους*: δ3 δ5 ε050 ε133 ε93 *I'* Ferr (exc. ε1054 ε3017) sah Georg[1, 2A] *D E-P** al. 3.

8 Mc. v. 35 *ten, ad* l. *a* in Mc.: *b ff₂ q K W* Vg[edd]; in Lk.: *c f ff₂ l H (ad principe) q (a principem) δ aur μ C D E-P* al (Ambros).

10 Lk. viii. 50 *ειπεν* l. *απεκριθη*: Old-Lat. sy[cp] sah δ2* ε376 δ30 al.
Fuld uses here Mc. omitting *quod dicebatur* (= Lk.) with Old-Lat. δ5 ε600 ε337 and adds (from Lk.) *et salva erit.* No other text in Mc. omits *verbum* or adds *et salva erit.*

12 S[ned] *ende si sal leven, et vivet* l. *et salva erit: a* sy[c] ܬܚܐ, sy[sp] ܚܝܐ, Ta[ned] omits *filia tua* of sy[c] Aphr II 40 Ephr 2/2.

13 Lk. viii. 51 ∽ *yanne — yacope* (contra S[ned]); ∽ *iohannem — iacobum* in Lk. only: δ1 δ3 δ5ff ε93f ε76 ε351 I' Ferr ***K*** sah pal sy[h] Old-Lat *aur C T E-P Q R* al[7] Old-French. For similar cross evidence, though differing in some witnesses cp. Lk. ix. 28 Acts i. 13. — add. *Yans bruder* (contra S[ned]), no other text here or in Lk. ix. 28 or Acts i. 13; but cp. Zach. 291B (Mt. xvii. 1): *Notandum quod Mattheus dicit Iacobum fratrem Iohannis.*

14 ∽ *της παιδος* p. *μητερα*: lat (exc. *e*) sy[sc]; in Mc. lat δ5 ε133 Georg[2B] (sy[sc] hiant).
Mc. v. 38 *hi quam, venit* l. *veniunt: a c f ff₂* ε56 ε014 Ferr al sy[h] arm aeth Georg[2].

fol. 23^v

hus · so vant hi daer volc versament dat weende eñ dat
schreide eñ sere mesberde · / Den ghenen sprac ihc toe aldus wa *Mc* 5,39 *Lk.* 8,52 *Mt* 9,24
A. 48 [a] romme weendi eñ meslaett v gaet [b] eñ wege · de yonfrowe [c] en
es nit doet mar si slaept / eñ di dat hoerden bespotten ihesum *Lk.* 8,53 *Mc.* 5,40
want si wale wisten dat si doet was · Doe dede ihc ut gaen al
le die daer versament waren eñ ginc metten vader eñ metter
moeder daer di yonfrowe lach / eñ hi nam se metter hant *Lk.* 8,54 *Mc.* 5,41 *Mt.* 9,25
eñ sprac aldus · Thabita cumi dat ludt also vele alse yon
frouken ic segge di stant op · / Doe [d] quam har gheest weder *Lk.* 8,55*b* *Mc* 5,42*a*
in hare eñ si stont op altehant eñ began te wandelne · Dit *Mc* 5,42*b*
yonfrouken was en kint van tuelef yaren · Doe dat sagen *Lk.* 8,56*a*

a) inter l. marcus. — *b) inter l.* math' — *c) inter l.* u es si doet mar mi slapt — *d) inter l.* lucas

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the mother of the child. And when he came into the ruler's / **15** house, he found there many people gathered, who wept and / cried and made a great moan. Jesus spoke to them thus: / Why do ye weep and wail? Go away, the girl is / not dead but she sleeps [a]. And they that heard it mocked Jesus / for they well knew that she was dead. Then Jesus made all go / **20** out that were gathered there, and went with the father and with the / mother where the girl lay, and he took her by the / hand and spoke thus: Thabita cumi, that means the same as, / Little girl, I tell thee, arise. Then her spirit returned / into her, and she arose immediately and began to walk. This / **25** little girl was a child of twelve years. When they that were / there saw

a) To you she is dead but to me she sleeps.

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15 *vant, invenit* l. *vidit:* Pep Harm 24^{35} cp. L^{ned} Mt. ii. 11 (fol. 6^v l. 26) Mt. viii. 14, Mt. xx. 3, Lk. xxiv. 24.

19 add ειδοτες οτι απεθανεν, in Mt.: δ2* sah^{codd} δ603; in Mc.: ε014 Ferr sah. Mc. v. 40 *dede ... utgaen, fecit ... exire,* literal translation of Afel of נפק of which εκβαλλειν, *ejicere* are the usual Greek and Latin renderings; in Mt. active (*when he had put forth*) l. εξεβληθη: sy$^{(c)}$.

20 add *die daer versament waren,* a gloss found also in L^{ned} fol. 6^r l. 29 (Lk. ii. 38) and in the Western text of Acts ii. 37 (δ5 sy$^{h\ mg}$).

21 om του παιδιου. — om και τους μετ' αυτου.

22 Mc. v. 41 *Thabita: d* δ5 Old-Germ^{edd}; *thabitha: b c i aur E Q R*; *tabitha: a (e) ff$_2$ l gat mm C D E-P^1* al Tynd; *tabita*: SH^{ned} Old-Germ^{codd}.

23 H^{ned} omits *ic segge di*: Old-French *(pucele leve toi)* Zach-Wn (text) but cp. col. 196C.

25 Mc. v. 42 *en kint van tuelef yaren: filia duodecim annorum,* Semitic idiom for ετων δωδεκα, found also in Ephr 88 *animam filiae duodecim annorum* and

fol. 23ᵛ

die daer waren so wonderde hen utermaten sere · / eñ ihc gebo *Mc. 5, 43 Lk. 8, 56b*
et hen harde starklec dat si des nimene en gewoegen · eñ al *Lk. 8, 55b*
se dat kint weder te hem seluen comen was so gheboet ihc
dat men hem gaue tetene · / van derre miraklen so doruloegh *Mt. 9, 26*
die nimerde al di geburte eñ al dat lant · / MATHEUS solus *Mt. 9, 27*
F. 62 C. 76 || Doe ihc van danen ghinc so volgden hem tuee menschen
die blint waren dese ripen op hem eñ seiden · ontfarm

fol. 24ʳ

onss ihu dauids sone · / Eñ ihc vragde hen eñ sprac aldus · *Mt. 9, 28b*
gheloefdi dat ic v siende moge maken? Eñ si antwerdden · ya

---

that, they were greatly amazed beyond measure. And Jesus commanded / them very strongly that they should not speak of it to any one. And / when the child had come to herself again, Jesus commanded / that they should give her to eat. The news of this miracle flew through / [30] all the neighbourhood and all the land. ||
C. 76 When Jesus went thence, two men that were blind / followed him. These called to him and said: Have mercy /

fol. 24ʳ

upon us, Jesu, David's son. And Jesus asked them and spoke thus: / Believe ye that I can make you see? And they answered: Yea, / we [do], Lord.

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of course also in syᵖ (sy^sc hiant) Mc. v. 42 as the usual idiomatic rendering ܒܪܬ ܫܢܝܢ ܬܪܬܥܣܪܐ. Another trace of the same idiom in Occidental Diatessaron texts occurs in Zach 85: *a filio unius noctis usque ad filios duorum annorum* as a rendering of Mt. ii. 16 (cp. also Petrus Comestor, Hist. Ev., xi: *usque ad bimos et infra usque ad unius noctis infantem).* See the note by Rev. Phillips in *A Further Study*, p. 70f.; a further instance of the same Syriac idiom in Didasc. Ap. Veron. XX 16: *filius erat duodecim annorum Manasses cum regnasset.* In S^ned the idiom is omitted. — om ωσει or ως: δ1 δ5 δ4 sy^(sc) aeth. Georg² lat. Fuld contra Ta^ar Pep Harm.; in Lk. viii. 42: ε376 boh (not sah) aeth *d h* δ5.

add *Doe dat sagen die daer waren* cp. in Lk. *parentes autem eius videntes expav.*: *d* δ5.

add *al di geburte.*

fol. 24ʳ

1 Mt. ix. 27 add ιησου (Mc. x. 47): ε94 ε337 ε190 ε18.

2 Mt. ix. 28 add *vragde hen ende.* — *ic v siende moge maken* l. δυναμαι τουτο ποιησαι. Ta^ned omits Mt. ix. 28ᵃ contra Ta^ar Fuld.

fol. 24r

wi here · / Doe ghereen ihc hare ogen eñ sprac aldus also al *Mt. 9,29*
se ghi gheloeft motu gheschin · / Doe worden hare ogen ont *Mt. 9,30*
ploken eñ si worden siende · Eñ desen so verboet oc ihc dat
syns nimene en seiden / mar deghene en litens daer omme nit *Mt. 9,31*
sine ghingen achter lande eñ makden dat kundech in al dat
C. 77 lant · / MATH'· LUCAS · || Alse die blinde sienden waren worden · so *Mt. 9,32 Mt. 12,22a*
quamen liede eñ brachten gheleidt enen mensche ·[a] die blint
was eñ die stomp[b] was eñ die van den quaden gheest besetē
was · / Den ghenen gansde ihc altehant · eñ alse die quade ghe *Mt. 12,22b Mt. 9,33a*
est ut geworpen was so sach die blint hadde geweest eñ sprac

a) *inter l.* math' — b) *inter l.* lucas

Then Jesus touched their eyes and spoke thus: Even / as ye believe may it happen to you. Then their eyes were opened / [5] and they became seeing. And these also Jesus forbade / to tell of it to any body, but they did not fail on that account / to go all through the land and make it known
C. 77 all over the / country. || When the blind men had become seeing, / people came and brought along a man who was blind / [10] and dumb and who was possessed of the evil spirit. / Jesus healed him immediately: And when the evil spirit / had been cast out, he who had been blind and

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3 Mt. ix. 29 *alse ghi gheloeft* l. *secundum fidem vestram* (Mt. viii. 13): sy Ta[ar]. But in Mt. viii. 13 Ta[ned] ch. 59 has *sec. fid. v.* (Aphr contra sy).

4 Mt. ix. 30 om *statim*, contra sy Ta[ar] pal *a g h R* ε1211 ε17 ε1443 (Lk. xviii. 43).

5 add *ende si worden siende* (2 Reg. vi. 20), cp. *et confestim viderunt: Dim*; in Lk. xviii. 41: sy[c]; in Mc. x. 51: Ta[ar]; cp. the two different renderings of LS[ned] in ch. 157.

6 *dat sys nimene en seiden* l. *videte ne quis sciat* (Mt. xvi. 20): sy[s c)] but preceded by ܗܐ ܚܙܘ (S[ned] conflates).

7 add *deghene en litens daer omme nit.*

8 Mt. ix. 32 *alse die blinde sienden waren worden* l. αυτων δε εξερχομενων.

9 add *quamen ende.*

10 No trace of thė fuller translation *deaf-mute* for ܚܪܫܐ in Ta[ned]: *mutum et surdum: a b c f* $g_{1,2}$ h q gat D E E-P[mg] L Q R* Wurz *J μ Dim;* capit. Fuld Zach Vg (exc *A U V Y*); see Zach. 198A. In Mt. xii. 22[b]: *mutum et surdum .. ita ut loq. et vid. et aud., b (ff₁ h) R (Q);* cp. sy[sc] *spake .. saw .. heard* (ܘ (?) *heard .. saw*: sy[s]); Ephr 113 *gave him hearing, speech and sight.*

11 Mt. xii. 22 add *iesus.* — add *altehant, statim* contra Ephr 113.

fol. 24r

die stomp hadde ghewest · / eñ alse dat volc dat sach so won *Mt. 9,33b Mt. 12,23a*
derde hen allen · eñ si spraken aldus · des ghelike en wart noit
ghesien in israhel · / En es dit nit ihc dauids sone? JOHANNES *Mt. 12,23b*
A. 133 F. 130 Eñ de selke seiden dits en gherecht prophete eñ dandere seiden *Joh. 7,40b Joh. 7,41*
dit es xp̄c · Mar de selke wederseiden dat eñ spraken aldus ·
Sal xp̄c comen van galileen? / en segt de scrifture nit dat xp̄c *Joh. 7,42*
comen sal van dauids geslechte eñ uter stat van bethleem
danen dauid was? / eñ aldus so was en tuist onder dat volc *Joh 7,43*
A. 55 F. 63 C. 78 van hem / MATH' MARCUS LUCAS · [a] ‖ Mar die phariseuse eñ de scri *Mt. 12,24 Lk. 11,15 Mt. 9,34 Mc. 3,22a*
ben die dat hoerden si seiden aldus · [b] In belsebucs name die
princhе es van den quaden gheesten veryagt hie die eue

a) *inter l.* marcus — b) *inter l.* math

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dumb saw / and spoke. And when the people saw that, they were all / amazed, and they spoke thus: Such a thing was never / [15] seen in Israel. Is this not Jesus, David's son? / And some said: This is a real prophet, and others said: / This is Christ. But others gainsaid that and spoke thus: / Shall Christ come from Galilee? Does not the scripture say that Christ / shall come from David's kin and out of the city of Bethlehem / [20] whence David was? And thus there was a quarrel about
C. 78 him among the people. / ‖ But the pharisees and the / scribes who heard it said thus: In the name of Belzebuc, who / is a prince of the evil

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13 add *alse . . . dat sach.*

15 Mt. ix. 33 *wart ghesien, visum est,* ܐܬܚܙܝ: sy(c), which is the syriac rendering of *ἐφάνη, apparuit* (contrast S^ned: *oppenbarde*).

16 Joh. vii. 40 *gherecht, verus* l. *vere*: Old-Germ^codd edd priores cp. Joh. vi. 55 *verus est cibus:* LH^ned (also L^ned Capit.) *q E T* Old-Germ. Wycl δ1 δ2^c δ3 ε48 ε56 ε93 *I^η* Ferr (exc. ε1211) ε351 δ30 ε1443 al. Clem Al Or (contr. Joh. vii. 40 in L^ned ch. 174 *gewarechlic, vere).* For further variations in Joh. vii. 40 see ch. 174.

18 Joh. vii. 41 *sal comen, veniet* l. *venit:* Ta^ar.

20 Joh. vii. 43 *ende aldus so,* l. *itaque* cp. *et*: Ta^ar sy pal; *autem:* ff_2; *ergo: e b q r.*

21 Mt. ix. 34 *ende de scriben* from Mc.; *ex pharisaeis* l. *ex eis* in Lk. xi. 15: sy^sc *b* ff_2 *i l* r_2 *B D Q R gig* cp. *scribae et phar.* Bede apud Zach 198B. — add *audientes* from Mt. xii. 24.

22 *belsebuc,* add in Mt. ix. 34: Fuld Zach *D L b* g_1 *h*; for the form *-buc* see on Mt. x. 25 fol. 17r l. 32, and cp. Bede apud Zach 198B. — add *name* here and in lines 31, 32.

fol. 24r

le gheeste · / Alse ihc hare quade peinsingen vernam so sprac *Mt. 12,25a Lk. 11,17a*
hi aldus · / Elc lantschap eñ elc rike dat in hem seluen van *Mt 12,25b Lk. 11,17b Mc. 3,24f*
een gescheeden es dat sal gedestruert werden eñ dat sal
tegaen · eñ deen hus sal dat ander terneder vallen / eñ *Mt. 12,26 Lk. 11,18a Mc. 3,26a*
ochte satanas in hem seluen van een ghescheden es hoe
mach dan syn rike bliuen staende? / En mach [a] nit bliuen *Mc. 3,26b*
mar het moet tegaen / eist dat ic in sinen name ueryage *Lk. 11,18b*
de quade gheeste · / Eñ ochtic in belsebucs name vt yage *Mt 12,27 Lk. 11,19*
de quade gheste in wat namen yagense vt vwe kind' [b]

fol. 24v

hir omme so seggic v dat si vwe rechtren selen syn · / Mar ghe *Mt. 11,28 Lk 11,20*
loefdi dat ic metten vingre gods [c] veryage die quade gheste

a) *inter l.* marc' — b) *inter l.* exorcisten — c) *inter l.* heilgen ghest

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spirits, he casts out the evil / spirits. When Jesus understood their evil thoughts, he / spoke thus: Every region and every kingdom which is divided within itself / shall be destroyed, and it shall perish: / and one house shall throw down the other, and / if Satan is divided within himself, how / then can his kingdom remain standing? It can not endure / but it must perish if I cast out the evil spirits in his name. / And if in Belzebuc's name, I cast out the evil spirits / in what name do your children [a] cast them out? /

fol. 24v

Therefore I say unto you that they shall be your judges. But / if ye believe that I cast out the evil spirits with the finger of God [b], / the kingdom of

a) Exorcists b) Holy Ghost

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24 **Mt. xii. 25** add *iesus*, in Mt.: plerique; om. δ1 δ2 ε1016 δ5 *k* sy^{sc}; add in Mc.: δ5 ε050 ε93 ε90 ε1279 *a b c* ff_2 *i* sy^{p}; in Lk. l. *ipse*: sy^{p} only.

25 add *elc lantschap ende*; S^{ned} l. *regnum.*

26 **Lk. xi. 17** *sal gedestruert werden*, *desolabitur* l. *desolatur*: (*a* hiat) a_2 *c* ff_2 *l* r_2 Ambr *D E E-P Q R* al μ δ30ff; in Mt.: lat exc. *d E-P M M-T* O^{v} Z* *Durm* Hier.

add *ende dat sal tegaen* (=? *finem habebit* Mc. iii. 26, cp. line 30).

fol. 24v

1 **Lk. xi. 19** add *so seggic* (also SH^{ned}).

2 **Lk. xi. 20** add *gheloefdi*, *si creditis* l. ει (also SH^{ned}). — *metten vingre gods*, εν δακτυλῳ θεου in Mt. xii. 28 l. εν πνευματι θεου: ε19.

fol. 24[v]

so behort v toe dat rike gods · / Alse[a] en starc man die ghewa[b] pent es hudt sine plache so hudt hi met vreden aldat hi heft / *Lk.* 11,21 (*Mc.* 3,27*a* *Mt.* 12,29*a*)

Mar comt een die starker[c] es ouer hem · deghene dryften onder eñ nemt hem alle sine wapene daer hi hem op verlit eñ duingt *Lk.* 11,22 (*Mc.* 3,27*b* *Mt.* 12,29*b*)

C. 79 hem af al dat hi heft eñ bekiret daer hi welt · / || Die met mi nin es hys iegen mi · eñ die met mi nin ghedert hi schedt · / MATH' *Lk.* 11,23 *Mt.* 12,30 *Mt.* 12,31 *Mc.* 3,28

MARCUS Dar omme seggic v eñ dragt des heilegs gheest$_s$ werc

A.56 den quaden gheest nit ane · want sunde eñ blasphemie mach v' gheuen werden mar de blasphemie die men werkt iegen den

a) *inter l.* de diuel — *b*) *in mg.* lucas math' — *c*) *inter l.* ih'c xp̄c

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God belongs to you. If a strong man[a] who is / armed guards his place, he guards with peace all that he has. / But if one who is stronger[c] comes upon him, that man subdues him / and takes from him all his arms on which he relied, and extorts / from him all that he has, and goes whither

C. 79 he likes. || He that / is not with me is against me, and he that gathers not with me divides. / Therefore I say unto you; Do not ascribe the work of the Holy Ghost / to the evil spirit. For sin and blasphemy may be for/given, but the blasphemy that one commits against the / Holy

a) the devil *b*) Jesus Christ.

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3 *behort v toe*; not one of the renderings in sy or lat seems to be entirely equivalent to this rendering of εφθασεν: sy ܡܛܬ ܥܠ, Marc[tert] *d*: *adpropinquavit*, *a*$_2$: *anticipavit*, cet.: *praevenit* or *pervenit*; in Mt. *adpropinquavit*: Old-Lat. exc. *k d f*; *adceleravit*: *k*; *pervenit*: *d f* Vg; *arrived upon*: sah S[ned] has: *comt vulcomenlike in u* (= ? *pervenit*); Old-Germ. in Lk.: *volkumt in*; in Mt.: *furkumt auf*.

4 Lk. xi. 21 *hudt hi met vreden* l. εν ειρηνη εστιν. — add *al*, *omnia*: *f i E* S ε1385. — *heft*, *habet* l. *possidet* (S[ned] *beseten heift*).

6 add *duingt hem af*.

7 *al dat hi heft* l. *spolia* cp. σκευη l. σκυλα: ε1222 ε178 al.

9 For the gloss: *en(de) dragt des heilegs gheests werc den quaden gheest nit ane* cp. Zach 200D 201A: *qui autem .... propter invidiam opera Spiritus sancti Beelzebub attribuit*. — Fuld Zach also omit Mc. iii. 30.

10 Mt. xii. 31 om παντα (contra S[ned]). — add *want* (= ? οτι p. λεγω υμιν: *k h* ε190 ε1442).

11 *de blasphemie die men werkt iegen den heilgen gheest* l. *in Sp. s.* cp. *qui autem in Spiritum (sanctum) blasphemaverit* (Mc. iii. 29) l. *spiritus autem blasphemia*: *b ff*$_2$ *h m* sy[sc] (pal). — add *sanctum*: *b h* sy[c] pal Didasc. Ap. ed. Lagarde p. 106.

fol. 24v

heilgen gheest en sal nit vergheuen werden · / Eñ die mesdoet *Mt. 12,32 Mc. 3,29 Lk. 12,10*
iegen des menschen sone het mag hem vergheuen werden ·
[a] Mar die blasphemie segt iegen den heilegen gheest hen sal
hem nit vergheuen werden noch in dese werelt noch in dan
dre · / Slangen kinde hoe mochtti goet gheseggen want ghi *Mt. 12,34a*
selue quaet syt · / De mont sprekt na der volheit des herten · / *Lk 6,45b Mt. 12,34b*
De goede mensche sprekt dat goet es · eñ de quade sprekt dat *Lk. 6,45a Mt. 12,35*
quaet es · / Mar ic seggv · dat van allen den idelen warden die *Mt. 12,36*
de mensche spreken · so selen si redene gheuen in den daghe
des ordeels · / want ut dinen warden soutu gherecht ghe *Mt. 12,37*

a) *in mg.* [bl]asphemie iegen den heilegen gheest [da]ts p̄severancie in sunden

---

Ghost shall not be forgiven. And he that does amiss / against the Son of man, it may be forgiven him; / [a] but he that speaks blasphemy against the Holy Ghost, it shall not be / forgiven him, neither in this world nor in the other. / Children of serpents, how could ye say [anything] good, for ye / are evil yourselves. The mouth speaks according to the fulness of the heart. / The good man speaks that which is good, and the evil man speaks that / which is bad. But I say unto you, that of all the idle words which / men speak they shall give account in the day / of judgment. For by thy

a) blasphemy against the Holy Ghost that is perseverance in sins

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12 Mt. xii. 32 *mesdoet* l. *dixerit verbum.*

14 add *blasphemie* (Mc. Lk.): sy[sc]; *qui dixerit* l. *qui blasphemaverit* in Lk.: Marc[tert] *e c ff₂ i q r.*

15 *noch in dese werelt noch in dandre,* add in Lk. xii. 10: *e c* δ5. Ta[ned] om Mt. xii. 33.

16 Mt. xii. 34 *slangenkinde, progenies serpentum* l. *pr. viperarum:* sy[s] (cp. Ta[ned] Mt. iii. 7 fol. 8[v] l. 9 and Mt. xxiii. 33, L[ned] fol. 74[r] ch. 192, here contra S[ned]).

17 om *enim* (contra S[ned]) in Mt., Ta[ar] pal[b]; in Lk.: *e a.* — ∽ *na der volheit des herten* (contra capit.) p. λαλει.

18 Mt. xii. 35 *sprekt, loquitur* l. *profert,* cp. Aphr I 433, 721 : *profert et loquitur.* — om. *de bono thesauro.* — *dat goet es,* το αγαθον (Lk.) ε1349 ε1443 al. — om ανθρωπος p. πονηρος. — *sprekt²*, *loquitur* l. *profert:* sy[sc], cp. Aphr I 433, 721 *profert et loquitur.* — om *de malo thesauro.* — *dat quaet es,* το πονηρον (Lk.): ε1349. L[ned] is curiously and obviously deficient here. S[ned] has: *die goede mensche bringet goet uten goeden scatte sijns herten ende die quade mensche uten quaden scatte sijns herten bringet quaet,* add *cordis sui*¹ (Lk. vi. 45): δ48 ε56 *I*[r] (exc. ε346f) ε207 ε351 ε1443 al pal sy[sc] arm aeth *f* g₂ aur gat D E R Dim* Vg[ed] (om *sui*); add *cordis sui²*: δ48 ε56 δ30* ε351 ε1444 al pal[a b] sy[sc] arm *Q R gat Dim.*

19 Mt. xii. 36 add *van* l. *de eo* infra; om *de eo*: sy[s] Aphr[b] II. 4.

20 *spreken, loquuntur* l. *locuti fuerint: d* δ5 (λαλουσιν).

fol. 24ᵛ

pruft syn · eñ ut dinen warden soutu oc gheordeelt syn /

A.52 F.64 C. 80 LUCAS · || Mettesen warden so quam ih̄c gaende in enen caste *Lk.* 10,38
el · eñ en wyf die marte hit ontfinkene in har hus · / Dese *Lk.* 10,39
hadde ene suster die hit maria · die ghinc sitten vor sine
voete eñ hoerde na die wart die hi sprac · / Mar martha *Lk.* 10,40
ghinc onledech achter huse om die herberghe temelec te bereidene · Dese quam te ihesum eñ seide here en achts dus nit dat mi myn suster laett allene dinen? Seghe hare
dat si mi helpe · / Eñ ih̄c antwerdde hare eñ sprac aldus mar *Lk.* 10,41
tha martha du best besegh eñ besorgs vele dings / mar *Lk.* 10,42
een dinc es alre orborlekst · [a] Maria heft dat beste deel ghe

a) *inter l.* enegheit met gode

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words thou shalt be proved / just, and by thy words thou shalt also be
C. 80 judged. || With these words Jesus came into a town / and a woman who was called Martha received him into her house. She / **25** had a sister who was called Mary, who sat down before his / feet and listened to the words that he spoke. But Martha / went busily about the house to prepare proper accommodation. / She came to Jesus and said: Lord, dost thou not care / that my sister lets me serve alone? Tell her / **30** that she [must] help me. And Jesus answered her and spoke thus: Mar/tha, Martha, thou art busy and takest care of many things, but / one thing is most needful of all[a]. Mary has chosen the better part.

a) unity with God

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25 **Lk. x. 39** add *ghinc* (contra S^{ned}): ܘܐܬܬ Ephr 98 Ta^{ar} sy arm Pep Harm 36^5. — *sine, eius* l. *domini.*

26 *die wart, sermones* l. *verbum: e* sy^{cp} Ta^{ar} ε207 ε351 ε121 ε1349 al.

28 *quam, venit* l. *stetit*: Ta^{ar} sy pal *r*; *venit et stetit*: arm Pep Harm 36^7, see *A Further Study*, p. 55.

29 om *ergo*: Ta^{ar} sy Ephr S^{ned}.

30 **Lk. x 41** *et* l. *autem:* lat (exc. *e a c f q*); om *et*: Ta^{ar} sy^{sc} *R.* — *iesus* l. *dominus*: *e b c d R* sy^{s} ***K I*** (exc. ε207) al.

31 Ta^{ned} has *sollicita es et turbaris circa plurima* with Vg against sy^{s} Old-Lat. (exc. $c\,f\,q\,r_2$), which omit the clause; it has also with Vg *porro unum est necessarium* against sy^{sc} Old-lat (exc. $f\,q\,r_2$) δ5 Clem Al which omit the clause.

32 **Lk. x. 42** om *enim*: sy^{sc} lat (exc. $q\,f\,r_2$ δ *E C M-T Q R* μ reading *autem*) δ5 ε291 arm Ambr Hier; δε l. γαρ: ε014 ε050 δ3 δ76 ε376 sah Clem Al ***K*** al. — Ta^{ned} does not use the Syriasm: *elegit sibi*: Ta^{ar} (not Ephr) sy pal sah boh *a b* Ratherius Praelog. II 25 (Migne, P. L., cxxxvi, 208B) Old-Germ^{codd} Pep Harm 36^{12} cp. 26^{23} § 24 (capit) 26^{16} § 32 (capit) 33^{19}.

beste, optimam l. *bonam:* lat. exc. $e\,d\,E_1$ (*bonam vel opt.*) Old-Germ Pep Harm 36^2 *better.*

fol. 25ʳ

F. 65 C. 81 kosen dat hare nimen nemen en sal · MATH' · LUCAS · ‖ In din *Mt. 11, 2a*
tide so lach yan baptista gheuaen in den kerkere hero
A. 53 dess · aldaer so horde hi spreken van den werken die ihc
warchte · / Doe[a] isch hi tuee sire yongren te hem / eñ geboet *Lk. 7, 18b Mt. 11, 2b Lk. 7, 19a*
hen dat si ghingen tote ihesum eñ vragden hem van sinen
wegen aldus · / Bestu deghene die te komene es ochte hake *Mt. 11, 3 Lk. 7, 19b*
wi ens anders? / In dire vren dat die yangren quamen daer *Lk. 7, 21*
ihc was so was hi besegh met · ganssene vele siker liede vā
sikheiden · van quetsingen van euelen ghesten te vạ verya

a) *inter l.* lucas

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fol. 25ʳ

C. 81 which no one shall take from her. ‖ At that / time John the Baptist was lying imprisoned in the dungeon of Herod. / There he heard mention made of the works that Jesus / wrought. Thereupon he summoned two of his disciples and commanded / [5] them to go to Jesus; and they asked him on his / behalf as follows: Art thou he who is to come, or do we yearn / for another? At the time when the disciples came where / Jesus was, he was busy with curing many sick people of / sicknesses, of injuries, with dispelling

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fol. 25ʳ

1 Lk. x. 42 *hare* (contr. S^{ned}: *van hare*); ***K*** *c f ff₂ r r₂* Vg: απ' αυτης, *ab ea*, sy: ܡܢܗ, i. e. L^{ned} follows Greek rather than Syriac idiom. — *nimen, nemo*, cp. the expansion in Ephr 98: *in aeternum (sicut dictum est)*.

1ff Same order in all the Harmonies (exc. Pepys), Ta^{ar} interposing Mc. vi. 12, 13. In Pep Harm § 30 Lk. vii. 18 follows Lk. vii. 11—17, Raising of the Widow's son *(dou3tter!)*; Ta^{ar} Pep Harm use Lk. vii. 18ª as introduction, which would be inept after Lk. x. 42. Fuld S^{ned} dispense with any introduction. L^{ned} uses Lectionary link *'in illo tempore'* and expands *cum audisset in carcere*.

3 Mt. xi. 2 add *die iesus warchte* cp. Ephr 100⁵ *si opera quae ego facio*, cp. δ5* (contra *d*) in vs. 3: ο εργαζομενος l. ο ερχομενος.

4 Lk. vii. 18 om *iohannes*: *e* δ5 boh S^{ned}. — *tuee* om *quibusdam*: lat (exc. *e* (om *duobus*) *a*) $sy^{(c)}$ boh δ5 ε93 ε1091 ε1386.

Mt. xi. 2 *geboet . . . dat si ghingen . . . ende vragden hem* l. πεμψας . . . ειπεν, cp. *e* in Lk.: *dixit e u n t e s i n q u i r i t e dicentes*; in Mt. sy^{sc} ܫܕܪ . . . ܘܫܐܠ ܠܗ, cp. Ephr. Refut in Marc. I. 82; *g*: *mittens duo ex disc. s. m a n d a v i t ad iesum dicens*.

5 Lk. vii. 19 *iesum* l. *dominum*: sy Old-Lat. (exc. *a ff₂*) δ2 δ3 δ6 ***I*** (exc. δ505 ε368 ε207 ε22) ***K*** (not Vg Fuld).

fol. 25ʳ

gene eñ van blinden siende temakene · / Eñ alse ihc die bodschap *Lk.7,22a Mt.11,5*
hadde gehoert so sprac hi totin boden eñ seide aldus · Ghaet
eñ vertrekt yanne dat gi ghesien hebt eñ gehoert · / Die *Lk.7,22b Mt.11,5*
blinde werden siende de manke werden rechte gaende · De lar
zerse werden ghesuuerₜ · De doeᵤe werden hoerende · de doede
werden leuende · Die arm syn van gheeste si werden met
ter ewangelien gheleert eñ van binnen verclert · / Eñ sale *Lk.7,23 Mt.11,6*
ch es die in mi nin werdt geschandalizeert · / Alse die bo *Lk.7,24 Mt.11,7*
den weder gekirt waren · so begonste ihc te sprekene van
yanne baptisten totin volke eñ seide aldus · wat ghing

---

evil spirits / and with making the blind to see. And when Jesus had heard the message, / he spoke to those messengers and said thus: Go / and report to John that which you have seen and heard: the / blind become seeing, the crippled become straight-going, the leprous / become cleansed, the deaf become hearing, the dead / become alive, those who are poor in spirit are instructed / with the gospel and enlightened from within, and blessed / is he who is not scandalized in me. When the messengers / had gone back, Jesus began to speak of / John the Baptist to the people and said

---

10 Lk. vii. 21 *van blinden siende te makene, caecos faciebat videre* l. *caecis multis donavit visum: c* (add *multos* p. *caecos*) *d* δ5 (τυφλους εποιε βλεπειν) *e* Old-French (1517), evidently influenced by the causative meaning of sy ܕܢܚܙܘܢ ... ܥܒܕ. For ܥܒܕ as an Aphel auxiliary cp. sy^{s} Joh. ix. 21 and Ephr. 113 (Mt. xii. 22): *caused him to hear*. See *Bulletin of the Bezan Club* V p. 27f.

Lk. vii. 22 add *iesus: c f q r* sy^{p} pal ε050 I^{η} I^{ι} ***K*** al.

11 *sprac hi totin boden* l. αποκριθεις.

12 *gi ghesien hebt ende gehoert* ∽ βλεπετε ... ακουετε in Mt. (Lk. ειδετε ... ηκουσατε): sy^{sc} pal boh ε56; ειδετε ... ηκουσατε: Orig. *E*; *audistis ... vidistis* in Mt.: Old-Lat. (exc. *k b c*) Vg pal^{c} (∽); om. και ηκουσατε: Ephr 100 ε129 A^{3}: add in Lk. *oculi v.... aures v.: e* δ5.

15 *werden leuende* l. εγειρονται cp. Pep Harm 31^{21}: *risen and lyven* (hiant sy^{sc} in Lk.). — add *van gheeste*, cp. Zach 205C *pauperes dixit vel spiritu vel operibus*. — We have found no parallel for the interesting gloss: *ende van binnen verclert*.

17 Mt. xi. 6 *die, qui* l. ος εαν in Mt.: lat; in Lk. *qui* l. *quicumque: b d F J M-T μ*.

18 Lk. vii. 24 add *iesus*: Ta^{ar} pal δ30.

19 ∽ *de ioh ... ad turbas* in Lk.: Old-Lat. (exc. *e b c* Old-Germ^{codd}) Vg Fuld δ5; in Mt.: ε362. — add *baptista* in Lk.: *μ*; in Mt. Old-Lat. (exc. *k d ff ff*$_{1}$) *aur D L Q R Wurz J μ Dim.*

fol. 25r

die sien inder wustinen? en riet dat de wint yagt war
wert dat hi wayt? / Mar wat gingdi sien? enen die *Mt. 11,8 Lk. 7,25*
met behagelen cledren gecleedt was? Die met behaghe-
len cleedren gecleedt syn die syn in der koninge houe · /
Maar wat ghingdi sien? Enen prophete? ouer waer seg *Mt. 11,9 Lk. 7,26*
gic v yaghi · eñ meer dan enen prophete / want dit es *Mt. 11,10 Lk 7,27*
deghene daer af gescreuen es · Ic sal senden minen in
gel vor dyn anschin die dinen wech ghereiden sal vor

---

thus: What did ye go / **20** to see in the wilderness? a reed which the wind chases whither / it blows? But what did ye go to see? one who / was clothed with pleasing clothes? those who are clothed with pleasing / clothes are at the courts of the kings. / But what did ye go to see? a prophet? forsooth I tell / **25** you, Ye did, and more than a prophet; for this is / the one of whom it is written: I shall send my / angel before thy

---

20 ∽ *sien in der wustinen*: Ephr. 101, Tert. adv. Marc. iv. 18 (sic distinguens). — In Mt. *in deserto: E F L Z**; in Lk.: *ff₂ l q E G*; in Mt.: *in desertum? videre: (A) D E-P O.* — *yagt,* as in Mt.: *agitatam,* so in Lk. l. *moveri: e c;* Fuld *b d f g_1 h L* have in Mt. *moveri* l. *agitatam.*

21 *warwert dat hi wayt* cp. Ephr. Refut. in Marc. I. 82 '*every wind*'; Pep Harm 31[25] *þat stireþ and waweþ wiþ everych wynde.*

Lk. vii. 25 The omission of *mensche* p. *enen* is probably a scribal error, cp. S[ned].

22 *behagelen* twice; it is not certain to which Latin word this corresponds. Vg in Mt. has *mollibus* twice, in Lk. first *mollibus* and then *pretiosa*; *e* has *clara* l. *pretiosa*; S[ned] has *sachten* = *mollibus; c g* repeat *mollibus,* Ephr 101 *ornatum.* om *siet, ecce,* also H[ned].

23 *gecleedt syn, vestiuntur* is from Mt.; in Lk. vii. 25 l. *sunt: c (g)* S[ned] pal. — om *et in deliciis: c g l* Ambr pal aeth[codd] sah[codd].

24 Mt. xi. 9 add *ouerwaer, amen.* — ∽ *dico vobis etiam* in Mt.: *b c,* in Lk.: *μ.* — *ende meer;* S[ned] has: *hi es meerre,* om *et* in Mt.: sy[sc] *b c g h D Wurz J Dim;* in Lk.: sy[s(c)] *D G M;* add *hi es* cp. sy[sc] in Mt. and sy[s(c)] in Lk.: ܗܘ ܕܝܬܝܪ, pal: ܕܐܘܦ ܝܬܝܪ (contr. sy[p] ܘܝܬܝܪ). Old-Hebr.: *he was more.*

25 *enen prophete.* sy[sc] in Mt. and sy[s(c)] in Lk. Aphr. Ephr. have the plural (Ephr. 101 also *plus quam prophetae* (sic, Moesinger wrongly *propheta*), *quia prophetae de adventu regis praedixerunt . . . quem prophetae praedixerunt . . . major est quam prophetae*); Ps. Clem. Recogn. I 60: *ut et ipse Jesus omnibus hominibus et prophetis maiorem esse pronuntiavit Johannem.* A trace perhaps of this reading in *a* Mt. xi. 10 if the defective lines should be restored as: *Utique [dico] | vobis ecc[e qui] | plus qua[m est] | prophe[tae.*

26 Mt. xi. 10 om *ecce* (contra S[ned] *sich*). — *sal senden,* ἀποστελῶ in Mt.: ε207 ε1386 A[3] sah boh.

fol. 25ʳ

C. 82 di· ‖ want ouer waer[a] seggic v dat onder der vrowen kin *Lk. 7, 28 Mt. 11, 11*
der van ertrike en stont noit op die meerre was dan
yan baptiste · nochtan die minst es in hemelrike · es
A. 54 meerre dan hi es · / Dat ghemeine volc dat hoerde gher *Lk. 7, 29*
ne sine leringe eñ dat lofde gode van sire leringen · eñ dat

fol. 25ᵛ

wart gedoept van hem · / Mar de phariseuse eñ de meestre *Lk. 7, 30*
van der wet si versmedden den raet eñ den wille gods ane

a) *inter l.* amen

C. 82 face, who shall prepare thy way before / thee. ‖ For verily I say unto you that among women's / children of the earth there has arisen none who was greater than / John the Baptist: yet he who is least in the kingdom of heaven is / greater than he is. The common people heard / his teaching gladly, and praised God for his teaching; and they /

fol. 25ᵛ

were baptized by him. But the Pharisees and the masters / of the law despised the counsel and the will of God in / him, for they would not be

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28 Lk. vii. 28 add *want*, γαρ (contr. S[ned]) in Mt. ε93 ε121 ε1083 pal; αμην λεγω l. λεγω γαρ in Lk.: δ2 ε56 ε1016 f ε129 A[3] pal.
add *dat*, *quia* p. *vobis*: sy[s(c)] pal *e c l* δ5 ε014 ε1094. — *stont op* (from Mt.) in Lk.: sy[s(c)] ܩܡ. — For the omission of προφητης and addition of βαπτιστου in Lk. from Mt. cp. App. Von Soden.

30 *minst*, *minimus* l. *minor* in Lk.: *e a c*.

31 Lk. vii. 29 *dat ghemeine volc* for *et omnis populus audiens et publicani.* — add *gherne*, *libenter*: S[ned] (cp. Mc. xii. 37). — *lofde*, *laudabat* l. *justificaverunt*: S[ned]; Pep Harm 31[32]: *heriȝeden hij God and þonkeden hym*; μ: *publicani iusti magnificabant*; pal: ܫܒܚܘ, sah: *honoured*; sy[s(c)] adds: ...ܠ ܐܙܕܕܩܘ *(justified themselves to God)* p. ܘܫܡܥܘ.

fol. 25ᵛ

1 Lk. vii. 29 *van hem*, *ab eo* l. *baptismo Ioannis*.

2 Lk. vii. 30 *meestre van der wet*, cp. *legis doctores*: *e a c d r*; cet. *legis periti*. add *ende den wille*, *et voluntatem*; sy[(c)] render βουλην by ܨܒܝܢܐ, cp. sy[p] Lk. xxiii. 51 (where sy[sc] Ephr Ta[ar] have a different rendering of the passage) and in Acts passim, exc. v. 38 where ܡܚܫܒܬܐ is used. Evidently the reading of L[ned] here is a conflation of a Syriac and a Latin rendering similar to that in δ5 Acts iii. 13: του κρειναντος εκεινου απολυειν αυτον θελοντος, where Ephr in both Comm. and Catena has *voluit* only; see Ropes p. 398 who mentions also that Chrysostom knows of this reading *(d: cum iudicasset ille dimittere eum voluit)*. Perhaps influence of Lk. xxiii. 20. — *ane hem* is omitted by S[ned] with δ2 δ5 ε1216 ε551 sah.

*fol. 25^v^*

[a] hem · want sine wouden nit gedoept syn van hem · / oc seggic *Mt* 11,12 *Lk.* 16,16
v dat van yan baptists tide tote nu · hemelrike verkregteght
es · eñ die hem gewout don · si winnent · / want[b] alle de profeten *Mt.* 11,13
eñ de wet profeteerden tote yan baptists tide · / Eñ wildys *Mt.* 11,14
ghelouen · hi es helyas die tecomene es · / die oren heft te *Mt.* 11,15
[c] hoerne hi hoere eñ versta · / Mar wien magic geliken dese *Mt.* 11,16 *Lk.* 7,31
generacie die nu es? Si es ghelyc den kinderē die sitten *Lk.* 7,32

a) *in mg.* [mat]h' lū — b) *inter l.* math' — c) *in mg.* math' lucs

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baptized by him. I also say / unto you that from John the Baptist's time until now the kingdom of heaven has suffered violence, / **5** and those who do it violence win it. For all the prophets / and the law prophesied until John the Baptist's time. And if ye will / believe it, he is Elijah who is to come. He who has ears to / hear, let him hear and understand. But to what may I compare this / generation which is now? It is like the children that sit /

---

3 add *wouden.* — *oc seggic v*, harmony link after Lk. vii. 29, 30 (contr. S^{ned} *mar*); *et* l. *autem* in Mt. xi. 12: aeth; om *autem*: sy^{s} δ5* (contra *d*) sah^{cod} boh^{codd} Ambr.; *enim*: sah^{cod}.

4 Mt. xi. 12 *tide, tempore* l. *diebus*, but cp. l. 6. — *verkregteght . . . die hem gewout don;* S^{ned} *die hemselven cracht doen*; no equivalent among the varied renderings of βιάζεται . . . βιασταί, the nearest seems sah: *taken by violence*, or sy^{p} ܒܩܛܝܪܐ ܡܬܕܒܪܐ; the addition of *hem* (L^{ned}) or *hemselven* (S^{ned}) seems an ascetic gloss, cp. Zach 208B *violenti i. e. violentiam facientes . . . cum vim naturae faciunt ut non ad terrena demergat sed ad superna se erigat.*

5 Mt. xi. 13 *winnent* l. *rapiunt illud*, cp. Zach 208C (Hil): *occupatur et rapitur*, (Aug): *possidere . . . possessio.*

6 S^{ned} omits *ende de wet*: sy^{s}; ∽ *lex et prophetae* (Lk. xvi. 16); Aphr I 56 arm *h* Tert *Dim* Capit Vg (om *omnes*) *D E-P K G Q* Oxf. Vg p. 27. — add *baptistæ*: Aphr I 56 *L.*

7 Mt. xi. 14 *ghelouen* l. *recipere* cp. Joh. i. 12[b] with 12[a].

8 Mt. xi. 15 add *te hoerne*, ακουειν (Mc. iv. 9, 23, vii. 16 Lk. viii. 8, xiv. 35): ***K*** etc. contra δ1 δ5 ε133 ε109 *k* sy^{s}. In L^{ned} it is only omitted in Lk. viii. 8; om in Mt. xiii. 43: δ1 δ2 ε050f *k e a b.* — add *ende versta* L^{ned} only here and Mt. xiii. 43 (c. 95); cp. Mc. iv. 9 add *et intelligens intelligat*: *a (qui intelligit) b ff* $g_{1,2}$ *i r* δ5 ε1222 $sy^{h\,mg}$, cp. Zach 225D: *Igitur qui habet aures cordis, id est, intelligentiam cordis, audiat, hoc est, spiritualiter haec verba intelligat.*

fol. 25[v]

op de markt die spreken iegen hare gesellekene / eñ seggē *Mt. 11,17*
aldus · wi habben v ghesongen · eñ ghine hebt ons nit
ghesprongē · wi hebben v gheweent · eñ ghi ne hebt ons
nit ghereert · / want yan baptista quam al vastende · sonder *Mt. 11,18 Lk. 7,33*
eten · sonder drinken · eñ si seiden hi heft den quaden gheest
in hem · / Des menschen sone comt etende eñ drinkende *Mt. 11,19*
eñ si seggen het es en verslendere eñ en wyn drenkere *Lk. 7,34*
eñ vrint der pubplicane eñ der sunderen · / Mar wat si van mi *Lk 7,35*

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10 in the market place; that speak to their companions and say / thus: We have sung to you, and ye have not danced to us; / we have wept to you, and ye have not mourned for us. / For John the Baptist came fasting, without / eating, without drinking, and they said, He has the evil spirit / **15** in him. The son of man comes eating and drinking / and they say he is a glutton and a winebibber, / and a friend of the publicans and of the

---

10 Mt. xi. 16 *die*; S[ned] has *ende* (Lk. vii. 31) with sy. — *die spreken* l. *clamantes* (S[ned] *roupen*) cp. sy[sc] in Mt. Lk.[(c)] ܘܩܥܝܢ. — *gesellekene*, εταιροις l. ετεροις: ε133f ε1222 ε17 etc. Vg sy sah.

11 Mt. xi. 17 *ghesongen*, om *tibiis* in Lk.: Old-Lat. (exc. *e* r_2 *μ*) Capit Vg Par. Lat. 6[4]. The Old-Lat (and in Mt. also Vg) tradition translating ηυλησαμεν by *cecinimus* without *tibiis* seems to be influenced by the Syriac ܙܡܪܢ.

12 add *v*, *vobis* p. *lamentavimus*: Ta[ar] sy arm aeth *a b h* ff_2 *q δ E E-P L Q gat μ Dim Wurz J* δ3 δ48 ε56 ε76 ε050 ε93 Ferr ***K***; in Lk.: sy aeth *a b f* ff_2 *q r* r_2 *δ D Q μ* δ4 ε376 δ48 ε76 ε1211 al ***K***.

13 Lk. vii. 33 add *baptista* in Mt.: ε226 ε17. — add *al vastende*, ascetic emphasis.

14 om specific αρτον . . . οινον in Lk. vii. 33: δ5 ε133 I[ηa] Ferr (exc. ε1211 ε226) ε178 sy[sc] Old-Lat.

Mt. xi. 18, 19 *si seiden* (l. 14 cp. l. 16), *dicunt; dicitis* l. *dicunt* in Mt. (from Luke) sy[c]; in Lk. *dicunt* l. *dicitis*: ε77 ε1341 vs. 18 only, ε1016 vs. 19 only.

15 add *in hem* (contr. S[ned]) cp. both in Mt. and Lk. sy ܐܝܬ ܒܗ (cp. Ephr 113: *immundus ille est in eo*).

comt l. *quam* (both lat and sy ambiguous *venit* ܐܬܐ) Old-Germ. Lk. (not Mt.) *kumpt*.

17 Mt. xi. 19, Lk. vii. 34 add *ende*, *et* (= S[ned]): sy Ta[ar] Zach txt. (not Fuld) *a b* Old-Hebr., cp. Pep Harm 32[8].

17ff We have not found any trace of the beautiful gloss: *Mar wat si van mi seggen* etc., which looks too original to be mediæval.

fol. 25v

seggen · die gherechtheit blyft dat si es · eñ de[a] wysheit
es ghereght ghepruft van den kinderen[b] der ghereghteg
A. 59 F. 66 heit · || [c]Doe begonste hi te uerwitene den steden dar hi vele si *Mt.* 11, 20
re mirakelleker werke in hadde ghetogt dat si engheene
penitencie en hadden ghedaen / eñ sprac aldus · So weedi *Mt.* 11, 21 *Lk.* 10, 13
corozaym so wee di bethsaida · want hadden te surs[d] · eñ
te sayette[e] die werke ghewarchtt gewest die in v ghe
wargt syn si hadden ouer lanc in haeren eñ in aschen pe
nitentie ghedaen van haren sunden · / Dar omme seggic *Mt.* 11, 22 *Lk.* 10, 14
v dat den volke van surs eñ van sayetten sachter

a) *inter l.* xp̄i gods — b) *inter l.* apostolen — c) *in mg.* Cepit ih's exprobare cītatibs̄
d) *inter l.* tyrus — e) *inter l.* sydon

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sinners. But whatever they say of me, / righteousness remains what it is, and wisdom / has been proved righteous by the children of righteousness. / **20** || Thereupon he began to upbraid the cities where he had shown many of / his miraculous works because they had not done any penitence, and spoke thus: Woe unto thee, / Corozaym, woe unto thee, Bethsaida; for if at Surs and / at Sayette those works had been wrought that were wrought in you, / **25** they had long since done penitence / for their sins in haircloth and in ashes. Therefore I say / unto you that it shall be easier for the

---

19 *kinderen*, τεκνων l. εργων in Mt. (from Lk.): sy[sc] sy[h mg] lat δ5 etc ***K***. S[ned] adds *al*, παντων from Lk. with *k* Ferr; om *omnibus* in Lk.: δ2[c] δ6 ε56 δ5ff ε168 I[η] ε129 ε1132 A[3] al sy[c].

20 Mt. xi. 20 *vele*, *multae* l. *plurimae*: sy Ta[ar] (the Syriac has no superlative). — *sire* i. e. add αυτου contra sy[sc] Ta[ar] aeth δ5 *g*.

21 *ghetogt* l. εγενοντο: in Mt. sy[sc] ܗܘܘ.

22 Mt. xi. 21 add *ende sprac aldus*, και ειπεν: sy Ta[ar] aeth boh[cod].

23 *corozaym*, *corozaim*: *c* Zach txt., in Lk. Vg[edd] (𝔋 ⸗).

23, 24 *surs*, *sayette*, *sur*, *sagitta*. On these forms for *Tyrus* and *Sidon* cp. the note in *A Primitive Text*, p. 71. Still I am not fully satisfied that they are here really Crusader forms and not earlier.

24 add *te*, *in* both in Mt. and Lk. (syriac idiom!): sy Old-Germ.

25 add *in*[2]: sy *X*[c] Old-Germ.; in Lk.: sy. — om καθημενοι in Lk. (from Mt.): sy *e q r Mm* ε269 A[144].

26 Mt. xi. 22 add *daromme*, *ergo* l. *verumtamen*: S[ned] sy[sc], *amen*: *a*; add συν: ε257, cp. S[ned] sy[c] ad vs. 24; *amen*: *b*, cp. *a b* al in Mt. xviii. 19.

27 add *dat*, *quia*: sy copt *Dim.*—*sachter* (contra S[ned]: *lichter*) cp. sy[cp] Ta[ar] ܢܝܚ contra ܦܫܝܩ in Lk. and sy[s] in Mt.

fol. 25ᵛ

sal syn in den daghe des ordeels dan den volke dat in v es · / Eñ[a] du capharnaum du waens climmen toten heme *Lk* 10,15 *Mt.* 11,23*a*
le mar du sout genedert werden toter hellen want / wa *Mt.* 11,23*b*
ren in sodoma die werke ghewarchtt die in di ghewarcht syn si hadde maschin tote noch ghestaen MARCUS · LUCAS

fol. 26ʳ

A. 57 *F.* 67 C. 83 ‖ Doe quamen die apostlen die hi gesendt hadde te prede *Mc.* 6,30 *Lk.* 9,10*a*
kene eñ vertrokken hem die gheuarnesse van haren pre
dekene eñ van haren werken MC̄ · / Eñ ih̄c sprac hen weder *Mc* 6,31*a* *Mt.* 14,13*b*
toe aldus · Comt eñ laett ons gaen in der wustinen u
ten uolke · dar sel di v rosten · want gi vermudt syt · / doe *Lk* 9,10*b* *Mc.* 6 32

a) *inter l.* math'.

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people of Surs and of Sayette / on the day of judgment than for the people that are in you. / And thou, Capharnaum, thou thinkest to climb unto / **30** heaven, but thou shalt be lowered to hell. For / if in Sodoma those works had been wrought that were wrought in thee, / they had, maybe, stood until now. /

fol. 26ʳ

C. 83 |¦ Then came the apostles whom he had sent to preach, / and told him the happenings of their preaching / and of their works. And Jesus spoke again to / them thus: Come and let us go into the desert away / **5** from the people; there ye shall rest, for ye are tired. Thereupon / he led them

---

29 Lk. x. 15 *du waens* cp. Jes. xiv. 13.

30 *genedert*, probably *demergeris* of lat in Lk. (exc. *e: deprimaris; d: descendet* sic), cp. Old-Germ, *versinckest* (contr. in Mt. *steigst ab).*

32 Mt. xi. 23 *hadde ghestaen* l. *mansissent* (S[ned] *bleven*): sy.

fol. 26ʳ

1 Mc. vi. 30 add *die hi gesendt hadde te predekene* cp. Lk. x. 17 add *quos misit:* sy (not Ta[ar]).

2 ∽ *predekene ende ... werken,* ∽ ἐδίδαξαν ... ἐποίησαν: I[K] (exc. δ4 ε329f.); add ὅσα ἐδίδαξαν in Lk.: δ4, om ὅσα ἐποίησαν: S[ned].

3 Mc. vi. 31 add *iesus: E-P*[mg].

4 *laett ons gaen, eamus* l. ὑμεῖς αὐτοί: δ5 (ὑπάγωμεν) *d a c r i ff₂ B M-T O*[c] sy[(c)] Ta[ar] (not Georg) aeth. — *in der wustinen* (om τόπον): sy[(c)] Ta[ar] (ܠܡܕܒܪܐ contr. Mt. xiv. 14 ܠܐܬܪܐ ܚܪܒܐ) aeth. Georg[2A].

5 S[ned] om *uten uolke*, κατ' ἰδίαν with *c ff₂ i r* δ5.

fol. 26r

leidde hise ut ter wustinen wert · / want des volks dat *Mc.* 6,31*b*
quam eñ ghinc was so vele dat si spacie nin hadden te
A.58 F.68 etene noch it hars selues te plegene · LUCAS· ‖ [a] Dar na so ko *Lk.* 10,1
es ihc uten ghenen die hem volgden · andre tuee eñ Se
uenthech eñ sendese vor hem tue eñ tuee tesamen in al
len den staden daer hi toe te comen was eñ seide hen al
A.60 dus · / MATH'· MARC'· LUCAS · JOHANNES · ‖ [b] Die v hoert hi hoert *Lk.* 10,16 *Mt.* 10,40

a) *in mg.* designauit ih's et alios — *b*) *in mg.* Qui vos audit

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away toward the desert: for there was / so great a crowd coming and going that they had no time / either to eat or in any way to care for themselves. Thereupon Jesus / chose from among those that followed him others [to the number of] seventy-two / 10 and sent them two by two together ahead of him in all / the places whither he was to come, and said to them / thus: He who hears you hears / me, and he who despises

---

6 Mc. vi. 32 om *τοπον τω πλοιω κατ' ιδιαν*. Ta[ar] omits Mc. vi. 32.

8 Mc. vi. 31[b] add *noch it hars selues te plegene*, S[ned]: *noch te drinkene* cp. Zach 212A *erit autem manducandi spatium in convivio in quo libabitur novum vinum*.
Lk. x. 1 *koes, elegit*, l. *designavit*: Ephr 115, 160 sy Ta[ar] (ܓܒܐ) sah *a e* Marcion Tert iv. 21 (*adlegit*) Capitula L[ned] Fuld Zach Oxf. Vg (pp. 287, 699) *C* Thom *BΘJOXK* Par Lat 277 Old-Germ. (*erwelet*, text: *bezaichent*). The fact that the Old-Syriac Diatessaron and the syriac tradition on one side and the latin capitularia and the Old-Latin Diatessaron on the other preserve this characteristic variant, is a strong proof for the early immediate relation of the Old-Syriac and Old-Latin texts.

9 add *uten ghenen die hem volgden*, cp. sy[sp] Ta[ar] add *from his disciples*; add *disciples*: pal[(b a)]. — *andre, αλλους* l. *ετερους*: sy lat. ε351. — *tuee ende seuenthech*: δ1 sah ε72 ε22 ε1353f δ5 *e a c* r_2 *l* Vg Ephr 59, 160, Comm. in I Cor.[tris], Acta Thom. 176 Addai 5, *h* gloss in Acts xiv. 6 cp. Ropes, p. 130.

11 *staden* i. e. om either *civitatem* or *locum*; sic Cap. L[ned] S[ned] Old-Germ[edd] *en einer jeglichen stat* (contra Old-Germ[codd]: *en einer ieglichen stat und stat*). For this ambiguity see L ch. 184 (Joh. xi. 48) and Ephr 204 *gentem nostram legem et locum istum* (cp. Acts xxi. 28) contra 205 *urbem nostram et populum nostrum*. — om *ipse*: sy pal Ta[ar] Old-Lat. δ5. The Syriac does not seem able to express *ipse* easily, cp. Lk. xxiv. 39 where however of the lat. tradition only *l* S[ned] omit; Joh. vii. 9 with *e* Ta[ned], Joh. vii. 4 with *e b* r_2 (Ta[ned] paraphrases), cp. Mc. iv. 38 Ta[ar] sy[(c)] *iesus* l. *ipse*.

12 L[ned] with Fuld omits Lk. x. 2. SH[ned] with Ta[ar]: *des oestes es vele mar der wercliede es lettel daromme bidt den here des oestes dat hi sende wercliede in sinen oest*: om *quidem*: *e a c d* δ5 (not Mt.) though followed by *mar*. The complete Semitic idiom is *the harvest much and*: sy Ta[ar] arm aeth. — *sende, mittat*: in Lk. lat.; in Mt.: Old-Lat. (exc. *d*) *D(E)LRCT* al; *eiciat*: *d* Hil *AYE-P* al.

fol. 26^{r}

mi · eñ die v versmedt hi versmedt mi · eñ die mi ver-
smedt hi versmedt den ghenen die mi in ertrike heft ghe-
sendt · / LUCAS · On lange dar na so quamen die tuee eñ se *Lk. 10,17*
uentech met groter vrouden weder te hem eñ seiden · he
re de quade gheeste syn ons onderdanech worden ī dinen
name · / Eñ ihc antwerdde hen weder aldus · ic sach satha *Lk. 10,18*
nase · Alse ene blixeme vallen van den hemele · / ic hebbe *Lk. 10,19*
v macht gegheuen te terdene op de serpente eñ op de
schorpione eñ op alle de cracht des uiends eñ nit en sal
v mogen deren · / Nochtan dar omme en verblyscht nit *Lk. 10,20*
te sere dat v de gheeste onderdanech syn · Mar dar om

---

you despises me, and he who / despises me despises him who has sent me upon earth. / **15** Not long after that the two and / seventy came back to him with great joy and said: Lord, / the evil spirits have become subject to us in thy / name. And Jesus replied to them thus: "I saw Satanas / fall from heaven like a flash of lightning. I have / **20** given you power to tread upon the serpents and upon the / scorpions and upon all the force of the enemy, and nothing shall / be able to harm you. However, do not rejoice / too much because the spirits are subject to you, but / be glad and

---

13 Lk. x. 16^{c} *ende die mi versmedt* etc. This is the common reading; om *ο εμε αθετων αθετει τον αποστειλαντα με*: *e a b* Iren Cypr $^{2}/_{2}$ Didasc Ap. pp. 24 (Veron xviii), 38, sy^{s} om *εμε αθετει . . . αθετων*^{2}; add *qui autem me audit audit eum qui me misit*: sy^{sc} *a b i l r* ε050 Ferr (exc. δ505) ε1132 pal arm aeth sy^{h}, add after 16^{a} Ta^{ar} Cypr $^{1}/_{2}$ ($^{1}/_{2}$ add only *et eum qui me misit*) δ5 ε183 ε1222.

15 Lk. x. 17 *die tuee ende seuentech*, add *δυο*: δ1 sah δ5 lat (exc. *b q f i*) sy^{s} (*i. e.* sy^{c} ε22 ε72 ε1354 om here contra vs. 1). — sy (not Ta^{ar}) add *quos misit* (cp. supra ad l. 1).

16 add *groter* (contra S^{ned}), *μεγαλης* (Lk. xxiv. 52): sy^{p} Ta^{ar} δ6 ε368f. — add *te hem* (contra S^{ned}), add *ad iesum*: *r*.

18 Lk. x. 18 add *iesus*: sy^{c} *r*.

19 ∽ *πεσοντα* a. *εκ*: ε1386 *e* Or.
Lk. x 19 om *ecce* (also S^{ned}).

20 add *op*^{2}: Old-Germ.

22 add *mogen* (also S^{ned}).

23 Lk. x. 20 *onderdanech syn*, *subjecti sunt*: *b c e (-ta) i l q r*, *subdita sunt*: *d f* (l. Vg: *subjiciuntur*).

fol. 26r

me syt blide eñ vro dat vwe name ghescreuen syn in

C. 84 hemelrike · MATH'· LUCAS· || In dire uren so veruroudde hi in *Lk. 10,21a Mt. 11,25*
den heilegen gheeste eñ sprac aldus · ic danke di vader here van hemelrike eñ van ertrike dat du verborgen hefs dine verholnheit den vroeden eñ den wisen [a] eñ he

fs se vertoegt den cleinen eñ den oedmudegen / ya vad' *Lk. 10,21b Mt. 11,26*
dit hefs du gedaen · want het behagde di aldus / MATH' LU

a) *inter l.* van ertrike

---

joyful for this reason that your names are written in / [25] the kingdom of

C. 84 heaven. || In that hour he rejoiced in the Holy Spirit and spoke thus: I thank thee, Father, / Lord of the kingdom of heaven and of earth, that thou hast / concealed thy mystery to the wise [a] and the prudent, and hast / revealed it to the little ones and the humble. Yea, Father, / [30] this hast thou done,

a) of the earth.

---

24 add *ende vro* (Mt. v. 12).

25 **Lk. x. 21** *hi* with sy[sc] *a b i l r* Vg (exc. *D E-P H Θ*) δ1 δ2 δ371 δ5 ε207 A[1] sah boh S[ned]; add *iesus*: sy[p] Ta[ar] *e c f* ff_2 *q* r_2 *δ μ* δ48f. ε376 ε050 ε1279 al pal arm aeth Old-Germ[codd].

26 *ic danke di, gratias ago* l. *confiteor*: Ephr 116 sy (ܡܘܕܐ ܐܢܐ) Marc[tert] *gratias ago et confiteor*; cp. Zach 114A *gratias agit et exultat*, 214C: *confitetur* i.e. *gratias agit*, Capit *C* Lk.: *Hob quam rem gratias agit*, see *A Further Study* p. 82f.

26,27 *vader here*; ∽ *here vader, domine pater*: S[ned] *e c f* ff_2 *i r* r_2 *D J K* Zach 67A Old-Germ. Old-French; in Mt.: *c* δ260 Capit *G* Old-Germ. Old-French, Petrus Comestor;
om *pater*: Marc[tert epiph] ε86, om *domine*: Ephr 116 (txt.), in Mt. *g*[**] *l* Tert *Dim μ*[**] Capit *D E-P Q*; *pater deus*: Clem Al cp. Ephr 116, 117 (*in Graeco dicit, Gratias ago tibi Deus Pater Domine celi et terrae*); *deus pater*: ff_1; om *pater*: *D*.

28 ∽ *den vroeden ende den wisen, prudentibus et sapientibus* contra S[ned], cp. *d*: *ab intellegentibus et sapientibus*, δ5: *απο συνετων και σοφων*; om *et a prudentibus*: *e* r_2; in Mt.: sy[sc] Hil (contra Ephr 117).

29 add *ende den oedmudegen*, cp. Zach 214A *Pulchre sapientibus et prudentibus non insipientes et hebetes, sed parvulos id est* (Zach Wn *et* l. *id est*) *humiles opposuit; humilitas enim est clavis scientiae;* cp. also 85B *occisio parvulorum ... parvuli id est humiles et innocentes.*

fol. 26^{r}

CAS JOHANNES · Doe sprac hi noch voert eñ seide alle dinc *Mt.* 11,27 *Lk.* 10,22
syn mi ghegheuen van minen vader · eñ oc seggic v dat

fol. 26^{v}

den sone nimen en kent dan der uader noch den vader en kent nimen dan de sone eñ deghene dinne de sone te kenne gheft · / Do[a] bekirde hi hem te sinen yongren wert eñ seide / *Lk.* 10,23*a*

a) *inter l.* lucas

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for it pleased thee thus. Thereupon he spoke yet further and said: All things / have been given me by my Father. And I also say unto you

fol. 26^{v}

that / no one knows the Son save the Father, nor / does any one know the Father save the Son, and him to whom the Son makes him known. / Then

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31 **Lk. x. 22** add *Doe sprac hi noch voert ende seide* (contra S^{ned}), cp. *et conversus ad disc. suos dixit:* Ta^{ar} (add *illis*) sy^{p} (add *illis*) sy^{h} aeth^{cod} boh^{cod} *c* ff_2 *i l q* δ μ* δ3 δ6 ε76 ε050 ε93 ***K***.

fol. 26^{v}

1 Ta^{ned} uses Mt. xi. 27 instead of Lk. x. 22, though preceded and followed by Lukan links, so also Fuld (though Ranke edits as Lk.). Ta^{ar} uses Lk.; but Lk. is harmonised to Mt.: *τον υιον* l. *τις εστιν ο υιος*: Ta^{ar} sy^{s} ε337 ε1353, *τον πατερα* l. *τις εστιν ο πατηρ*: Ta^{ar} *b l* sy^{s}, both variants given also by Marc^{tert} in the repetition (*nemo scit qui sit pater nisi filius et qui sit filius nisi pater, nemo enim scit patrem nisi filius et filium nisi pater*). — add *en kent nimen*, *τις γινωσκει* p. *πατερα* in Lk.: *l* sy^{s}. — *kent, scit* (Lk. in lat.), in Mt. *εγνω*, *novit*: Just $^1/_2$ Iren^{gr} $^1/_1$, Iren^{lat} $^1/_2$ Ps. Clem Clem Al Orig Eus lat exc. *k h ff*. — Ta^{ned} has the common order of Mt. xi. 27, but Petrus Comestor quotes it in his Historia Evangelica c. 67 in the form: *et nemo novit Patrem nisi Filius neque Filium nisi Pater.* ∽ *πατερα* ... *υιον* (which is probably the reading of the underlying Old-Latin Diatessaron, used by Petr. Comestor but conformed in Ta^{ned} to the Vulgate): Just Iren^{gr} Iren^{lat} $^1/_2$ Ps. Clem Eus Ephr 117, 216 Ephr Refut I 72 Apol Tim (Rylands Bulletin vol. xii. p. 218); in Lk.: Marc^{tert} *b* ε90 ε19 δ30 ε350 see von Soden; in Mt.: ε19 A^{3} Capit Par Lat 6^{4} Old-French.

2 **Mt. xi. 27 Lk. x. 22** *te kenne gheft*, *αποκαλυψη* l. *βουληται αποκαλυψαι*: Marc^{tert} Just Ir $^1/_3$ Tert Clem Al Or Eus Did Cyr.

3 **Lk. x. 23** add *sinen*, *suos*: sy lat (exc. *e a b*) δ30 ε90 boh. — om *κατ' ιδιαν* (an omission required by the Harmony when Lk. x. 23^{a} is followed by Mt. xi. 28): lat (exc. *q f* δ) sy^{sc} δ5 δ30 ε207 ε1225.

fol. 26v

Comt[a] te mi alle die arbeitt eñ die verladen syt · eñ ic sal v *Mt. 11, 28*
hermaken · / legt myn yoc op vwen hals eñ leert ane mi dat *Mt. 11, 29*
ic saghtmudech ben eñ oedmudech van herten · eñ also seldi
raste uinden turen zilen behoef / want myn yoc dat es sach *Mt. 11, 30*
C. 85 te eñ mine bordne die es licht · / MATH'· LUCAS || Es imen die te *Lk. 14, 26 Mt. 10, 37*
mi welt comen · eñ nin haett sinen vader eñ sire moeder eñ
syn wif eñ sime kinder eñ sine brudre · eñ sine sustre eñ daer
A. 61 toe sine zile[b] die ne mach myn yongre nit syn · / eñ die nin *Lk. 14, 27 Mt. 10, 38*
nemt syn cruce op sinen hals eñ volgt mi dine mach myn
yongre nit syn·[c] || Dits also te uerstane dat wi minnen moten

a) inter l. math'. — *b) inter l.* dit sterfleke leuen — *c) in mg.* Expõ

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he turned towards his disciples and said: / Come to me, all who labor and are burdened, and I will / [5] restore you. Lay my yoke upon your necks and learn from me that / I am meek and humble of heart; and thus shall ye / find rest to your souls' need: for my yoke is easy / and my burden is light. || If there be any one who / wishes to come to me and does not hate his
C. 85 father and his mother and / [10] his wife and his children and his brothers and his sisters and / his soul[a] as well, that one cannot be my disciple; and he who does not / take his cross upon his neck and follow me, he cannot be my / disciple. — This must be understood in this way that we

a) this mortal life.

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4 Mt. xi. 28 *verladen*, no trace of the Syriac rendering of πεφορτισμενοι: *bearers of burdens:* sy[s] Aphr Act Thom[cod a] pal, add *heavy (burdens)*: sy[c] Ephr 117 Act Thom[cod c] Didasc Ap 4/4 Studia Sinaitica x fol. 88[a], Mart. Simeonis bar Saba'e, Patr. Syr. II 733.

5 Mt. xi. 29 *legt* l. S[ned]: *niemt, tollite.* — add *op vwen hals:* Addai 9, also in L[ned] capit; cp. L[ned] ch. 54 fol. 17[v] l. 28 and infra ch. 85 l. 12.

7 Mt. xi. 30 *sachte* lat. *suave*, sy ܒܣܝܡ, sah boh *sweet*, rendering χρηστος, i. e. syriac influence on the whole lat tradition; cp. Lk. v. 39.

8 i. e. om Lk. xiv. 25 with Fuld contra Ta[ar]

9 Lk. xiv. 26 add *wilt*, cp. Mt. xvi. 25, Mc. viii. 35, Lk. ix. 23. — add *sire*, αυτου p. μητερα: sy Ta[ar] sah boh δ5 *Ir gat μ.*

10 add *syn, sine*, αυτου[1, 2, 3]: sy Ta[ar] sah boh Old-Germ[codd] (exc. αυτου[1]). — *daertoe, adhuc etiam: E d ff*$_2$, *adhuc etiam et: b q; adhuc et: e r* Ta[ar] sy ܘܐܦ (om sy[c]); *insuper et: a.*

12 Lk. xiv. 27 *nemt, tollit* l. *baiulat: c ff*$_2$ *l; tulerit: e; portat: a r M;* λαμβανει l. βασταζει: I[κb]; in Mt. *accipit:* Vg; notice that Syriac ܫܩܠ has the meanings both of λαμβανω and βασταζω. — add *op sinen hals*, Pep Harm 62[28] *upon his bak;* cp. supra l. 5. — *volgt mi, sequitur* (Mt.) l. ερχεται οπισω μου: ε71 ε73 ε1098 ε1493 al *M.*

fol. 26v

dat si syn · want wi nit allene dese mar alle menschen eñ oc onse viende syn schuldech te minne na syns selues ge bot · mar wi syn schuldech te hatene ane hen dat si ons syn lettende in den wegen van onser selegheit· Dar na so c̄tinueert hi sine redene eñ segt voert aldus / wie[a] es die *Lk. 14,28* mensche van v allen die ene borch welt maken · en nin sett tirst eñ rekent den cost din hire ane leggen moet eñ visirt of hi die borch met sire toedaet volmaken mach eñ toe brengen · / dat hi namaels alse hi syn fondament *Lk. 14,29* ghelegt heft eñ nin can volbrengen syn werc van al denghenen die dat sien nin werde bespott / eñ dat men *Lk. 14,30* nin segge dese mensche heft begonnen te stichtene eñ en

a) *inter l.* lucas

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must / love that which they are; for we ought to love not only these but all men, and / [15] even our enemies according to his own / commandment; but we ought to hate in them that they / hinder us in the ways of our salvation. After that / he continues his speech and says further thus: Who is the / man among you all who wants to make a castle and does not / [20] first sit down and calculate the cost that he must lay out upon it, and / does not consider whether he can complete and finish that castle with his resources, / lest afterwards, when he has laid his foundation / and cannot complete his work, / he be ridiculed by all those who see it, and / [25] men say: This man has begun to build and / cannot

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18 **Lk. xiv. 28** om *enim: a b ff$_2$ l q r* Ta^{ar}; *autem* l. *enim: e d* δ5.

19 add *allen.* — *maken* l. S^{ned}: *stichten.* — *borch* l. *turrem*, cp. Ta^{ar}: *palace.*

20 *den cost, sumptum*: S^{ned} *e (d: erogationem); sumptus:* H^{ned} lat (exc. *e d*) sy Ta^{ar}. — *din hire ane leggen moet* cp. add *eius* p. *sumptus:* Ephr 118 sy Ta^{ar}; add *qui necessarii sunt:* Vg, cp. *a f r* (conflate).

21 *visirt—toe brengen* cp. add *αυτου* p. *απαρτισμον*: Ta^{ar} sy *a* Old-Germ. — *volmaken ende toebrengen*, double rendering.

22 **Lk. xiv. 29** *syn* l. *dat*

23 add *syn werc* cp. S^{ned} in vs. 29 and 30.

24 *werde bespott* = S^{ned} *illudent* l. *incipiant illudere*: ܢܫܪܘܢ ܡܒܙܚܝܢ sy sah; om *incipiant illudere:* Ta^{ar}; *incipient dicere: e d* δ5.

25 **Lk. xiv. 30** om *quia*: Ta^{ar} sy^{sc} Old-Lat. (exc. *f q*) δ5 *I'*^{a}. — add *een werc* S^{ned}, add [illegible] sy^{c}.

*fol. 26^v^*

can syn gestichte nit volbrengen? / Eñ wie es die coninc *Lk. 14,31*
die welt varen orlogen iegen enen andren coninc · eñ nitt
sett tirst eñ peinst eñ versiet of hi met hen tindusentegẽ
moge uaren iegen den ghenen die met hen tuintech du
sentegen comt iegen hem? / eñ en can hi dis nit gedoen te *Lk. 14,32*
sinen wille so sendt hi sine boden te sinen adūsarys die
[a] wile dat hi noch verre van hem es eñ doet hem bidden om

*fol. 27^r^*

me pais eñ omme soene · / also ghelike seggic v dat so wie so *Lk. 14,33*

a) *in mg.* lucas math'.

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complete his building? And who is the king / who wants to go warring against another king and / does not first sit down and consider and calculate whether he with ten thousand / can march against him who comes to meet him with twenty / thousand? And if he cannot do this / as he would wish, then he sends his messengers to his adversary / while he is still far from him, and begs him for /

*fol. 27^r^*

peace and for reconciliation. Even so I say unto you that whoso / ever does

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26 add *syn gestichte.*

27 Lk. xiv. 31 *varen orlogen*, cp. sy^{sc} ܢܐܙܠ ܠܡܬܟܬܫܘ contra Gr lat sy^{p} ܢܐܙܠ ܠܩܪܒܐ; Ta^{ar} conflates *goeth to the battle to fight*; cp. *ad bellum: e a, in pugnam: d*, instead of *bellum* after *committere.*

28 *sett tirst ende,* ∽ *πρωτον καθισας: e b f i l q* ε376 I^{π} ε207 ε329; om *καθισας*: Ta^{ar} sy; add *continuo* a. *sedens: d* δ5. —*peinst ende versiet, cogitat et computat, cogitat*: Vg; *cogitabit:* Old-Lat. (exc. *e*); *computat*: *e* (cp. vs. 28), sy ܡܚܫܒ.

29 *uaren iegen, obviare:* Old-Lat. (exc. *e*), *occurrere: e* Vg.

30 *iegen, adversum* l. *ad*: *b c f ff$_2$ i l q r μ D*^{mg} *W.*

Lk. xiv. 32 *en can hi dis nit gedoen te sinen wille;* for this expansion of *ει δε μη γε* cp. Ta^{ar} *if he is not equal to it; f: si autem impossibile est,* and also Mc. ii. 21.

31 *die wile . . . es,* ∽ *adhuc . . . agente* p. *legatos mittens*: Ta^{ar}.
sine boden, legatos l. *legationem: d,* sy ܐܝܙܓܕܐ (Ta^{ar} omits). — add *sine* (not in *d* nor sy). — add *te sinen aduersarys,* cp. sy^{c}: *while he is far from the battle,* Aphr: *while the battle is far off,* add *ad eum:* Ta^{ar}.

32 *die wile dat hi noch verre van hem es, cum adhuc longe est: e (a)* Aug (Vg: *adhuc illo longe agente).* — add *hem:* sy (ܡܢܗ).

*fol. 27^r^*

1 *omme pais, pacem* l. *ea quae pacis sunt:* sy (ܥܠ ܫܠܡܐ) Aphr. (om ܥܠ) Ta^{ar} Old-Lat. (sah: *beseeching: Make peace);* cp. Zach 217A *si rex a rege pacem quaerit.*
Lk. xiv. 33 add *also ghelike seggic v*; for this introduction to the application of a parable or quotation cp. Mt. xxi. 31; Lk. xv. 7, 10; Mc. xiii. 37; Lk. xi. 7, xviii. 14 cp. Mc. ii. 27 Old-Latin δ5. — om [*πας*] *εξ υμων.*

fol. 27r

nin vertyt alles des dat hi heft die en mach mijn yongre nit syn · [a] Op dit wart segt de glose dat bi der stichtingen vā der borgh · eñ bi den verweruene van der soenen es ons betekent dat vertyen daer hi af segt dat wi alles om si nen wille vertyen moten · Dits dan also vele te seggene al se of hi seide · nit te meer dan de borch volmakt eñ mach werden sonder toedaet van coste eñ nit te meer dan de co ninc syn orloge en mach toe brengen sonder toe doen van helpen eñ ghelykheit van machte nit te meer en mog di mine yongren werden sonder vertyen alles dis dat ghi hebt · dits te uerstane van volmakder yongerschap · LUCAS

a) in mg. expō

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not renounce all that he has, may not be my disciple. / — On this word, says the gloss that by the building of the castle and by the obtaining of the reconciliation is / signified to us that renunciation of which he says that we must renounce everything / for his sake. This is as much to say / as if he said: Just as little as the castle can be completed / without the means to pay the cost, and just as little as the / king can bring his war to an end without / assistance and equality of strength, just so little can you become / my disciples without renouncing all that you / have. This is to be understood of perfect discipleship. /

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12 *volmakder yongerschap*, the expression arouses interest; it reminds us of the title of a tract of Tatian quoted by Clem Al, Strom. iii. 12 § 81: Περι του κατα τον σωτηρα καταρτισμου, of which Dr. Rendel Harris (*Tatian, Perfection according to the Saviour*, Rylands Bulletin, 1924, N°. 1) recognizes a part in the second of the tracts published by Schäfers, *Erklarung des Evangeliums*, Munster i. W. 1915 pp. 72—85, beginning with a quotation from Lk. xiv. 33: *Und das dass unser Herr sagt: „Wer will werden mein Jünger"*. This is part of the form in which Lk. xiv. 33 occurs in Ta[ar]: *sic cogitet omnis ex vobis qui vult mihi esse discipulus.* I do not know which Latin word ought to correspond to *yongerschap (discipulatus?* Tert., de praescr. 22), but the Syriac occurs in Mt. x. 42 sy[sc]: ܬܠܡܝܕܘܬܐ, and the complete expression *volmakder yongerschap* occurs in the Armenian of the quoted tract p. 81: l. 2 *dieses hinwider hat er zur (wegen der?) volkommener Jüngerschaft gesprochen*; l. 23: *auch das hinwiederum hat er wegen der volkommenen Jüngerschaft gesagt;* cp. also l.c. p. 77 l. 7f.

fol. 27r

i.28 T.69 A.29 C. 86 MATH' MARCUS · || Op enen saterdach so geuil dat ihc eñ sine Mc. 2,23 Lk. 6,1 Mt. 12,1
yongren leden dor coren dat stont op en velt · eñ sine yon
gren plukden van din korne eñ wreuent tuschen hare
hande eñ atent · / alse dat sagen somege van din phariseusen Mc. 2,24 Lk. 6,2 Mt. 12,2
so berespden si die yongren eñ spraken aldus· waromme
doedi dat nit gheorloft en es te doene des saterdags · / Eñ Mc. 2,25 Lk. 6,3 Mt. 12,3
ihc antwerdde eñ seide · En hebdi nit ghelesen wat dauid
dede doe hem hungerde · eñ deghene die met hem warē · /
hoe dat hi quam in en gods hus · eñ nam dat broet dat Mc. 2,26 Lk. 6,4 Mt. 12,4

C. 86 || Upon a Saturday it so happened that Jesus and his / disciples went through corn that stood upon a field; and his / 15 disciples plucked from that corn and rubbed it between their / hands and ate it. When some of the Pharisees saw that, / they rebuked the disciples and spoke thus: Why / do ye that which is not allowed on the Saturday? And / Jesus answered and said: Have ye not read what David / 20 did, when he was hungry, and those who were with him, / how he came into a house of God and took

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13 Lk. vi. 1 om δευτεροπρωτω *H* (exc. δ3 δ6 ε76f) I$^{\eta}$ ε1033 δ505 ε207 ε178 pal *e* (add *mane*) *b c f*^{c} *l q r* sy$^{(sc)}$ sy$^{h\ mg}$ Ta^{ar} (using Mt.) sah boh. — add *iesus*: Fuld Zach r_2 *E-P Q* sy^{p} aeth pal; add in Mc. r_2 *D E-P L Q R*. — add *ende sine yongren*.

14 *leden dor* l. *transir e t*, cp. *transir e n t: A Θ Y*, *perambular e n t: e;* in Mc. *Z**: *ambular e n t*. — add *dat stont op en velt*, cp. Ta^{ar} *among the sown fields*. — S^{ned} add *van hongere* (from Mt.), add *esurientes* Fuld Zach Ta^{ar} cp. Marc^{tert}: *esurierant discipuli sabbato*.

15 add *hare*, *suis*: sy$^{(sc)}$ Ta^{ar} *e b c r* pal δ3* ε376 ε1279 ε1386 al.

16 *ende atent*, ∽ *manducabant* p. *confric. manibus* (= Mt.) in Lk.: sy$^{(sc)}$ *e a q f* pal sah boh δ5 μ Old-Germ. cp. Pep Harm 37^{4}; in Mc.: add *et mand: e a c ff*$_2$ δ371; *mand.* l. *coeperunt vellere:* sy$^{s(c)}$.
Lk. vi. 2 add *alse dat sagen somege van:* S^{ned} Ta^{ar} (i. e. retaining *quidam* from Lk. and adding *videntes* from Mt.); no text adds *videntes* in Lk.

19 Lk. vi. 3 add *iesus* in Mt. xii. 3: ε050 ε337 ε226 al *h ff*$_2$ — om προς αυτους: I$^{\kappa\ b}$. — *nit*, *non* l. *nec*: *IV*. — om τουτο (Mc. ii. 25): ε56 ε88 Ta^{ar} (using Mc.).

20 om *ipse* (Mt. xii. 3): S^{ned} Ta^{ar} (only).

21 Lk. vi. 4 *dat broet dat gode ghoffert was:* cp. sy^{p} Ta^{ar}: *bread of the table of the Lord;* Georg (Mc.): *panes illos sacrificii (-orum B):* aeth: *bread of the altars;* cp. Zach 219 *panes propositionis ante Sabbatum cocti, mane Sabbati offerebantur*. — om *sub abiathar principe sacerdotum* in Mc. ii. 26: sy$^{s(c)}$ (contra Ta^{ar}) Old-Lat (exc. *c l q r*$_2$) δ5 ε014 ε169. Vogels, Handbuch S. 204 regards this as a correction, not as a harmonisation. It is probably both.

fol. 27ʳ

gode ghoffert was · eñ aets selue eñ gafs den ghenen die met hem waren · eñ si aten van din brode dar nime ne af ghorloft en was tetene dan allene den papen · van der wet? / Eñ en hebdi oc nit ghelesen in de wet dat *Mt. 12, 5*
de papen op den saterdach in den temple breken de vir te ·[a] in din dat si dat quic doeden dat men offert · eñ ·de kinder besniden · eñ nimen en berespt se daer af? / Ic seg- *Mt. 12, 6*
ge v dat hir es dat meerre es dan die templ̄ · / De sater *Mc. 2, 27*

a) *inter l.* addicio glose

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the bread· that / had been offered to God, and ate of it himself and gave of it to / those who were with him? And they ate of that bread of which no / one was allowed to eat save only the priests / **25** of the law. And have ye not also read in the law that / the priests upon the Saturday break the holy day in the temple / by killing the animal that is offered, and / by circumcising children, and no one rebukes them for that? I say /

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23 add *ende si aten van din brode*

24 *ghorloft was, licebat* l. *licet* (from Mt.): (Ephr 148) δ5 ε351 ε1354 Old-Lat. (exc. *a ff₂* δ) Fuld *C T D G Θ*. — *allene, ? solis* l. *tantum* (Mt. xii. 4): Old-Lat. (exc. *q aur*) Fuld *G Q gat μ* δ5 δ505 ε207 al²; in Mc. add *solis*: Old-Lat. (exc. *a ff₂*) *D E E-P*ᵐᵍ *L Q R G C T M (B O* δ ∽*) aur* Old-Germ., add *μονον*: ε1279 ε109 ε247 Georg.

25 add Mt. xii. 5 p. Lk. vi. 4: *gat* (om *sabbatis* see next line).

26 <u>Mt. xii. 5</u> Ephr 62 Ta^{ar} sy$^{(s)}$ Chrys (? Pep Harm 37^{11}) omit *sabbatis (*cp. *gat* Lk. vi. 4).

27 add *in din dat si dat quic doeden dat men offert ende de kinder besniden*, cp. Zach 220A (Hieron) *sabbatum violabant sacerdotes occidendo tauros, circumcidendo pueros*; Ephr 147 ad fin (apud Joh. v. 17) *die octavo circumciduntur*, cp. Aphr I 569³ *sabbatum .. violaverunt .. sacerdotes, nam die sabbati .. victimas immolabant;* cp. Expositor ixᵗʰ Series, vol II (Sept., 1924) p. 196—207, *The anti-Sabbatic Dilemma in the Gospels*.

28 *ende nimen berespt se daer af*, cp. Aphr I 569⁶: *neque objurgabantur tanquam Sabbati violatores*.
<u>Mt. xii. 6</u> om δε: Ta^{ar} ε93, *enim* l. *autem*: *k ff₁* sy$^{(s)c}$ δ5.

29 ∽ *hir es* a. *dat meerre:* Ta^{ar} cp. sy^{sc} adding *ecce;* Pep Harm 37^{12f} *and here ben summe*. — *dat* neutrum, *μειζον* Gr^{pl} *q ff (maius)* Old-Germ. *(mer)*, *meerre, plus* l. *maior* cp. ad Mt. xii. 41sq., L^{ned} fol. 22ᵛ l. 16, 20; and ad Lk. vii. 28, L^{ned} fol. 25ʳ l. 29.

fol. 27r

dach es ghemakt om den mensche nit de mensche om
F. 70 C. 87 den saterdach · LUCAS· MATH'· MARCUS · || Op enen andren sat' *Lk.* 6,6 *Mc.* 3,1 *Mt.* 12,9
dach so ghinc ihc in ene synagoghe eñ leerde dat volc· al

fol. 27v

daer so was en mensche din sine rechte hant verdorret was
so dat hire nit met werken en mochte · / Eñ de scriben eñ *Lk.* 6,7 *Mc.* 3,2 *Mt.* 12,10*b*
die phariseuse die daer waren wachtten eñ speiden ochte
hi imene ghanssen soude want het saterdach was · om ok
sun te uindene iegen hem · eñ omme hem te wrugene · / Mar *Lk.* 6,8*a*

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unto you that here is that which is more than the temple. The / **30** Saturday
C. 87 was made for man, not man / for the Saturday. || On another Saturday / Jesus went into a synagogue and taught the people. /

fol. 27v

There was a man there whose right hand was withered / so that he could not work with it. And the scribes and / the Pharisees who were there waited and watched whether / he would heal any one, for it was Saturday, in order to / **5** find evidence against him and to accuse him. But / Jesus,

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30 Mc. ii. 27 *ghemakt, factum:* Ephr 62, 148 *(institutum)* lat Gr^{plerique}, *creatum:* sy$^{(c)}$ Ta^{ar} Georg ε014 ε133 *I*$^{\eta}$ (exc. ε288f) cp. ch. 138 (Mt. xix. 4). — om *ende* a. *nit* Old-Lat. *E-P* Old-Germ^{codd} δ3^{c} ε1016ff δ5f ***K***, contra Ta^{ar} sy sy$^{s(c)}$ ε014 omit clause) Georg.

31 om Mc. ii. 28 Mt. xii. 8 Lk. vi. 5. — ∽ Lk. vi. 5 p. Lk. vi. 10: δ5 Marc^{tert}. — om *factum est autem.*
Lk. vi. 6 om *εγενετο δε.*

32 add *dat volc.* — om *και*^{1}: sy pal Old-Lat. *μ aur D G O Q* (contra Vg ***K***).

fol. 27v

1 Mt. xii. 10 *din sine rechte hant verdorret was,* literally: *cui dextra manus eius erat arida* l. *manum habens aridam (dextram* from Lk.). This is the idiomatic rendering in Syriac: sy^{cp} in Mt., sy$^{(c)}$ in Mc., sy$^{p\,(sc)}$ in Lk. — add *dextram* (from Lk): sy^{sc}, no text adds in Mc.

2 add *so dat.. mochte,* cp. Hebr. Ev.: *caementarius eram manibus victum quaerens: precor te, Iesu, ut mihi restituas sanitatem ne turpiter mendicem cibos;* Zach 220C (Hier) *Aeger iste dicitur fuisse caementarius quaeritans victum manibus.*

3 Lk. vi. 7 add *die daer waren.* — *wachtten ende speiden* cp. Pep Harm 37^{22}: *aspieden,* cp. L ch. 151, Lk. xiv. 1.

4 *om oksun . . . wrugene* l. *ut invenirent accusare illum,* cp. *occasionem accusandi: f; ut invenirent et accusarent illum: e; ut invenirent modum quo reprehenderent eum:* Ta^{ar}; *that they should find the means of accusing him:* sah.

fol. 27v

ihc die wale wiste hare quade pinsingen te hem wert · / hi *Mc. 3, 3 Lk. 6, 8b*
sprac totin mensche die de hant verloren hadde eñ seide ·
Stant op eñ ganc hir staen in midden onder ons · eñ deghe
ne dede also · / Doe sprac ihc totin phariseusen · Ic wrage v *Lk. 6, 9 Mc. 3, 4a*
weder ghorloft es op den saterdach so goet te doene · so quaet ·
A. 30 so des menschen lyf te behoudene · so te verderuene? Eñ die *Mc. 3, 4b Lk. 14, 4a*
phariseuse suegen al stille eñ en antwerden hem nit · / eñ *Mc. 3, 5a Lk. 6, 10a*
alse ihc al omme hadde ghesien eñ nimen en antwerdde / ·
so sprac hi toten ghenen metter quader hant eñ seide · Stec *Mc. 3, 5b Lk. 6, 10b Mt. 12, 13*

---

who well knew their wicked thoughts towards him, / spoke to that man who had lost his hand and said: / Rise up and go and stand here in our midst. And he / did so. Then Jesus spoke to the Pharisees: I ask you / **10** whether it is allowed to do good upon the Saturday or [to do] evil, / whether to save man's life or to destroy it? And the / Pharisees were all silent and did not answer him. And / when Jesus had looked all round and no one gave answer, / he spoke to the man with the bad hand and

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6 Lk. vi. 8 *die . . . wiste, sciens* l. *sciebat : d* (δ5 : γινωσκων) *b f*; ειδως : δ30, ιδων : ε1446.

7 *mensche*, ανθρωπω l. ανδρι : ***K*** ε014 δ6 ε76f al.

8 *stant op ende ganc hir staen*, cp. sy^p (sc) Ta^ar : ܩܘܡ ܬܐ ܠܟ followed by ܩܘܡ ܘܐܙܠ ܒܓ ; cp. Pep Harm 37^26 *þat he ȝede and stoode.* — *in midden onder ons* l. *in medium*, cp. sy^p (sc) Ta^ar add : *of the synagogue*, Pep Harm 37^26 *amyddes þe flore.* — *ende deghene dede also* l. *et surgens stetit*, Pep Harm : *and he ȝede and deede so.*

10 Lk. vi. 9 *weder*, ει l. τι : ***H*** (exc. δ48 ε76) δ5 ε207 lat (exc. *q r*). — *so quaet, an male*, om *facere :* lat (exc. ff_2) sy.

11 *behoudene*, (?) *salvare* l. *salvam facere : c d e* Zach (Comm) 221A.

12 Mc. iii. 4 *suegen al stille*, add οι δε εσιωπων in Lk. : Fuld Zach Old-Germ (Tepl^corr) Ta^ar δ5 ε1211 ε226 ε1454 ε1091 ε121ff ε377 ε77 ε1493 ε1443 al. — add *ende en antwerden hem nit* cp. Pep Harm 37^29 : *and hij helden hem stille and ne ausuereden nouȝth.*

13 Lk. vi. 10 om εν οργη : ***HK*** Fuld Zach text, contra : Old-Lat. Zach 221B (Comm) sy^(sc) δ5f *I^η* Ferr ε1279f ε207 ε1226 ε178 al ; Pep Harm 38^4 : *riȝth wroþelich.* Ta^ned omits from Mc. iii. 5 also συνλυπουμενος επι τη πωρωσει της καρδιας αυτων, where the reading πωρωσει has the variant νεκρωσει with the remarkable attestation : δ5 *c d* ff_2 *i r* sy^(s c).

14 *toten ghenen metter quader hant* l. τω ανθρωπω, add εξηραμμενην εχοντι την χειρα in Mt. : ε1390 ε1126.

fol. 27v

voert dine hant · eñ deghene dede also eñ stac voert sine
hant · eñ also schire alse hise voert stac so was si al ghene
sen eñ ghelyc der andre · / Doe sprac ih̄c noch totin scribē *Mt. 12, 11 Lk. 14, 5*
eñ totin phariseusen eñ seide aldus · wie es vàn v allen
die en schaep heft eñ siet dat syn schaep in enen putte
valt op enen saterdach eñ syn schaep laett ut te trekkene
om datt saterdach es? / En es doch en mensche nit beter *Mt. 12, 12*
dàn en schaep? Des saterdags en es nit verboden wale
C. 88 te doen· || Alse dat hoerden die phariseuse so tornden sys *Mc. 3, 6 Lk. 6, 11 Mt. 12, 14*
hen · eñ spraken onder hen tesamen · wat si ih̄u doen sou

---

said: Stretch / forth thy hand. And he did so and stretched forth his / hand, and as soon as he stretched it forth, it was all healed / and like unto the other. Then Jesus spoke yet to the scribes / and to the Pharisees and said thus: Who is there of you all / who has a sheep and sees that his sheep falls into a pit / upon a Saturday, and fails to pull it out / because it is Saturday? And is not a man better / than a sheep? On Saturday
C. 88 it is not forbidden to do / well. || When the Pharisees heard that, they were indignant / and spoke among themselves what they should do to

---

15 *dede also ende stac voert*, conflate, *εξετεινεν* l. *εποιησεν* in Lk.: Ta[ar] δ2 ε014 δ5 *I*[η] Ferr (exc. ε1211) δ30 etc. ε1279 ε207f ε1353 sah boh lat sy[(sc)].
Mt. xii. 13 add *sine hant, manum suam:* sy it *D L R μ Wurz J Dim* Arnob aeth Pep Harm 38[6].

16 Lk. vi. 10 add *ghenesen*, *υγιης* (from Mt.): Fuld *(sanitati)* ε014 ε1016ff ε133 Ferr ***K***; add in Mc.: ***K*** δ3[c] ε56 ε1016 δ371 ε050[c] ε133 al.

17 *ende* (om S[ned]) *ghelyc der andre*, add *ως η αλλη* (from Mt.) in Lk.: ***I K*** δ6 ε76f δ371 Fuld, contra: *e a ff$_2$ l* Vg ***H***, add in Mc.: sy[s(c)] Georg[2] *a b c* pal δ3[c] ε56 ε1016 δ371 ε050[c] δ133 ε226 ***K***.

19 Mt. xii. 11 ∽ *in foveam sabbatis: R.* — add *syn schaep*, add *αυτο*: sy Vg δ2 Ferr.

21 Mt. xii. 12 *en es doch, (?) nonne* l. *quanto magis.*

22 om *ωστε.*

23 add *alse dat hoerden.*
Lk. vi. 11 *tornden, irati sunt* l. *επλησθησαν ανοιας*, cp. *ira* l. *insipientia: e*; *iniquitate* (= *ανομιας*): *b f ff$_2$ g l q r aur D P* ε368; sy[p (sc)]: ܚܣܡܐ, *invidia.* S[ned] adds *ende maecten enen raet* using Mt.; *facere* is the lat boh arm rendering in Mt. xii. 14, Mc. iii. 6, Mc. xv. 1 of *ελαβον, εδιδουν, ετοιμασαντες* (*συμβουλιον*) where many Western texts read *ποιειν* especially in Mc. iii. 6, xv. i; see Harris, A Study of Cod. Bezae, p. 88. The Syriac is ܢܣܒܘܢ ܡܠܟܐ or ܐܬܡܠܟܘ.

fol. 27ᵛ

den war met dat si syns quite warē · / Eñ hi die dat wa Mc.3,7 Mt.12,15a
le wiste ghinc en weghe ter zee wert eñ schit van
hen · MATHEUS · / Al dar wert so volgde hem ene grote me Mt.12,15b
neghe van volke dat gheganst begerde te sine van me
negerhande ongemake · eñ ihc ganssedse allegader · / eñ Mt.12,16 Mc.3,12
hen allen geboet hi dat sys nimen en seiden · / om de profe Mt.12,17
cie te ueruulne die ysaias wilen profeterde van hem eñ
sprac aldus in den[a] persoen des vader · / Ic sal v senden myn Mt.12,18

fol. 28ʳ

kint dat ic verkoren hebbe eñ dar ic myn behagen in hebbe

a) *inter l.* addicio glose

Jesus / **25** that they might be rid of him. And he, who knew it well, / went away to the sea and parted from / them. Thither followed him a great multitude / of people who wished to be healed of all / sorts of diseases. And Jesus healed them all; and / **30** he commanded them all not to tell any one about it, in order / to fulfil the prophecy which Isaiah prophesied of him of yore, and spoke thus in the person of the Father: I shall send you my /

fol. 28ʳ

child whom I have chosen and in whom I have laid / my pleasure. I shall

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25 *warmet dat si syns quite waren:* πως απολεσωσιν αυτον (from Mt.) l. τι ποιησ.: δ5. Mt. xii. 15 *hi* l. *iesus* (contra Sⁿᵉᵈ), om Ιησους in Mt.: ε253. — add γνους in Mc.: ε1216 δ371 ε1279.

26 Mc. iii. 7 *ghinc en weghe ter zee wert* = sy⁽ᶜ⁾ (in Mc.): ܐܙܠ ܠܗ ܠܝܡܐ (syᵖ: ܫܢܝ ܠܝܡܐ). Taᵃʳ Fuld use Mt. *secessit inde;* for various Latin renderings of ανεχωρησεν see Oxf. Vg. ad Mt. xii. 15.

30 Mt. xii. 15 *dat sys nimen en seiden* l. ινα μη φανερον αυτον ποιησωσιν: syˢ *ut illi nemini dicerent,* ܕܗܢܘܢ ܐܢܫ ܠܐ ܢܘܕܥܘܢ (contra syᶜᵖ, which however correct only ܢܘܕܥܘܢ, reading: *ut illi nemini eum manifestarent*). In Old-Latin a survival of the reading in *c* Mc. iii. 12: *ne alicui manifestarent illum.*

32 Mt. xii. 17 add *in den persoen des vader.* For this archaic formula see: A Primitive Text, p. 44f, cp. ch. 91 (Mt. xiii. 35). Though marked here as an *addicio glose,* it belongs to the primitive form of the Latin Diatessaron cp. Just Apol ch. 36. See further Zach 222B: *ex persona Patris dicit Isaias: Ecce puer meus*; and cp. Zach 229D 238B 270A 277C 407A 510C 511A 564A 581C. Mt. xii. 18 *ic sal v senden* l. *ecce.*

fol. 28ʳ

1 παις, *kint, puer:* Vg Old-Lat.; *k* sah: *filius;* arm boh: *boy*; sy:

fol. 28r

ghelegt · Ic sal minen gheest gheuugen in hem · eñ hi sal den
volke van der werelt verkundegen myn ordeel · / hi ne sal *Mt. 12, 19*
nit schilden · noch roepen · noch in den straten en sal nimen
horen syn gheluut · / Dat ghekrokde riet en sal hi nit breken *Mt. 12, 20*
noch dat roekende hout en sal hi nit bleschen · toter wilen
dat syn ordeel te uictorien comen sal · / eñ in sinen namen so sal *Mt. 12, 21*
dat volc van ertrike hopende syn · MATH'· LUCAS · MARCUS
F. 71 C. 89 || In din tide so ghinc ihc op enen bergh doen syn ghebet· *Lk. 6, 12*
eñ aldaer so bleef hi bedende al din nach$_t$ ouer · / eñ alse *Lk. 6, 13a*
de dach uerschenen was so nam hi sine yongren met

---

unite my spirit in him, and he shall / proclaim my judgment to the people of the world. He shall / not rail nor call out, nor shall any one / hear his sound in the streets. He shall not break the bent reed, / nor shall he extinguish the smoking wood, until / his judgment shall come to victory. And in his name shall / the people of the earth be full of hope.
C. 89 || At that time Jesus went upon a mountain to say his prayer; / and there he remained praying all through the night. And when / the day had

---

ܨܒܝܬ. — om ο αγαπητος μου. — add *ende, et*: sy(s)c p 36 arm. — *dar ic myn behagen in hebbe ghelegt, in quo posui beneplacitum meum* (l. Vg *in quo bene placuit animae meae*) cp. Hil in Mt. xii (apud Sabatier): *in eo paternae beneplacitum voluntati.* — *ic, ego* l. η ψυχη μου (*anima mea: a b g$_2$ h q D E L Q R* l. Vg *animae meae*): ε1416 (cp. Mt. iii. 17).

2 *in* l. *super.* — *den volke van der werelt* l. *gentibus* cp. infra l. 9 and Lk. ii. 31, 32. — add *myn, meum* p. *iudicium*: S^{ned}.

5 Mt. xii. 19 *syn gheluut, sonum* (contr. S^{ned}: *stimme*) l. *vocem eius* cp. the note ad Acts ii. 2 Cod. Bezae in the: Bulletin of the Bezan Club, V p. 27 (ܩܠܐ = both *vox* and *sonus*).

6 Mt. xii. 20 *hout, lignum* l. *linum*: *k C* Iren (see Sanday and Turner i. l.) Zach 222D 223A Wn cod. text and comm. (tris). — In the Bodleian MS. it occurs only in the quotation from Remig (223A).

7 *syn ordeel* add αυτου: δ30 ε1444 ε1216 ε129 ε1222f ε381 A^3 Chrys. — ω την κρισιν εις νικος: sy *q f* Old-Germ. — *comen sal* l. *eiciat* cp. sy^{sc} ܢܦܩ (Qal) *exeat* (Aphel: *eicit!*). — *sal hopende syn, sperabit*; *k* has: *credent.*

9 Lk. vi. 12 om *factum est autem*: S^{ned} sy$^{s(c)}$ Ta^{ar}. — add *iesus*: S^{ned} Old-Germ^{codd} sy^{p} Ta^{ar}. — om του θεου p. τη προσευχη: Marc^{tert} δ5.

10 add *aldaer, illic*: S^{ned} sy$^{(c)}$ Ta^{ar} Marc^{tert}.

11 Lk. vi. 13 *uerschenen was* l. *factus esset*: S^{ned} (contra H^{ned} *doent dach was*) cp. sy$^{(c)}$ ܢܓܗܬ, *illuxit.*

*fol. 28^r^*

A. 63 hem / eñ ghinc weder ter zee wert · / eñ aldaer so quam *Mc. 4, 1a Mt. 13, 1 Lk. 8, 4a Mc. 4, 1b Mt, 13, 2*
^a^ en groet volc te hem so dat hi in en schep moste gaen
sitten · eñ al dat volc stont in den oeuere · / eñ hi ontploec *Mt. 13, 3 Mc. 4, 2*
sinen mont eñ sprac din uolke toe in parabolen dats

a) *At the foot of the page:* Lucas c̄tinuert dese p̄abole van den sayere aldus || (*add. in mg.*: Iter faciebat ih's) In din tide so ghinc ih'c beide in steden eñ in dorpen p̄deken eñ evangelizeren dat rike gods. eñ sine twelef apostlen met hem eñ oc volgden hem vele vrowen die verledegt waren van den euelen ghesten eñ geghanstt van menig' hande sikheiden onder die so was marie die es genamt magdalene daer seuen quade gheeste ut waren geuaren eñ johanna chuzass wyf die herodess procurator was eñ susanna eñ vele andre die volgde eñ dat si hem plagen te dinne eñ te versiene van din dat si hadden || Eñ alse ih'c sach dat hem en groet volc volgde eñ dat si van allen staden quamen te hem so sprac hi in ere gelikenessen eñ seide en sayere ginc ut sayen syn saet etc.

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appeared, he took his disciples with / him and went back toward the sea. And there came / a great multitude towards him so that he had to go / and sit in a ship, and all the people stood upon the beach; and he opened /
15 his mouth and spoke to those people in parables, that is / in similitudes,

a) Lucas continues this parable of the sower as follows: At that time Jesus went preaching and evangelizing the kingdom of God both in cities and in villages, and his twelve apostles with him. And also many women followed him, who had been released from evil spirits and healed of manifold diseases. Among them was Mary, who is called Magdalene, out of whom seven evil spirits had gone, and Johanna, the wife of Chuzas, who was Herod's procurator, and Susanna, and many others, who used to serve him and to provide for him from that which they had. || And when Jesus saw that a great multitude followed him, and that they came to him from all places, he spoke in a parable and said: A sower went out to sow his seed, etc.

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12 **Mt. xiii. 1** om *εκ της οικιας*: *k e a b ff₁ ff₂ g* sy^s^ δ5. — *quam*, using Lk. viii. 4 (*συνιοντος*) cp. in Mc. iv. 1 *συνερχεται* l. *συναγεται*: *I^η* exc ε288f.

13 **Mt. xiii. 2** *gaen sitten* for *ascendens* (also in Capit., Bergsma p. 280) cp. ܣܠܩ ܝܬܒ: sy^s^ (Mt.) sy^s(c)^ (Mc.).

14 *stont, stabat* is Mt.; l. *erat* in Mc.: sy^(c)^ *c f ff₂ g₂ r* Georg². — *ontploec sinen mont* cp. Mt. v. 2.

15 **Mt. xiii. 3** *parabolen dats in ghelikenessen.* S^ned^ has *ghelikenessen* only; *parabolis* in Mt.: *E-P R* F a b c ff₂ g d l f*; in Mc.: *D E-P¹ L R q*; in Lk. (Vg: *similitudinem*): *a d c.* — *similitudinibus* (Lk. viii. 4) in Mt.: *k.* — om *πολλα* (Lk. viii. 4) in Mt.: ε56 ε351 δ260 ε75 *l* (om *πολλα εν παραβ*: ε370f), in Mc.: ε014 ε168 *e b c.*

The following variants in Lk. viii. 1—5 quoted in L at the foot of the page, and included in the text of SH, deserve notice:

Lk. viii. 1 *iesus* l. *ipse* (see the marginal note *iter faciebat iesus*), om *και αυτος*: sy^sc^ *e*, om *αυτος*: *c.* — *in steden ende in dorpen, per civitates et castella* plur. l. *per civitatem et castellum: b c e f ff₂ l q G Q* al⁴; *civitates et vicos: a r μ*, Ta^ar^ and sy also have the plural; ∽ *vicos et civitates*: sy^sc^. — *sine*, add *eius*: Ta^ar^ sy. — add *apostlen*: ε1260, add *discipuli: a b c f q r aur Q μ.*

Lk. viii. 2 *ut waren geuaren*, S^ned^: *hi hadde verdreven*, *εκβεβληκει* l. *εξεληλυθει* with Ephr 120 (txt and comm) Ta^ar^ sy^c^ δ30 1341.

Lk. viii. 3 *van din dat si hadden, ex eis quae habebant* l. *de facultatibus suis: μ* sy^c^ ܡܢ ܡܕܡ ܕܐܝܬ ܗܘܐ ܠܗܘܢ.

F. 72 *fol. 28r*

in ghelikenessen eñ seide aldus · / Een sayere ghinc vt *Mt. 13, 3b Mc. 4, 3 Lk. 8, 5a*
sayen syn saet · / eñ alse hi sayde so uil som dat saet neuen *Mt. 13, 4 Mc. 4, 4 Lk. 8, 5b*
den weghe · al dar wardt vertorden · eñ de voghele quam̄
eñ atent op · / en ander deel van din sade vil op en steene *Mt. 13, 5 Mc. 4, 5 Lk. 8, 6a*
ghtech lant daert sine wortele nit geplanten en conste
omme ghebreke van goeder erden · / eñ alse dat ut ghe- *Lk. 8, 6b*
schoten was / so quam de sonne eñ verbroyet eñ dedt v' *Mt. 13, 6 Mc. 4, 6*
dorren vant het sonder wortele ut gheschoten was · / En *Mt. 13, 7 Mc. 4, 7 Lk. 8, 7*
ander deel van din sade vil onder dorne · eñ alse die dor

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and said thus: A sower went out / to sow his seed, and when he sowed some of the seed fell by / the wayside; there it was trodden upon, and the birds came / and ate it up. And another part of the seed fell upon a stony / land, where it could not plant its roots / for lack of good soil: and when it had / shot up the sun came and scorched it and made it / wither, because it had shot up without roots. An / other part of that seed

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16 om ακουετε in Mc.: *c* ε203 ε1094 al^4. — om ιδου (Lk. viii. 5) in Mt.: *ff*$_2$ ε294 ε1416; in Mc.: ε294 ε1386 aeth.

17 add *syn saet* (from Lk.) also in Capit: Pep Harm 43^5 (*his sedes*), Schäfers, Erkl. d. Ev. S. 20, 169, in Mt.: ε168 ε350 ε1132 ε247 ε1443 sy^s *b h ff*$_1$ *Q* Vg^{edd} Old-Germ. Wycl.; in Mc.: δ30 ε1441 ε211 ε1178 ε1279 ε95 ε1354 ε86. — om εγενετο in Mc. (from Mt. Lk.): δ5f ε3015 ε86 lat exc. *a* sy$^{(c)}$ sah arm.

18 Mt. xiii. 4 add και κατεπατηθη (from Lk.) in Mt.: ε226 ε384. — om του ουρανου (= Mt.) in Lk.: Ta^{ar} Fuld L^{ned} ε014 δ5 ε337 *e a b ff*$_2$ *l q* sy; add του ουρ. (= Lk.) in Mt.: S^{ned} Zach δ371 sah ε050 ε93f ε94f ε337 Ferr δ30 etc. ε1222ff *I*$^{\pi}$ ε207ff ε370f ε1353 al sy^c *b h ff*$_1$ *Q R* Vg^{edd} *corr vat**; add in Mc.: ε1016 δ5 ε351 ε243 ε1386 ε87 al *a c q r* Old-Germ^{codd}.

19 *en steeneghtig lant* for *petrosa* cp. *petrosa loca: b* (*a* hiat) *ff*$_1$ *g (loca petrosa)*; in Mc. *loca petrosa: d g q; petrosam terram: a;* in Lk.: *(super) terram: b.*

20 add *daert sine wortele nit geplanten en conste* cp. Zach 225A *non figitur radix* and sy^{sc} in vs. 6^b: ܡܛܠ ܕܠܐ ܐܫܪܬ ܥܩܪܐ ܒܐܪܥܐ, Georg: *quia radicem (-s) non extrusit.*

22 Mt. xiii. 5 om *quia non habebant altitudinem terrae:* S^{ned} sy^s *e*; in Mc.: *e b c.* Mt. xiii. 6 *verbroyet ende dedt verdorren*, causativa l. *aestuaverunt—aruerunt.*

23 *sonder wortele utgheschoten*, cp. ριζαν l. ικμαδα in Lk.: ε376, Schäfers, Erkl., S. 20f, 169: *keine Feuchtigkeit unter seinen Wurzeln.*

24 Mt. xiii. 7 *onder, inter* l. *in* (cp. Lk. viii. 7 εν μεσω των ακ.): Zach 225B *in spinas, hoc est, inter spinas.* Schäfers, Erkl., S. 21 *in mitten von D.*

fol 28r

ne op wiessen so verdructen si dat saet so datt nit ghe
wassen en conste · / en ander deel van din sade vil in goet Lk.8,8a Mc.4,8 Mt.13,8
lant eñ dat wis op eñ brachte vrocht somech hondert
foldege somech sestech uoldege · eñ somech dertechuoldeghe /
Doe ihc dit hadde gesproken so rip hi eñ seide die oren Mc.4,9 Mt.13,9 Lk.8,8b
A.65 F.73 C.90 heft hi hoere · MATH' ‖ Ene andre gelikenesse so ver Mt.13,24
trac hi din volke eñ seide al dus · ghelyc es hemelrike
din man die saide en goet saet op syn lant · / Mar des · Mt.13,25

fol. 28v

nachts alse die liede sleipen so quan syn[a] vient eñ saide op

a) inter l. die divel

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fell among thorns, and when the / [25] thorns grew up they choked the seed, that it / could not grow. Another part of that seed fell upon good / land and it grew up and bore fruit, some a hundred / fold, some sixtyfold, and some thirtyfold. / When Jesus had said this he called out and said: He
C.90 who has ears, / [30] let him hear. ‖ He told the people another similitude, / and said thus: The kingdom of heaven is like / unto that man who sowed good seed upon his land. But in the /

fol. 28v

night, when the people slept, his enemy[a] came and sowed upon / that

a) the devil

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25 *so datt nit ghewassen en conste*, evidently rendering Mc. iv. 7[b] added by Ta[ar]; om Fuld and S[ned].

26 *goet lant.* Ephr 124, 125, 196, Schäfers, Erkl. S. 21, 22, 23, 24, and sy[c] Lk. viii. 8 have *good and fat*, represented in *d* by *terram bonam et uberam*, in *c e r* by *terram bonam et optimam* (for *opimam*), *a*: *optimam et bonam*; cp. Vogels, Evang. Palat., S. 71f and my remarks in: Orien Christianus, Dritte Serie I S. 220—222.

29 Lk. viii. 8 *doe Iesus dit hadde gesproken, cum locutus esset* l. *dicens*, cp. *f*: *cum loqueretur*, Old-Germ[edd]: *do er die wort geredt so schry er.*
om ακουειν (Mt.); om in Lk.: Marc[tert] contra Ta[ar] Fuld S[ned], cp. in Lk. viii. 15

30 add ταυτα λεγων εφωνει ο εχων ωτα ακουετω: ε376 Ferr (exc. ε1033) ε1444 ε351 ε1443 al. — add in Mc.: *et intelligens (a: qui intellegit) intelligat*: *a b ff₂ i r* δ5 ε1222 cp. Zach 225D (comm): *qui habet aures cordis, id est, intelligentiam mentis, audiat;* and see L[ned] ch. 82 Mt. xi. 15 and ch. 95 Mt. xiii. 43.
Mt. xiii. 24 This order in Fuld Pep Harm contra Ta[ar].

31 om *factum*: SH[ned] *E R* Hier sy ε1353 Old-Hebr.

fol. 28v

1 Mt. xiii. 25 add *des nachts* (also in Capit). — *syn vient*, the ordinary reading; H[ned]:

fol. 28v

dat selue lant nacht crokke onder dat goede saet · Eñ alse hi
dat ghedaen hadde streek hi enwege al heimelec · / Dar na alse *Mt. 13,26*
dat coren begonste te wassene so ginc oc vt die nacht crokke /
Doe quamen dis mans knechte eñ seidē haren here · en *Mt. 13,27*
sayestu here en goet saet op dyn lant? wanen comen die
A. 66 nacht crokken onder dat coren? / Eñ die here antwerdde · myn *Mt. 13,28*
uient heft dat gedaen · eñ sine knechte spraken noch tote hem
eñ seiden · weltu dat wi gaen eñ trekken vt die nacht crokkē
mett' wortelen? / eñ die here antwerdde hen · Nenic want gi mo *Mt. 13,29*

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same land night-tares among the good seed. And when he / had done that he stole away secretly. After that, when / the corn began to grow, the night-tares also came up. / Then the servants of that man came and said to their master: / Didst thou not sow good seed in thy land, Master? whence come the / night-tares among the corn? And the master answered: Mine / enemy has done that. And his servants spoke again to him / and said: Wilt thou that we go and pull out the night-tares / with the roots? And

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een viant, om *αυτου*: sy^sc sy^p cod *k* e h* Iren ε551. — *saide*, *seminavit* l. *superseminavit* (= S^ned: *van boven saide*): Ta^ar sy *k e q* Iren^gr (Iren^arm 1/2) δ5 (contra *d*) sah boh H^ned.

2 *onder*, *inter* l. *in medio* (S^ned *in midden*): *k* (contra *e*) Iren sy ܒܝܬ; *in*: *a b h*. — *dat goede saet* l. *tritici* (S^ned *tarwe*).

3 add *al heimelec*.

4 Mt. xiii. 26 om *et fructum fecisset*.

5 Mt. xiii. 27 *dis mans* l. *patris familiae* (cp. sy^s: om *patris fam.*). — SH^ned *toten vader des gesindes*, *ad patrem familias*: *e h L R*, *patri fam.*: *D E Q μ* Zach Wn ε1216 *I^π* (exc ε17), cp. *domino eorum* p. *accesserunt*: sy^s sah. — *haren here*, *domino eorum* l. *ei*; om *ei*: *k e* sa S^ned.

6 *wanen comen* l. *unde habet* cp. sy Ta^ar: *unde sunt*. — om *ουν* p. *ποθεν*: sy Ta^ar (contra Ephr 126) ε346f ε270 S^ned (not H^ned).

7 add *onder dat coren*: Old-Hebr. cp. sy add ܒܗ (Ephr om ܒܗ).
Mt. xiii. 28 *ende*, *et* l. *autem*: *a b c ff₁ ff₂ l r* Vg, om *et*: sy^s *k J*. — add *die here*. — add *myn*, *meus* p. *inimicus*: Old-Germ^ed P.

8 *ende*, *et* l. *autem*. — *sine*, *eius* p. *servi*: sy.

9 om *ergo*: lat (exc. *f q*) sy sah^cod boh arm δ5 ε438*. — *trekken vt . . . metten wortelen* l. *collegimus* cp. *eradicetis* vs. 29, cp. boh: *draw them out.*

10 Mt. xiii. 29 add *hen*, *illis (eis)*: sy sah *k a b c f h E Q R* δ5f δ48 *I^π* (exc. ε17). — om *colligentes*.

fol. 28v

chtt die tarue ut trekken mett' nacht crokken · / Mar laett se *Mt.* 13,30
beide wassen toten ogste eñ alst comt ten ogste so salic seg
gen den ogstren · ghedert tirst die nacht crokken eñ bindt
se te samen omme te werpene int vir eñ te verbernne eñ de
tarue ghedert eñ uurt se in mine schure · / MATH' MR̄ · LUCAS ·
F. 74 C. 91 ‖ Ene andre gelikenesse so vertrac hi noch din uolke eñ seide *Mc.* 4,30 *Lk.* 13,18 *Mt.* 13,31*a*
aldus · win salic gheliken hemelrike · eñ wat gheliknessen
salic hem gheuen? / het es ghelyc den senep sade dat nam *Mt.* 13,31*b* *Mc.* 4,31 *Lk.* 13,19*a*
en man eñ sayet in sinen hof · / alse men dat sayet so est een *Mt.* 13,32 *Mc.* 4,32 *Lk.* 13,19*b*

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the master answered them: No, I do not, for ye might / pull out the wheat with the night-tares. But let them / both grow until the harvest; and when it comes to the harvest, I shall tell / the harvesters: Gather first the night-tares and bind / them together to throw them into the fire and to burn
C. 91 them; and / [15] gather the wheat and carry it into my barn. ‖ He told yet another parable to those people and said / thus: Wherewith shall I compare the kingdom of heaven, and what similitude / shall I give to it? It is like to the mustard seed which / a man took and sowed in his garden.

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11 Mt. xiii. 30 add *mar, sed:* sy[sc] *a b c e* (contra *k*) $g_1 g_2 h ff_2 r_2$ *gig aur D E L Q R* μ *Wurz J Dim.*

12 *alst comt ten ogste* l. *in tempore messis* cp. *e cum venerit tempus messis,* S[ned]: *alse die oest comt.*

14 *tesamen* l. *fasciculos.* — add *te werpene int vir ende:* S[ned] cp. sy[sc] ܐܝܟ ܕܠܝܩܕܐ, add *igni*: Ta[ar] *e.* — om *ea* p. *comburendum:* lat (exc. *k f*) δ5 Aug Eus.

15 add *ende uurt se.*

17 Mc. iv. 30 *win, cui* (from Lk.) l. *quomodo:* sy[(sc)] Georg[2] lat (exc. *e b g*) δ5 ε050 I^{η} *K.* — *salic gheliken, ομοιωσω* l. *ομοιωσωμεν*: ε168 ε337 Ferr δ30 al boh[codd] aeth Georg[2]. In Lk. *ομοιωσω την βασ.* l. *ομοια—αυτην*: ε376.
hemelrike, των ουρανων l. *του θεου* in Lk.: ε90 ε1386 I^{π}, in Mc.: ε309 ε190 ε1091 ε1260 al. add in Lk. *ομοιωματι* p. *τινι*[2]: Ferr; in Mc. *ομοιωματι* l. *παραβολη*: ε93 I^{η} (exc. 203f) *b* (*a* hiat).

18 *salic hem gheuen:* S[ned], cp. *e* in Mc.: *in qua parabola damus eum,* ε014: *τινι την παραβολην δωμεν,* H[ned] *sal ic hem ghelyken* cp. sy[p] ܒܐܝܢܐ ܡܬܠܐ ܢܡܬܠܝܗ. This seems the origin of the Ferrar reading in Lk. — *sal ic,* sing. in Mc.: Ta[ar] sah Georg[2].
het es ghelyc, ομοια εστιν l. *ως* in Mc. (from Mt., Lk.): δ5, *simile est regnum dei sicut: c.*

19 *sayet, seminavit* is Mt.; in Lk. *seminavit* l. *misit*: Marc[tert] Fuld Zach. — *in sinen hof, in hortum suum* is Lk. — *alse men dat sayet* is Mc.
Mt. xiii. 32, Mc. iv. 31 *een der minster,* l. *minimum.* — om *alle, omnibus* a. *oleribus* (contra S[ned]). Notice that ܙܥܘܪܐ ܡܢ ܟܠܗܘܢ is the Syriac superlative, i. e. *alle* is not required with *minste.*

fol. 28v

der minster sade · eñ alst op wast so werdet groet so datte
F. 75 vogle mogen sitten op sine riser · / MATH' · LUCAS · Noch e Mt. 13,33
ne andre geliknesse so vertrac hi din volke eñ seide aldus
ghelyc es hemelrike[a] den heue[b] din en wyf[c] nam eñ leidene Lk. 13,21
in drie korne[d] mels tote din male datt al geheuen was[e] · /
Alle dese parablen sprac ihc totin volke · eñ MATH' MC̄ · Mc. 4,33 Mt. 13,34a
met desen eñ met des gheliken so leerde hi dat volc na
dat si sine leringe mochten verstaen · / eñ sonder[f] parablen Mc. 4,34a Mt. 13,34b

a) *inter l.* de heilge kerke — *b*) *inter l.* van ghelouen — *c*) *inter l.* dewysheit gods — *d*) *inter l.* in de drie partien van der werelt dat syn asia affrica europa — *e*) *inter l.* dat alde werelt ghelouech worden was — *f*) *inter l.* math'

When one sows it, it is one / 20 of the smallest seeds, and when it grows up it becomes tall so that / the birds may sit upon its branches. / He told the people yet another parable, and said thus: / The kingdom of heaven[a] is like unto the leaven[b] which a woman[c] took and put it / into three measures[d] of flour until the time that it was all leavened.[e] / 25 All these parables Jesus spoke to the people, and / with these and similar ones he taught the people according to / their ability to understand his teaching.

a) the holy church *b*) of faith *c*) the wisdom of God *d*) the three parts of the world, that are Asia Africa Europe *e*) that all the world had become believing.

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20 Mc. iv. 32 *werdet groet*, l. *γινεται μειζον*, om *παντων των λαχανων*, cp. syp ܗܘܐ ܪܒܐ ܡܢ ܟ", and cp. preceding note on the Syriac superlative. — om *et fit arbor* contra Sned.

21 Mc. iv. 32 *mogen*, *δυνασθαι*, om Sned. — *vogle*, om *caeli* (contra Sned): sys in Mt. (contra Ephr).

Mt. xiii. 32 om *ελθειν και* in Mt.: ε72A *e* (contra *k* and Ephr).

sitten l. *habitent* (= Sned *wonen*).

23 *leidene* l. *abscondit*; cp. Ephr 128 *immiscetur*, Taar *kneaded into.* — For the interlinear gloss: *de wysheit gods* cp. syc in Mt. xiii. 33: *a wise woman*, and Zach 228D (Hier): *Mulier ista intelligitur Ecclesia vel Sapientia Dei.*

24 *korne* for *sata*. The Dutch *korne* means *grains*, which does not yield a good sense. The only explanation I could suggest is that it is the transliteration of ܟܘܪ I Kings v. 11 (25) Lk. xvi. 7 (Gr. *κορος*), though this measure would seem inappropriate to its use here. — om *tria sata*: Ephr 128, syc in Mt. *a* a_2 *b c* ff_2 *i l q* in Lk. — For the gloss *van ghelouen* cp. Zach 229A: *fidem nominis farinae satis tribus miscet.*

26 Mc. iv. 33 om *πολλαις* (Mt.): SHned sy(sc) arm Georg aeth *e b c* Zach 229C (comm. contra text) δ3* δ48ff boh ε014 ε133 ε168 ε337 *I*η (exc. ε203f) δ30 ε129 ε18 ε1132 ε370f ε1443 al.

27 *ende*: Mt.; *et* l. *autem* in Mc.: sy(sc) arm aeth Georg sah boh δ1 ε133 ε17 ε95 Old-Germed P. — *parablen* plur (contra Sned): in Mt. sy lat (exc. *k d D T**, *-as*: *e*, *sine parabolis vel -a*: δ); in Mc.: sy(sc) Georg1, 2B *r* ε309 Old-Germ.

In the gloss *d*) note the order i. e. from the point of view of Edessa or Caesarea or Jerusalem. Why comes Africa next?

fol. 28v

en woude hi din volke nit toe spreken · / omme te ueruul Mt. 13,35
ne die profecie die dauid wilen profeterde van hem · doe hi sprac in sinen persone eñ seide aldus · ic sal ontpluken minen mont in parablen eñ dat donker heft ghewest dat salic vercleren met ghelikenessen · / MATH' MĀR · LUCAS ·

fol. 29r

A. 64 C. 92 || Eñ[a] ih̄c antwerdde hen aldus · v es gegheuen te kinne de Mt. 13,11 Mc. 4,11 Lk. 8,10a
verholenheit van den rike gods · Mar den andren en es dat

a) *in mg.* Doe quamen sine yongren te hem eñ uraghden hē warumme spreks du din uolke toe in parablen eñ ī ghelycnessen

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And without parables / he would not speak to the people, so as to fulfil / the prophecy which David whilom prophesied concerning him, when / he spoke in his person and said thus: I will open / my mouth in parables, and that which has been dark / I will make clear with similitudes. /

fol. 29r

C. 92 And[a] Jesus answered them thus: To you it has been given to know the / mystery of the kingdom of God. But to the others that has / not been

a) Then his disciples came to him and asked him: Why do you speak to the people in parables and in similitudes?

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29 Mt. xiii. 35 add *dauid* contra SH^ned cp. Zach 229D: *ex persona Domini dicitur in psalmo lxxvii*; add Ησαιου: δ2* δ48 ε050 δ254 Ferr ε351 δ398 aeth^cod *R* Ps Clem; Oxf. Vg i. l.: "Hier. Per asaph proph. credebat esse."

30 *in sinen persone*, cp. Zach l. c. and see on fol. 27v l. 32.

32 om απο καταβολης κοσμου. SH^ned *van den beginne der werelt* cp. sy^sc דמן מתום, *e*: *ab origine* l. *a constitutione*; cp. SH^ned on Mt. xxv. 34, and our note on fol. 22v l. 30. — om κοσμου: δ1 δ2^c δ254 ε288 *e* sy^sc.

fol. 29r

1 marginal insertion Mt. xiii. 10 add *sine, eius* p. μαθηται: sy Old-Lat. (exc. *k e* $ff_{1,2}$ *q*) *H Θ R* δ3 ε94f ε351 ε1444 A³ al sah boh. — add *te hem, ad eum:* δ3 boh *q*. — *din uolke* l. *eis*: Juvencus; cp. Isai. vi. 9. om Tert Amb Vg^codd. — *in parablen ende in ghel.* for παραβολαις, cp. fol. 28r l. 15f; *parabolis: e, similitudinibus: k;* in Mc. iv. 11, Lk. viii. 9, 11 *e* has *similitudo;* cp. μ in Lk. viii. 11: *haec est autem similitudo vel parabola* supra lin. add.

Mt. xiii. 11 add *iesus*. — add *hen*, αυτοις: sy lat (exc. *k*) δ1 δ48ff *I^α* (exc. ε94f) *I^η* Ferr ***K*** al. — om οτι: ε72 sah.

2 *de verholenheit*, το μυστηριον l. τα—ια (Mc. iv. 11) in Mt.: sy Old-Lat. (exc. *e b* ff_1 *h*) Clem Al Ir^lat *D E Q*; in Lk.: sy Old-Lat. — *rike gods, dei* l. *coelorum* (Mc. Lk., Ta^ar using Mc.); om *coelorum* in Mt.: sy^s *a b* ff_2 g_1; om *regni coel.*: ff_2; in Mc. om *regni: e* ε1333, in Lk. om: ε014 ε448 ff_2. —

fol. 29^{r}

nit verleent · / Dar omme sprekic hen toe met parablen *Mt.* 13,13 *Mc* 4,12 *Lk.* 8,10*b*
want si waenē sien eñ sine sien nit · eñ si waenen horen
eñ si ne hoeren nit noch en uerstaen · / eñ hir omme so *Mt.* 13,14
werdt ueruult in hen die prophecie die ysaias wilen
profeterde van hen die seide aldus · ghi selt horen eñ ghi
en selt nit uerstaen dat ghi hoert · eñ ghi selt sien eñ ghi
en selt nit bekinnen dat ghi siet · / want des volks her *Mt.* 13,15
te es vergroft · eñ het hoert suarlec metten oren · eñ si
ne oghen heuet ghesloten datt nin sie · eñ sine oren

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given. Therefore I speak to them with parables, / for they think that they see and they do not see; and they think that they hear, / and they do not hear, nor do they understand. And hence / is fulfilled in them the prophecy which Isaiah whilom / prophesied concerning them, who spoke thus: Ye shall hear and ye / shall not understand that which ye hear; and ye shall see and ye / shall not know that which ye see: for the people's heart / is coarsened; and it hears with the ears with difficulty, and / it has shut its eyes so as not to see, and it has shut its ears / so as not

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den andren, aliis l. *illis* (Lk.) in Mc.: *e*. — For various harmonized readings cp. Ta^{ar}: *non autem data est illis qui foris sunt*; ε226 in Mc.: add *ου δεδοται* a. *αλλ* p. *τοις εξω*; in Lk. sy^{sc}: *but to those without it is not given to them to know, therefore in parables it is said* (sy^{s} *I say*) *to them*; *g*: *non datum est nisi in parabolis dicetur*; *e*: *non est datum nisi in similitudinem* (sic); *μ**: *caeteris autem non est datum sed in similitudinibus*; add *loquor*: *b* ε77 ε226 ε368 ε121 etc. ε1279 ε551; add *dicitur*: sy^{p}.

3 Fuld SH^{ned} add Mc. iv. 34^{b} p. *datum*.

4 Mt. xiii. 13 *waenen sien* cp. Zach 230B (Hier): *videntes non vident, hoc est, ingenio praesumentes se videre*. — *want*, *οτι* c. ind. l. *ινα* c. conj. (Mc. iv. 12): Ta^{ar} Clem Al ***H*** sy^{p} arm aeth boh Vg Fuld contra sy^{sc} Old-Lat. δ5 ε050 I^{η} (exc. ε346) Ferr δ30 ε1444 ε178 sah.

5 Mt. xiii. 14 *hiromme . . . werdt ueruult*, add *hiromme* cp. *ut adimpleatur, -eretur*: sy^{s} f^{*} g_2 Vg^{pl}.

6 *in hen*, add *in*: $f\ ff_2\ g_1\ b\ ff_1\ h$ Vg^{codd} ε1386, add ܥܠ: sy^{s}, *super*: *k d*, *επι*: δ5 ε121 ε1442f ε17 ε247 boh aeth Eus. — *ysaias*, S^{ned} add *des propheten*: sy^{sc} $sy^{p\ cod\ 10^{*}\ cod\ 12}$ $sah^{cod\ 50,\ 71}$ boh.

7 *die seide*, *dicentis* l. *dicens*: Ta^{ar} sy arm aeth $sah^{cod\ 50,\ 71}$ boh Old-Lat. (exc. *k*, but incl. *d* contra δ5) *D E L Q R B J V*.

8, 9 add *dat ghi hoert, dat ghi siet*, cp. sy^{sc} in vs. 13: *what they see they shall not see, what they hear they shall not hear*.

10, 11 Mt. xiii. 15 add *sine*, *αυτων* p. *οφθαλμοις* and *ωσιν*²: Ta^{ar} sy, p. *οφθαλμοις*: ε192, p. *ωσιν*²: $δ2^{c}$. — om *τοις οφθαλμοις* p. *sie*, om *τοις ωσιν* p. *hore*, om *τη καρδια* p. *bekire*, cp. om *oculis videant . . . corde intelligant et*: *k e*; Didasc Ap. ed.

fol. 29ʳ

gheloken datt nin hore noch en versta · eñ datt hem nin
bekire eñ ict nin ghansse van sinen mesquamen[a] / Doe *Lk.* 8,9 *Mc.* 4,10 (*Mt.* 13,36b)
baden hem die yongren eñ seiden · ontbint ons die pa
rable van den sade · / Eñ ihc[b] antwerdde hen eñ sprac al *Mc.* 4,13
dus · En uerstadi derre parablen nit? hoe seldi alle
dandre parablen dan verstaen? [c] Nochtan[d] seggic v dat sa *Lk.* 10,23 *Mt.* 13,16
lech syn vwe oghen want si sien eñ uwe oren want
si hoeren · / want ouer[e] waer seggic v dat vele coninge[f] *Lk.* 10,24 *Mt.* 13,17
eñ profeten eñ heileger liede begerden te siene dat ghi
siet eñ en sagens nit · eñ te hoerne dat ghi hoert eñ en

a) *inter l.* lucas — b) *inter l.* marcus — c) *in mg.* beati oculi — d) *inter l.* math' — e) *inter l* amen — f) *inter l.* lucas

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to hear nor to understand, and lest it / should convert itself and I should cure it of its diseases. Then / the disciples asked him and said: Explain to us the parable / 15 of the seed. And Jesus answered them and spoke / thus: Do ye not understand that parable? how then shall ye understand all / the other parables? However I say unto you, that / blessed are your eyes, for they see, and your ears, for / they hear. For verily I say unto you that many kings / 20 and prophets and holy persons desired to see that which ye / see, and they did not see anything of it; and to hear that

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Lag p. 109 (ed. Connolly p. 224): *For the heart of this people is waxed gross and their eyes they have shut and their ears have they stopped, lest at any time they should be converted*, cp. Oxf. Vg i. l. p. 92: "*Q* post hunc versum addit: *et iterum, incrassatum est cor populi huius et aures eorum obstruerunt et oculos suos compraeserunt ne quando convertatur et sanem eos*, ex aliqua versione mihi ignota". Both versions are identical!

17 Mc. iv. 13 add *dandre*: S^{ned} sah boh^{codd} cp. τας αλλας l. πασας τας, om παραβολας: ε95.

18 Mt. xiii. 16 *want si—want si, quia—quia*; SH^{ned}: *die ogen d i e sien dat gi sien ende die oren d i e horen dat gi hort* (Lk. x. 23) = Iren IV. xxix. 1 quoting Mt.; *qui—quae* l. *quia—quia* (in Syriac both expressed by ״ܕ): Ta_{ar} sy Did. Apost. ed. Lagarde p. 109 $a\ b\ c\ ff_{1,2}\ h\ r_2$ (g_1^* *qui* g_1^c *que* l. $quia^2$); in Lk. x. 23 add *aures quae audiunt*: *e c f*, cp. δ5 *d* add: και ακουοντες α ακουετε.

19 Mc. xiii. 17 ∽ *coninge* (added from Lk.) a. *profeten*: S^{ned} contra Ephr 155, 273: *proph... iusti.. reges.* Ta^{ar} Fuld om *reges*; add δικαιοι p. προφ. in Lk: δ30; om και δικ. in Mt.: δ1 = om και βασ in Lk.: $Marc^{tert}$ $e\ a\ ff_2\ i\ l$ Method; δικαιοι l. βασιλεις (Mt. xiii. 17) in Lk.: *b q r Q*.

fol. 29r

F. 76 C. 93 hoerdens nit· || Ghi dan verstaet de parable van den saye *Mt.* 13, 18
re eñ van den sade · MATHEUS MAR̄ · LUCAS · Dat saet es *Lk.* 8, 11*b* *Mc.* 4, 14
dat gods wart . / Dat saet dat ualt neuen den wege · *Mt.* 13, 19 *Mc.* 4, 15 *Lk.* 8, 12*a* *Lk.* 8, 12*b*
dat syn die hoeren dat gods wart Dar na so comt de
quade gheest eñ raept op dat daer ghesait was datt
nin becliue in den gheloeue · / Dat ander saet dat op *Lk.* 8, 13*a* *Mt.* 13, 20 *Mc.* 4, 16
A. 65 dat stenechtege lant uil · dat syn die dat gods wart
hoeren eñ blideleke dat ontfaen · / Mar want dat saet enghe *Lk.* 8, 13*b* *Mt.* 13, 21 *Mc.* 4, 17
ene wortele en heft in har herte so en caent in hen
nit becliuen want ter liden so ontfaen si dat gheloeue
eñ in den tide van suarheiden harre koringen so laten

C. 93 which ye hear, and they / heard nothing of it. || Understand then the parable of the sower and of the seed: The seed is / the word of God. The seed that falls by the wayside, / 25 that are those who hear the word of God; after that comes the / evil spirit and catches up what had been sowed there, that it / should not last on in faith. The other seed, which / fell upon stony land, that are those who hear the word of God / and gladly accept it; but because the seed / 30 has no roots in their hearts, it can not last in them, / for they accept the faith in passing, / and in the time of the temptations of pressure, they let / it go,

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23 Mt. xiii. 18 add *ende van den sade*: SH^ned (∽ H^ned) also L^ned Capit 93, cp. add τον σπορον vs. 3^b quo vide; *seminis* l. *seminantis*: sy^p EusΘ.

24 Mt. xiii. 19 *Dat saet dat ualt neuen den wege*, harmonisation of Mt. xiii. 19^c and Lk. viii. 12^a = Ephr 124 *quod cecidit prope viam* cp. Zach 231D *Hic est qui seminatus est, i. e. super quem semen cecidit super viam*; also Mt. xiii. 22 πεσων l. σπαρεις: sy^sc ε1260; Mt. xiii. 23: sy^sc; *e* Lk. viii. 12: *quod autem ad viam seminatum est*; *quod* l. *qui*: *f*.

25 Lk. viii. 12 add *dat gods wart, verbum dei*: A^3 sy^c (sy^s?) *b D* cp. Ephr 125 in comment.; add *verbum* only: *e c r* (add *in cordibus suis*) pal ε1211 ε129 ε1386 sy^p; add αυτου p. ακουσωσιν in Mc.: ε050f ε93 δ30ff ε17 ε1132.

26 Mt. xiii. 19 *de quade gheest, malus* (*malignus*: *d h r*$_2$ *D L Q J-P Wurz J μ Dim*; *nequam*: *k*). S^ned has *duvel*, διαβολος with Lk. — *raept op, rapit*: Ephr 125 (Mt.) l. S^ned *nemet, tollit* (Mc. Lk.). — *dat daer ghesait was*; S^ned *twort van harre herten* = Lk.; add in Lk. τον εσπαρμενον: ε351; om *verbum*: *e*.

27 Lk. viii. 12 *datt nin becliue in den gheloeue*; om σωθωσιν.

28 Mt. xiii. 20 *dat syn die*, add in Lk. *hi sunt*: sy Old-Lat (exc. *e*). — add *gods, dei* p. *verbum*: Vg ς, add μου in Mt.: ε76 ε1222 ε1226 A^3 *q f* (in vs. 23: sy^p); in Lk.: δ2*.

29 om ευθυς (= Lk.), om in Mt.: sy^s; in Mc.: sy^s(c) p cod 40 *c ff*$_2$ *i q* δ5 ε376 al^2, add ευθυς (ܡܚܕܐ) in Lk.: sy^sc.

30 *in har herte* (Mt. εν εαυτω, Mc. εν εαυτοις) cp. sy^p Ta^ar: ܒܢܦܫܗܘܢ in Mc. (sy^s(c) ܒܗܘܢ).

fol. 29[v]

syt uaren · eñ bliuen in din dar si tirst in waren · / Dat *Mt. 13, 22a Lk. 8, 14a Mc. 4, 18*
ander saet dat onder de dorne uil · dat syn die dat gods
wart horen / mar donlede van der werelt eñ de rykheit *Lk. 8, 14b Mc. 8, 19 Mt. 13, 22b*
eñ de verwentheit · verdrukken dat saet eñ en latent
nit op wassen eñ also bliuet sonder vrocht · / Mar dat *Mt. 13, 23 Mc. 4, 20 Lk. 8, 15*
saet dat op dat goede lant uil dat syn deghene die dat
gods wart horen eñ verstaen eñ metten werken die
si daer na werken so dragen si vrocht deselke hondert

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fol. 29[v]

and remain in that in which they were at first. The / other seed which fell among the thorns that are those who hear the word of God; / but the vanities of the world and wealth / and luxury bear down upon the seed and do not let it / [5] grow up, and so it remains without fruit. But the / seed that fell upon the good soil that are those who / hear and understand the word of God; and with the works which / they do afterwards they bear fruit some

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fol. 29[v]

1 *ende bliuen ... waren,* gloss supplement not in SH[ned].
Mt. xiii. 22 om δε; *et* l. *autem*: S[ned] sy[sc].

2 add *ander* cp. fol. 29[r] l. 17. — *uil* (from Lk.) in Mt. l. σπαρεις: sy[sc] EusΘ ε1260. — *dat gods wart,* add τον λογον in Lk. (from Mt. Mc.): sy[cp] ε050 *I*[η] ε1054 ε1386 *a c f q r*.

3 *van der werelt* (Mt. Mc.) add in Lk. *saeculi*: *f*. — om *istius* in Mt.: δ1 δ2 δ5 *k e a g h ff*$_2$ Eus. — add in Lk. *saeculi* l. *vitae* p. *sol.*: *a*; *vitae huius saeculi*: *r*.

4 *verwentheit, voluptas* (Lk. *voluptates*) l. *fallacia* in Mt.: Old-Lat. (exc. *f l r*$_2$), *voluntas*: *e*, *voluptates*: *b*, *voluntates*: *a*; in Mc. *e*: *oblectationes (saeculi)*, *c*: *delectationibus (mundi)*, *ff*$_2$: *delectationes (mundi)*, *f*: *inlecebras (divitiarum)*; in Lk. μ: *per sollicitudinem divitiarum et dulcidinis* (sic) *vitae soffocantur et non adferunt fructum* cp. sy[sc]: ܒܒܣܝܡܘܬܐ, *d*: *suavitate*; om και p. μεριμνων (contra Latin idiom of hendiadys): *e c f* δ5 δ254 ε1444 ε1246 ε1353 sah[codd 5/8]. cp. Zach 232C (Gregor): *Sollicitudines et divitiae et voluptas suffocant quia ..., Duo sunt in divitiis contraria, sollicitudines videlicet et voluptates.* — om εισπορευομεναι in Mc.: ε050f ε93, om πορευομενοι in Lk.: sy[p]. — om και αι λοιπαι επιθυμιαι: δ5f ε168 *I*[η] Old-Lat. arm Georg.

6 Mt. xiii. 23 *uil* l. σπαρεις: in Mt. sy[sc], in Lk. add πεσον: sy[c] pal *c f*.

7 add *gods, dei* p. *verbum*; add in Lk.: *d* δ5; add μου in Mt. (cp. vs. 20) sy[p] ε1132f; in Lk.: Ta[ar]. — add *metten ... werken.*

8 om και ποιει: sy[c] EusΘ.

fol. 29^t

foldege · de selke sestech uoldege eñ de selke dertechfoldege ·

F.77 C.94 MARCUS ‖ Doe ihc dese gelikenesse ontbonden hadde so ver trac hi noch din volke ene andre · eñ sprac aldus · also es hemelrike[a] alse ochte en mensche[b] worpe en saet[c] op syn lant[d] / eñ dar na sliepe[e] · eñ stonde op be[f] nachte eñ be da ge · eñ dar binnen dat saet wisse al die uuile dat deghene elre omme peinsde · / want dat corenlant daert saet op ghe sayt es dat brengt dat saet ut · tirsten siet men dat [g]crut · dar na die[h] aer · eñ dar na dat goede[i] koren · / eñ alse dat coren ripe es so doet hyt met sikkelen[k] aue sniden · want de tyt Mc. 4, 26 Mc 4, 27 Mc. 4, 28 Mc. 4, 29

a) *inter l.* de heilege kerke — b) *inter l.* des menschen sone — c) *inter l.* dat gods wart — d) *inter l.* in der menscheit herten — e) *inter l.* in der slape van d' doet — f) *inter l.* in den tide des levens — g) *inter l.* de vrese gods — h) *inter l.* gewareg berowenesse — i) *inter l.* karitate — k) *inter l.* in den dage des ordels

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a hundredfold, others sixtyfold, and others thirtyfold. /

C. 94 **10** When Jesus had unfolded this similitude, he told / the people yet another, and spoke thus: The / kingdom of heaven[a] is such as if a man[b] cast a seed[c] upon / his land,[d] and after that slept,[e] and rose by[f] night and by day, / and meanwhile the seed grew all the time while that man / **15** was thinking about something else. For the corn-land upon which the seed / has been sowed brings out the seed; first one sees the stalk[g], / after that the ear[h], and then the good corn[i]. And when the corn / is ripe he has it cut off with sickles,[k] for the time / of the harvest has then

a) the holy church b) the son of man c) the word of God d) the hearts of mankind e) the sleep of death f) the time of life g) the fear of God h) true repentance i) charity k) on the day of judgment

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12 Mc. iv. 26 *hemelrike, coelorum* l. *dei*: SH^ned *Q*.

13 *syn lant* add *eius* (SH^ned *sinen acker*).
Mc. iv. 27 *deghene*, i. e. om αυτος: *b* (*a* hiat) *E* ε050 ε168; *ille* l. *ipse*: lat^rell (exc. *e*); Ta^ar sy^p: ܗܘ.

16 Mc. iv. 28 Ta^ned in its paraphrase of αυτοματη η γη καρποφορει omits αυτοματη: Ta^ar sy^(sc). — add *want*, γαρ: ***K*** δ48 ε76 al; contra Ephr 126: *ipse nescit quod terra ex se ipsa fert fructum* (sic distinguens); cp. sah: *knowing not the manner of the earth which sprouteth up of itself.* — *brengt ... ut* l. *fructificat*, cp. Capit *D E-P G J Q aur: et exiit semen et fecit spicam* (Oxf Vg p. 177).

17 om εν τω σταχυι (SH^ned *in den acker*). — *goede* l. πληρης (SH^ned *vulle*).

18 Mc. iv. 29 *alse dat coren ripe es* l. *cum se produxerit fructus*: SH^ned; cp. sy^(sc) Ta^ar: ܡܐ ܕܫܡܢ ܕܝܢ ܦܐܪܐ, Georg^1: *quando autem pinguescit fructus ille* (Georg^2: *dat*); *c*: *cum mutaverit fructum* (? *maturarit fructus*).

For the gloss *in der slape van den doet* cp. Zach 233D: *dormitio hominis mors est Salvatoris. Exsurgit semen nocte et die post somnum Christi.*

fol. 29^{v}

A. *66* C. 95 van den ogstene dan toe comen es · / MATH'· ‖ Alse ihc dese pa- *Mt.* 13, 36
rablen hadde uertrokken so kirde hi weder eñ ghinc in en
A. *67* hus · aldaer so quamen sine yongren te hem eñ spraken hē
toe eñ seiden aldus · ontbint ons de parable uan der tar
uen uan der nacht kroken eñ uan den velde · / Eñ ihc ant *Mt.* 13, 37
werdde hen aldus · Dat Die dat goede saet sait dats des
mensche sone / Dat velt dats de verelt · Dat gode saet dat *Mt.* 13, 38
syn de uerkorne · De nacht crokken dat syn de quade /
Des mans uient die se sait dats de quade gheest · De og *Mt.* 13, 39
st es dat inde uan der verelt · De ogstren dat syn die in
gle / Also ghelike dan alse men die nacht crokken ghedert *Mt.* 13, 40
eñ worpt se int uir eñ uerbent se also sal gheschin in

C. 95 arrived. When Jesus had told these / parables, he turned back and went into a / house. There his disciples came to him and spoke to him / and said thus: Unfold to us the parable of the wheat, / of the night-tares and of the field. And Jesus answered / them thus: He who sows the good seed is / the Son of man; the field is the world; the good seed / are the elect; the night-tares are the evil ones; / the man's enemy who sows them is the evil spirit; the harvest / is the end of the world; the harvesters are the / angels. Therefore, even as one gathers the night-tares / and casts them into the fire and burns them, even so shall it happen on / the

19 **Mt. xiii. 36** add *iesus* p. *domum*: sy^{p} Ta^{ar} *h q f* ε050 ε133 ε207 ε351 ε346f al.

21 add *hem, ei* p. *dicentes*: sy Ta^{ar}.

22 *ontbint*, διασάφησον ܦܫܩ l. φράσον: sy δ1 δ2* ε050 δ30 Orig $^{1}/_{2}$; *dissere*: ff_1 r_2 Vg^{pl}, *edissere*: *f* E^2 *Θ T W* Vg^{edd}; *enarra*: *a b* ff_2 g_1 *h q*; *narra*: *k d*; *dic*: *e*.

23 add *uan der taruen* (S^{ned}: *van de zade ende*), add *tritici et*: *a b c* ff_2 g_1 g_2 *h r* r_2 *D E-P*^{mg} *Q R T W gat μ Wurz J Durm Dim* Old-Germ. — add *ende, et* a. *agri*: *e* (*r agri et ziz.*) ff_1 *h* sy$_{p}$ SH^{ned}.
Mt. xiii. 37 add *iesus*: *a b c* ff_2 *g q* Old-Germ^{codd}.

24 add *hen*, αὐτοῖς: ***K*** δ3 δ48 ε56f *I*^{a} (exc. δ5) *I*^{r} *I*^{t} ε207 ε351 sy Ta^{ar} *c f* ff_1 g_2 *h q gat*; *e*: *quibus*.

24–28 **Mt. xiii. 37, 39** add *dats*: SH^{ned} Old-Germ. cp. in vs. 38 *hic mundus est*: *e* (not *k*) *m a b c f* ff_2 g_1 *h q* r_2 Aug *μ Dim D E E-P*^{mg} *Q R Wurz J*.

26 **Mt. xiii. 38** *de uerkorne, electi* l. *filii regni*: SH^{ned} cp. Zach 234D: *electi vero rapiuntur obviam Christi in aera*. No trace of Ephrem's (p. 124, 126, 167, 174) *semen sanctum* or *semens sanctus*.

27 **Mt. xiii. 39** *die se sait* cp. sy^{sc}: *the sower* (add *of them*: sy^{c}). — *dats, hic est*: r_2 Old-Germ.

30 **Mt. xiii. 40** *worpt se int uir ende*: SH^{ned}, also in vs. 30; cp. vs. 42 and Mt. iii. 10.

fol. 29ᵛ

den dage des ordeels · / Des menschen sone sal senden sine Mt. 13,41
ingle die selen ghedren alle de quade eñ die in quaethei

fol. 30ʳ

den daer uonden selen werden · / eñ selēse werpen in dat Mt. 13,42
helsche uir · Daer sal syn gescrei eñ krisselinge uan tā
den · / Dan selen de ghereclite schinen alse de sonne in dat Mt. 13,43
rike hars uader · Die oren heft te horne hi hoere eñ
F. 78 C. 96 uersta MATH' · ‖ Dar na so uertrac hi noch ene andre pa
rable eñ seide aldus · ghelyc es hemelrike[a] den schatte die Mt. 13,44

a) *inter l.* dat leuen d' goeder

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day of judgment. The Son of man shall send his / angels, who shall gather all the evil ones and those who /

fol. 30ʳ

shall there be found in iniquities, and shall cast them into the / fire of hell: there shall be weeping and gnashing of teeth. / Then shall the righteous shine as the sun in the / kingdom of their Father. He who has
C. 96 ears to hear, let him hear and / understand. After that he told yet another parable / and spoke thus: The kingdom of heaven[a] is like unto

a) the life of the good

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31 *in den dage des ordeels* l. *in consumm. saec.*, so also in vs. 49; cp. gloss l. 18.

32 Mt. xiii. 41 *die, qui* l. *et*: sy[c] ܕܢܠܩܛܘܢ (sy[sp] ܘܢܠܩܛܘܢ); om εκ. της βασ.: SH[ned]. — *de quade* l. *scandala.* cp. Old-Germ[edd] *trubsal* (contra Old-Germ[codd] *schande*).

fol. 30ʳ

2 Mt. xiii. 42 *helsche vir* l. *caminum ignis* cp. Zach 234D *caminum ignis dicit infernum.* — *gescrei, ploratio* l. *fletus*: *k* Aug (*ploratus*), in vs. 50: *k e.* SH[ned] in both places: *weninge*, L[ned] in vs. 50: *gheween*; no trace of add *oculorum* p. *fletus*: *e* (cp. *e* Mt. xxii. 13, Lk. xiii. 28), see vs. 50.

3 Mt. xiii. 43 *selen schinen, fulgebunt*; lat (exc *d*): *lucebunt*; λαμψουσιν l. εκλαμψουσιν (Dan. xii. 3): Just δ5 δ30 etc. ε3017 Orig Old-Germ[edd 2] (*leuchten* l. *erleuchten*) sy[cp codd] ܢܢܗܪܘܢ (cp. Mc. ix. 3), sy[sp] ܢܢܗܪܘܢ.

4 add *te horne, audiendi* contra: *k e a b* Fuld *A Y C T** al 7 δ1 δ2* ε050f, cp. ad vs. 9 where lat (exc *k e ff₁*) add. — add *ende uersta* cp. vs. 9 fol. 28ʳ l. 30.

5 Mt xiii. 44 For the harmony link: *Darna so uertrac hi noch ene andre parable ende seide aldus* (not in SH[ned]) cp. add *aliam similitudinem adjecit dicens: b aur (locutus est eis* l. *adjecit) gig J-P Wurz A.* The lectionary link in pal is: ܐܡܪ ܡܪܢ ܗܕܐ ܡܬܠܐ.

fol. 30r

gheborgen legt in den uelde eñ degene die din schat uindt
hi bergten noch bat eñ met groter urouden so gheet hi
eñ verkoept al dat hi heft eñ koept dat uelt · / Noch es Mt. 13,45
hemelrike ghelyc den koeman die te koepe sukt goede
margariten / eñ alse hi uonden heft ene goede margarite Mt. 13,46
so gheet hi eñ uercoept al dat hi heft eñ coept die pcio
se margarite · / Noch es hemelrike ghelyc der segenen Mt. 13,47
die gheworpen es in der zee eñ die ghedert uan alrehan
de maniren uan ueschen · / Eñ alse die seghene uol es so Mt. 13,48
comen die vescheren eñ trekkense ut · eñ gaen sitten be

the treasure that / lies hidden in the field; and he who finds that treasure / hides it still better, and with great joy he goes / and sells all that he has and buys that field. Again, / [10] the kingdom of heaven is like unto the merchant who seeks for purchase good / pearls: and when he has found a good pearl, / he goes and sells all that he has and buys that precious / pearl. Again, the kingdom of heaven is like unto the net / which is cast into the sea and that gathers all / [15] sorts of fish. And when the net is full, / the fishermen come and pull it out, and go and sit / by the side of

7 *gheborgen legt*, H[ned]: *verborgen is ende ligt*, conflation of *absconditus* and *jacet; jacet (conditus est)*: sy[sc] Aphr I 93[4]: ܣܝܡܬܐ ܕܡܛܫܝܐ (contra sy[p] ܕܒܚܩܠܐ), cp. Zach 235A (Hil) *Per similitudinem thesauri in agro, spei nostrae opes intra se positas ostendit*, but Zach 235B *Thesaurum abscondere debemus*; see *A Further Study* p. 47 (and p. 46 on Mt. vi. 19f). — om *ανθρωπος, quod, qui invenit*: Ta[ar] sy[s] *k e* Aphr Orig cp. *A Further Study*, l. c.

8 add *noch bat; εκλεψεν* l. *εκρυψεν* in ε1222 is another way of avoiding the repetition. Dimma omits *abscondito* evidently for the same reason. — add *groter*. — om *αυτου*: Old-Germ.

10 om *homini* a. *negotiatori* see vs. 52.

11 **Mt. xiii. 46** *goede, bonam* l. *pretiosam* (S[ned] *precieuse*: *h*); sy[sc] *good and of great price* (ܛܒܬܐ ܘܣܓܝܐܬ ܕܡܝܐ). For the conflation cp. l. 12 *die preciose margarite* l. *αυτου*; S[ned] repeats *preciose*; H[ned]: *costelike—duerbaer*; *τον μαργαρ. εκεινον* l. *εκεινον*: ε050 δ30 etc. arm Ta[ned].

13 **Mt. xiii. 47** *segenen, sagenae* l. *reti, retiae* (H[ned] *nette*). *Sagenae* is the Vg reading; *reti, retiae*: *k* (*retiaculo*) *a b c f* g_1 ff_2 Capit *C D G E-P Q J Thom* Par Lat 6[4] Ambr Hil Winchester Vg (xi—xii saec.); Old-Germ: *netz*.

15 add *uan ueschen, piscium*: lat (exc *k d* g_2 Fuld *C H J L M O* Durm* Harl 2826) sah *I*[la] Old-Germ.

Mt. xiii. 48 *ende alse, et cum* or *cum autem* l. *quam cum*: Old-Lat (exc. *c* ff_2 *l q* r_2) sy pal δ5 ε050 δ30 Eus Ambr Aug Old-Germ. — add *so comen .. ende* cp. Ephr 128: *ad sagenam eductam accedunt*.

16 add *se, αυτην* p. *αναβιβ.* required by *οτε δε* l. *ην οτε*: Old-Lat (exc. *c* ff_2 *l q* r_2) sy pal δ5 ε76 ε286 δ30 ε190 ε121 ε1222 ε17 ε1443 (which means that all these

fol. 30r

neuen din oeure eñ kisen ut die goede uesche eñ leggen
se in hare uate eñ die quade werpense en weghe / also *Mt.* 13,49
saelt syn in den daghe des ordeels · Dan selen comen din
gle eñ selen scheeden de quade uten goeden · / eñ selense *Mt.* 13,50
worpen in dat helsche uir · Dar sal syn gheween eñ
A. 68 krisselinge uan tanden · / hebdi aldit uerstaen? eñ si ant *Mt.* 13,51
werdden yawi / eñ hi sprac ñoch uoert eñ seide · So wie *Mt.* 13,52

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the beach, and select the good fishes and lay / them in their vessels, and the bad ones they throw away. Even so / shall it be on the day of judgment. Then shall come / ²⁰ the angels and shall sever the bad from the good, and shall / cast them into the fire of hell: there shall be weeping and / gnashing of teeth. Have ye understood all this? And they / answered, Yes, we have. And he spoke yet further and said: He who / has been

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had also the above *οτε δε* construction with the verb. fin. or else the Syriasm of repeating the pronoun after the relative). The verb. finit. *ανεβιβασαν* as in the Syriac l. *αναβιβασαντες*: Ta^{ned} Old-Lat δ5.

beneuen din oeure, ∽ *επι τον αιγ.* p. *και*: *c* ff_1 *l* r_2 Vg Old-Germ δ2^{c} δ3 δ254 ε1016 Cyr; om *και* a. *καθ.*: *a* ε56 ε050 Ferr (exc. ε226).

17 *kisen ut*, *eligunt* l. *colligunt* (*συνελεξαν*), *elegerunt* is the reading of sy arm Clem Al (*την εκλογην*) lat (exc *d: collegerunt*) Old-Germ; Ephr 128 *accedunt eligere, electio.* — *goede*, *bonos*. This is the Vg rendering of *καλα*; Old-Lat (exc *c* ff_1 *l q* r_2) δ5 ε133 Ambr Aug: *καλλιστα*, *d*: *meliora*, Clem Al: *των αμεινονων*, sy^{sc} Ephr 128 ܕܓܒܝܢ ܠܛܒ̈ܐ. The reading *elegerunt* and the superlative or comparative *optimos*, *meliora* is evidently connected with the addition: *ende leggense*, *et posuerunt*: Ta^{ar} sy^{p}. cp. Plooij, *Mt. xiii. 48b in the textual tradition*, in: Meded. Kon. Akad., Amsterdam, 1931, dl. 71, Serie A, n° 1, p. 1—10. — add *uesche*, *pisces* p. *optimos*: *a b* sy^{sc}.
add *hare*, *sua* p. *vasa*: pal$^{a(bc)}$ *a b c f* ff_2 g_1 *h gig Dim* Aug ½ *D E E-P L Q R* sah Old-Germ; om *in vasa*: sy^{sc} Ephr 128 (?).

18 *ende*, *et* l. *autem*: Ta^{ar} sy pal Ephr 128 SH^{ned} Old-Germ$^{edd\ post}$ Tynd Gen. — *quade*, sy^{s} Aphr also have here the comparative idea ܒܨܝܪܐ, '*inferior*' l. ܒܝ̈ܫܐ, which means that the whole passage is affected by Tatianic influence in the Old-Latin and Syriac.

19 **Mt. xiii. 49** *in den daghe des ordeels* for *in consumm. saec.* as in vs. 40. — *selen comen*, *venient* l. *exibunt*.

20 *uten*, *ex* l. *de medio*.
Mt. xiii. 50 *helsche* see above l. 2 on vs. 42. — no trace of add *oculorum* p. *fletus*: g_1 *m (eorum)*, see vs. 42 and Mt. viii. 12.

22 **Mt. xiii. 51** om *λεγει αυτοις ο Ιησους*: δ1 δ2 δ5 ε121 ε1341 sy^{s} lat (exc *a f* g_2 *h q* r_2 *D E Q Corp Oxon μ Dim Wurz J*) Orig contra Ta^{ar} ***K***.

23 om *αυτω* p. *λεγουσιν*: *k e*. — om *κυριε* p. *ναι*: δ1 δ2 δ5 ε050 δ254 Ferr δ30 sy^{sc} pal *k* $ff_{1,2}$ Vg (exc *D E-P*^{mg} *Q R Corp Oxon gat μ Wurz J*) contra Ta^{ar} SH^{ned} ***K***.

fol. 30ʳ

so gheleert es eñ andre leert hi sal ghelyc syn din
wisen hushere die ut sinen tresore brengt vo
ert beide niwe eñ out · / Eñ alse ihc alle dese parablen *Mt.* 13,53
hadde gesegt so ghinc hi denen / eñ quam weder in syn *Mt.* 13,54*a*
F. 79 C. 97 lantschap · MATH' MR̄ · LUCAS · JOH'ES · ¦ Eñ alse ihc quā *Lk.* 4,16 *Mc.* 6,1*a*,2 *Mt.* 13,54*b*
in dat lant daer hi op geuudt was so ghinc hi in
die synagogen eñ leerde dat volc · eñ alse dat volc hoer
de sine leeringe so wonderde hen allen so dat si onder
linge worden sprekende uan hem en seiden aldus · wa

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taught thus and teaches others, will be like unto the / 25 wise householder who out of his treasure brings / forth both new and old. And when Jesus had said all these parables, / he went thence and came back into his /
C. 97 country. ¦ And when Jesus came / into the land where he had been brought up, he went into / 30 the synagogue and taught the people; and when the people heard / his teaching, they were all amazed, so that they / began to talk about him among themselves, and said thus: /

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24 Mt. xiii. 52 *so wie ... leert, quicumque doctus est et alios docet* cp. Mt. v. 19 (contra S^{ned}).

25 om *homini*: *B** Hil Ambr Aug Zeno Veron, cp. the omission of *homini* a *negotiatori* in vs. 45: Fuld δ1 δ2* δ30 ε1132 ε1341 Cyr Chrys Ambr.

26 Mt. xiii. 53 om και εγενετο, see on Mt. vii. 28 fol. 16ᵛ l. 12.

27 *hadde gesegt, locutus* l. *consummasset*: *k e* ε133, see on Mt. vii. 28 fol 16ᵛ l. 12. — add *weder, rursus* contra S^{ned}.

29 *daer hi opgeuudt was* from Lk. iv. 16 see fol 10ʳ l. 30. For Diatessaron influence on Mt. xiii. 54, Mc. vi. 1, Lk. iv. 16 and context see Aphr I 93, where Lk. iv. 29f is quoted between Mt. xiii. 44 and xiv. 18 (Burkitt, Ev. da Meph. II 183), $Marc^{tert}$ (Tert Adv Marc. i. 19): *descendisse in civitatem Galilaeae Capharnaum*; Iren IV xxiii. 1: *Et ipse dominus in Capharnaum Esaiae prophetias legebat;* contrast Ephr 129 *Ingressus est in Bethsaida*, and Ephr 212 *nec Nazaraei quum de monte eum praecipitarent.* All Harmonies omit Lk. iv. 31ᵃ *he went down to Capernaum* exc. Pep Harm 19⁹ who does not attempt to harmonize here. On the other hand Pep Harm 26² using Mc. vi. 1—6: *his owen cuntre to Nazareth*; Ta^{ar} Mc. vi. 6ᵇ *he went about in the villages round Nazareth.*

For the place of Lk. iv. 23—30 in the Harmonized Gospels cp. Zach 20A *Saepissime quoque praeoccupant evangelistae longa post dicenda ut Lucas ... nec longe post baptismum praeoccupando ponit, Medice cura te ipsum*; *quanta audivimus facta Capernaum fac et hic in patria tua.* Fuld and Ta^{ned} omit Joh. iv. 43—45, Ta^{ar} adds it after Joh. iv. 4—42 but goes on with Lk. v. 12 Mc. i. 41. Ephr quotes p. 130 *susceperunt eum Galilaei* in this Lk. iv context.

fol. 30ᵛ

nen comt desen die wysheit die hi heft eñ die grote cracht uan mirakelleken werken di hi werkt? / Eñ Mt. 13, 55 Mc. 6, 3a Lk. 4, 22c
es dit nit iosephs des smeds sone? Eñ es syn moeder nit maria · eñ sine brudere ·[a] iacobz eñ ioseph · eñ
symon eñ iudas? / Eñ sine sustre en wonense nit hir Mt. 13, 56 Mc. 6, 3b
met ons? wanen comt hem dan al dat wi sien eñ horen uan hem? / Eñ aldus wart dat volc geschan Mt. 13, 57a Mc. 6, 3c
C. 98 dalizert in hem ‖ Eñ alse ihc dat uernam so gaf hi din Lk. 4, 23

a) *inter l.* neuen

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fol. 30ᵛ

Whence comes to this man the wisdom that he has, and the great / power of miraculous works that he works? And / is this not the son of Joseph the carpenter? And is not his mother / Mary, and his brothers[a] Jacobus and Joseph and / 5 Simon and Judas? And do not his sisters live here / with us? Whence then comes to him all that we see and / hear of him?
C. 98 And thus the people were offended / in him. ‖ And when Jesus heard

a) cousins

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fol. 30ᵛ

1 Mt. xiii. 54 add *comt*: Ta[ar] *whence came these things to this* [*man*]; Pep Harm 44[8] *where is it hym ycome þat he is þus wyse and þus myȝtty.* — S[ned] *al dese wysheit,* add *al,* πασα in Mt.: sy[s] Eus δ5 ε1016 ε173 ε167f ε1020. — *die hi heft* =? Mc. vi. 2 η δοθεισα αυτω. — *die grote . . . werkt* cp. fol. 23[r] Lk. viii. 46 and Ephr 81 and 83 *virtus magna.* — add *di hi werkt* cp. 81 fol. 25[r] l. 4 (Mt. xi. 2).

3 Mt. xiii. 55 add *iosephs* in Mt.: sy[c] *a b g h ff₂ r₂ D E E-P Q R*; l. *fabri*: sy[s]; in Mc. του τεκτονος l. τεκτων ο, add και p. υιος: *e a b c i r* arm aeth Georg[2] Orig c. Cels vi. 36 (expressly) Old-Germ[edd] (*eins* l. *des*) δ48 ε376 (om και) ε133 ε93 (om και) δ505 ε1094 ε1225 ε1386 (om του . . . και); Ta[ar] (using Mt.) *nonne hic est faber, fabri filius? Nonne mater eius dicitur . . .*; om ο τεκτων in Mc.: pal; Pep Harm 26[4] 44[4]: *Nys þis nouȝth Joseps son þe carpentere?* — om λεγεται: Ta[ned] Pep Harm 44[5] (sy[sc] ܘܫܡܗ l. sy[p] ܡܬܩܪܝܐ).

4 *maria,* μαρια l. μαριαμ: lat δ3 ε1016 ε94f δ30 etc. ε1216 ε190f ε1178 ε129 ε551 ε1226 ε541 Orig ¹/₃ Chrys (a useful list of Greek codd under Latin influence generally).

5 Mt. xiii. 56 om πασαι (= Mc.): ε449 Pep Harm 44[7]. — *wonen se, dwell* l. *are*: Ta[ned] Pep Harm 26[7] *sitten hij.* — *hir,* add *hic* in Mt. (from Mc.): Pep Harm 44[7]; om in Mc.: pal Georg[2]. — *nit,* ουχι; om in Mt. in sy[sc] *ff₁ h* ε1443, om in Mc.: Georg[2].

6 *dan, ergo*; om *ergo*: sy[sc] Ta[ar] ε72 Chrys Pep Harm 44[9]. — *al dat wi . . . hem* l. παντα ταυτα: Ta[ned] cp. fol. 25[r] l. 12 (Lk. vii. 22).

8 Lk. iv. 23 *ende alse iesus dat uernam so gaf hi din volke antwerde,* cp. Ta[ar]: *Iesus autem sciens cogitationes eorum ait illis.* Fuld has the ordinary text: *et ait illis.*

fol. 30v

volke antwerde eñ sprac aldus ·[a] Ghi mogt seggen te mi alse men plegt te seggene · Ersetre ghansse di seluen · also uele alse wi horen seggen dat tu hefs ghewarchtt in kapharnaum so werk hir in dyn lant schap · / MATH' MR̄ · LUCAS · JOHANNES ·[b] Ouer waer seggic *Lk. 4, 24 Mt. 13, 57b Mc. 6, 4a*
v dat en gheen prophete en es gheert in sinen lande /
Eñ omme die ongheloeuegheit dis volks so ne war *Mt. 13, 58 Mc. 6, 5*

a) *inter l.* lucas — b) *inter l.* amen

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this he gave / answer to the people and spoke thus: Ye may say / **10** to me as one is wont to say: Physician, heal thy / self; as much as we hear say that thou hast / wrought in Capharnaum, work here in thy country. / Verily I say / unto you, that no prophet is honoured in his country. / **15** And because of the unbelief of the people he did not / perform there

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9 om πxντως; lat (exc. *a*): *utique*; sy(c) Ta[ar] *a*: *forsitan* ܟܒܪ. — *mogt seggen*; cp. *dicitis* l. *dicetis*: *e* r_2 *D E-P Q R* al[4] *μ* Old-Germ[edd]; *dicebatis*: *l.*

10 *alse men plegt te seggene* (? ܡܠܬܐ l. ܡܬܠܐ). SH[ned]: *dese gelike (nesse ?).*

11 H[ned] add p. *cura te ipsum*: *doe spraken si tot hem*, cp. add *dixerunt pharisei ad iesum*: *corr vat* Old-Germ. (pref. *und*) Missale Cisterc. (1529) fol. 129[5] ad init. lectionis. — add *seggen*: Ta[ned]. — *dat tu hefs gewarchtt*, *quae fecisti* l. *facta*: sy(c) (ܕܥܒܕܬ) Ta[ar] pal Ta[ned] Old-Germ.

12 om xxι a. ωδε (contra SH[ned]); ∽ *hic et*: r_2 *Q μ* Zach Wn text (273C) contra 20A.

13 IOHANNES. Does this mean that the Syriac Diatessaron inserted here John iv. 45? cp. Ephr 130: *susceperunt eum Galilaei.* Perhaps Zahn is right when he assumes that the following words: *quia viderunt quod in medio eorum fecit* also refer to Joh. iv. 45 (Zahn, Forsch. I S. 154). The fact that Ephrem repeatedly emphasises that the whole nation of the Jews was meant in the passage, is not an indication that a special place was mentioned, but is merely anti-Judaic argument. In the Eusebian Canons Joh. iv. 44 is paralleled with Mt. xiii. 57 Mc. vi. 4, Lk. iv. 24.
om xxι ειπεν: Fuld contra SH[ned] Ta[ar] and ordinary text.

14 *gheert, honoured* l. *acceptus*: aeth (under influence of Mt. Mc. *non sine honore*); Pep Harm 18[29] *so mychel honoured.* — *in sinen lande.* Ta[ar] adds *neque inter fratres suos* followed by Mc. vi. 4. Fuld adds: *et in domo sua* from Mt. om in Mt. εν τη οικιx xυτου: *f* g_1 *Z** ε56 ε93 ε346f ε294 δ398 ε370f; om in Mc. xxι εν τοις συγγ. xυτου xxι εν τη οικιx xυτου: *e* ε1444; om xxι εν τοις συγγ.: *c* (∽ *in domo sua* a. *in patria sua*) *r* δ2*; om *in domo sua*: Georg[1,2B] pal[c].

15 Mt. xiii. 58 ∽ διx την xπιστιxν xυτων p. xxι cp. Pep Harm 26[12]. — *so ne warchte hi*; om *potuit* in Mc.: sah *e b c* ff_2; *noluit*: g_2 (both tendency-readings).

fol. 30v

chte hi daer nit uele mirakelleker werke eñ lettel si
ke ghansde hi aldaer · omme hare ongeloeueheit · mar *Mc. 6, 6a*
hi berespese uan harre hartheit / eñ sprac aldus LUCAS
In den dagen dat helyas was in israhel so waren *Lk. 4, 25*
uele weduen in den lande alse de hemel ghesloten was
drie yar eñ ses maent eñ die grote honger was
in ạl al dat lant / eñ tergheenre uan allen din eñ was *Lk. 4, 26*
helyas ghesendt mar buten lands teere weduen die
A. 69 woende te sarepten int lant uan sy sydonien · / eñ vele *Lk. 4, 27*
lazerser liede waren in isrl' in helyseus ti
de eñ engheen en wart ghe ganst uan allen din

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many miraculous works; and few / sick ones did he heal there, because of their unbelief. But / he rebuked them for their hardness and spoke thus: / In the days when Elijah was in Israel, there were / 20 many widows in the land, when the heaven was shut / three years and six months and the great famine was / in all the land; and unto none of them was / Elijah sent, but out of the country to a widow who / lived at Sarepta in the land of Sidonia. And many / 25 leprous people were in Israel in Elisha's time, / and none of all those was healed / but only Naaman, who was from

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17 Mc. vi. 5 om *επιθεις τας χειρας* (contra SH^{ned}: *leide hi sine hant;* add *αυτου*: sy$^{(c)}$).

Mc. vi. 6 om *et mirabatur: e b* (tendency reading cp. Vogels, Handbuch d. N. T. Textkritik S. 203). Omit in Mt. all texts; in Mc. *εθαυμαζον* l. *εθαυμαζεν*: *ff$_2$* l^2 D E (mirabantur)* ε168 A^{123} Old-Germ^{codd} Pep Harm 26^{15} (*and Jesus him schewed so þat hij hadden alle merueille þere of*; om Mc. vi. 6^a: ε76. In pal the lection ends with Mc. vi. 5. LS^{ned}: *berespetse* H^{ned}: *straefden sy*, *επετιμησεν* l. *εθαυμαζεν*. — *hartheit* l. *incredulitatem*, cp. Mc. xvi. 14; iii. 5.

19 Lk. iv. 25 om *in veritate dico* contra SH^{ned}. — om *δε*: Ta^{ar} sy$^{s(c)}$ lat (exc. *f*) δ5 ε133 ε168 ε71 δ260; *enim* l. *autem*: sy^p (exc cod 8*); *amen* l. *in veritate*: Ta^{ar} *e*.

22 Lk. iv. 26 add *allen*; also l. 26.

23 *buten lands*, cp. Zach 238B *exterae gentis vidua*, and the reading ܐܪܡܠܬܐ *vidua* for ܐܪܡܝܬܐ, *gentilis* in sy$^{s(c)}$ Mc. vii. 26. Pep Harm 18^{34} *to a widewe þat woned amonge payenes*; cp. Ephr 130 *Sarepta gentilium*, and the stress laid by Ephr 130f on the contrast: *Israel — gentes*.

24 *woende*, cp. Zach 238C: *Unde bene haec vidua in Sarepta Sidoniae dicitur esse morata*; Pep Harm 18^{34}: *woned*.

25 Lk. iv. 27 om *του προφητου*.

26 add *allen* Ta^{ned} also l. 22. — *van allen din*; add *εξ* a. *αυτων*: ε551 ε1054 ε3071 *e* (cp. sy ܡܢܗܘܢ).

fol. 30v

mar allene naaman die uan sirien was · /[a] Dits also uele te seggene alse of hi seide · nit te meer dan de propheten wilen hare miraklen en warchten an donghe loeuege uan haren lande mar an degheloeueghe van andren landen sone sal ic mine werke hir toegen onder v omme vwe ongheloeueheit nit om mine ommo

fol. 31r

gentheit · / Eñ alse ih̃c dit ghesproken hadde so worden *Lk.* 4, 28
vergramt eñ vererrt alle die dat hoerden · / eñ stonden *Lk.* 4, 29
op al ghemeinlec eñ namen ihesum eñ leiddene uter

a) *in mg.* Expō

Syria. — This is as / much to say as if he said: No more than the prophets / of old wrought their miracles upon the unbelieving / 30 of their country but upon the believing of / other countries, shall I show my works here among / you because of your unbelief, not because of my /

fol. 31r

lack of power. — And when Jesus had spoken this, / all who heard it became angry and incensed; and rose / up all together and took Jesus and led

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27 *naaman* (cp. sy^{p} ܢܥܡܢ): *b c* Tert Ambr Orig H^1 Θ W Vg^{edd} Old-Germ Pep Harm 19[1]; Vg^{rell}: *neman* with *e a* ff_2 *g l r* r_2 *gat* μ.
die uan sirien was; sy$^{s(c)}$ omits Νααμαν and reads only ܐܪܡܝܐ i. e. *Syrus* or with other vocalization: *Gentilis*; a trace of the double meaning of ܐܪܡܝܐ in Pep Harm 19[2]: *þat was payene and Surryen*; Ta^{ar} *Nabataeus.*
For the argument of the gloss l. 27ff cp. Ephr 130[1] *Christus Iudaeos ad ipsorum confusionem infideles vocavit* and his whole argument p. 130f on the *discrimen inter populum et gentes* (131[5]).

fol. 31r

1 **Lk. iv. 28** add *alse iesus dit ghesproken hadde.*
2 *vergramt ende vererrt* l. ἐπλήσθησαν θυμοῦ.
3 **Lk. iv. 29** add *al ghemeinlec.* — *ende namen ihesum ende leiddene, et assumpserunt iesum et duxerunt eum,* Ephr 129: *et assumpserunt eum et foras duxerunt,* Ephr 130[1]: *apprehendentes eduxerunt.* Cp. for this paraphrastic formula *A Further Study* p. 49f. To the passages quoted there (John ix. 13 Mt. xxvii. 2 parall. John xviii. 28 Mt. iv. 5, 8 in the Liège text, Ephrem, sy^{sin} and Zachary) may be added John xix. 13 in L^{ned} ch. 227, Mt. xxvii. 27 in L^{ned} ch. 228, Lk. xvi. 22 in Pep Harm 64[23], and Acts xvi. 19 in sy^{p}. — L omits ἐξέβαλον in consequence of its intensive *took and led.* S^{ned} *leeddene ut[er stat],* ἐξήγαγον l. ἐξέβαλον: ε1279, cp. Tert Adv. Marc. iv. 8 *detentus et captus et ad praecipitium usque protractus.*

fol. 31r

stat op dat hangende uan den berghe dar hare stat op stont ghefondeert · aldar wouden sine neder werpen uan din berghe · / Mar ihc leet dor hen eñ ontghinc hen *Lk. 4, 30* so dat si nin wisten waer sine uerloren · *a* In somen staden es ghescreuen dat die bergh ontploec eñ mak de hem stat dore telidene · mar want dis de ewangelistē nin scriuen so late wi dat al ongeconfirmeert MATH'

C. 99 MARCUS · LUCAS · || Nu sele wi bescriuen waromme eñ hoe dat yan baptista gheuaen was eñ ghehoefdt · uan derre materien spreken drie ewangelisten · marcus ·

a) in mg. addicio

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him out of the / town upon the slope of the mountain on which their town / 5 stood founded: there they wanted to throw him down / from the mountain. But Jesus passed through them and escaped them, / so that they did not know where they lost him. — In some / places it is written that the mountain opened and made / room for him to pass through. But since the evangelists / 10 do not write anything hereof, we leave it unconfirmed.

C. 99 || Now we shall describe why and / how John the Baptist was taken and beheaded. / Three evangelists speak of this matter, Mark, / Matthew and

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5 *aldar* etc., rendering *ut praec.* No trace of the reading *et praecipitaverunt* cp. Ephr 131: *et detruserunt eum;* 130: *eum dejecerunt... non cecidit;* 131: with reference to Mt. iv. 6, *permisit ut eum praecipitarent;* 212: *nec Nazaraei quum de monte eum praecipitarent, vita eum privaverunt;* Aphr I. 94[10]: *and he showed the power of his greatness when he was cast down from the height into the depth and was not hurt.* So the Diatessaron had this version of the story. In L there is no trace of it, but cp. Zach 239B C where, as in Ephr 212[27], there is a reference to Mt. iv. 6 followed by *Dominus descendit malens eos sanare quam perdere;* cp. also Petrus Comestor Hist. Ev. LXXII ad Lk. iv. 29 sq.: *adhuc ostenditur ibi locus qui dicitur Saltus Domini per quem Dominus descendens impressit se rupi et cedens ei rupes fecit ei locum:* the gloss in L seems an abbreviated version of the same legend. — sy$^{s(c)}$: κρεμασαι l. κρημνισαι.

6 add *uan din berghe*, add Ta^{ar}: *ex cacumine illius;* sy^{p}: *from the rock* (ܡܢ ܫܘܥܐ).

Lk. iv. 30 *dor hen* om μεσου: sy$^{(c)}$ (ܥܒܪ ܒܝܢܬܗܘܢ) Pep Harm 19[6] *passed þorouȝ hem.* — *ontghinc hen* l. επορευετο, *ibat;* om sy$^{s(c)}$ H^{ned}. — om διελθων: ε368 ff_2 Luther Tynd Cran Geneva.

fol. 31ʳ

F. 80 A. 70 matheus · eñ lucas · eñ sprect marcus aldus · In din tide so sendde herodes de tetrarcha sine boden eñ dede vaen yanne baptisten eñ dedene leggen in enen kerkre om herodiasen die philips syns bruder wyf was eñ die hi sinen bruder hadde ghenomen / want yan baptiste berespde herodese uan dire quader daet eñ seide al dus · Di en es nit ghorloft te nemene dyns bruder wyf · / Eñ omme die sake so haettene herodias eñ had

(margin: Mt. 14, 1a; Mc. 6, 17 — Mt. 14, 3 — Mt. 14, 4; Mc. 6, 18 — Mc. 6, 19)

Luke; and Mark speaks thus: — At that / [15] time Herod the Tetrarch sent his messengers and caused / John the Baptist to be taken, and had him laid in a dungeon / for the sake of Herodias, who was the wife of Philip his brother, and / whom he had taken from his brother. For John the Baptist / rebuked Herod for this wicked deed and said thus: / [20] It is not allowed thee to take thy brother's / wife. And for that reason Herodias

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14 Mt. xiv. 1 *In din tide so sendde Her. de tetr.*, exactly = Fuld, using *in illo temp ... tetr.* from Mt., but *misit etc* from Mc.; Ta[ar] has Mt. xiv. 1 complete.

15 Mc. vi. 17 add *sine boden.*

16 *dedene leggen in enen kerkre* (from Mt.: *εν φυλακη απεθετο* sy: ܐܣܪܗ); *εθετο* l. *εδησεν*: sy[p codd] pers[p] pal[b] ε337 ε3015; *εβαλεν* l. *εδησεν*: ε17; *inclusit* l. *vinxit*: *g*; add *et misit*, *και εβαλεν* (*εις* l. *εν*): Old-Lat (*k e* hiant) δ5 ε014 ε050 ε93f Ferr sah sy[p codd] arm Georg[2]; *εις* l. *εν*: ε329; in Mt. om *εδησεν αυτον και*: sy[s]; om *και απεθετο*: *k e* δ5 ε26 Orig 1/2.

17, 18 *ende—ghenomen; ende die* l. *οτι* cp. Ta[ar] sy[s(c)] ܕܢܣܒܗ ܗܘܬ, sy[p] ܗܝ ܕܢܣܒ. — *ghenomen* l. *εγαμησεν*, Old-Germ[edd]. For this idiomatic syriac rendering of *γαμειν* cp. *Traces of Syriac origin of the Old-Latin Diatessaron*, in: Meded. Kon. Akad. Amsterdam, dl. 63, Serie A N° 4, 1927 p. 119—121 (19—22). — The addition *sinen bruder, a fratre suo,* is evidently an insertion of the Dutch translator who misunderstood the meaning of *ceperat.*

19 Mc. vi. 18 *berespde* from Lk. iii. 19 *ελεγχομενος*, cp. Zach 239D: *arguit Her. et Herodiadem.* — add *van dire quader daet;* reminiscence of Lk. iii. 19: *περι παντων ων εποιησεν πονηρων.*

20 *te nemene* (cp. note on l. 18): SH[ned], ܠܡܣܒ in Mc.: sy[(c)] sah, in Mt. sy[s]. — *dyns bruder wyf*: cp. add in Mt. *uxorem fratris tui*: *f ff*$_1$; add *uxorem* only: sy[cp] *k*.

21 Mc. vi. 19 *haettene* l. *ενειχεν*, *insidiabatur*: SH[ned], sy[(c)] ܠܚܝܫܐ ܗܘܬ, *minax, adversaria erat*: Georg[1]: *facta est inimica*, Georg[2]: *in corde opposuit;* pal ܪܓܝܙܐ, *irata, vituperata.*

fol. 31r

dene gherne don doeden mar sine conste · / want herode' *Mc. 6, 20*
die vale wiste datt en gherecht man was hi onssa
gene eñ hiltin hiltene eñ dede uele dinge mit sinen
rade eñ hoerdene gherne · / Eñ op enen tyt so gheschi *Mc. 6, 21* *Mt. 14, 6a*
de dat herodes op dat yarghetide uan sire gheborten
hilt hof eñ hadde ontboden de princhen eñ de rech
tren eñ de vorste uan den lande uan galileen / al daer *Mt. 6, 22* *Mt. 14, 6b*
so quam herodiasen dochter eñ balerde eñ spranc vor
dat volc so datt behagde herodese eñ allen den ghe
nen die daer waren · Doe rip herodes die yonfrowe
te hem eñ seide aldus bidde mi dat tu wels eñ ic

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hated him and would / fain have had him killed, but she could not; for Herod, / who well knew that he was a righteous man, stood in awe / of him and kept him, / and did many things with his **25** advice and listened to him gladly. And upon a time it happened that Herod on the anniversary of his birth / held court, and had summoned the princes and the judges / and the rulers of the land of Galilee. There / came the daughter of Herodias and danced and skipped before / **30** the people, so that it pleased Herod and all those / who were there. Then Herod called the damsel / to him and said thus: Ask me what thou wilt, and I /

---

22 om **Mt. xiv. 5^{b}**, contra SH^{ned}: *si ontsach dat volc . . . gelikerwijs ende Herodes.* SH^{ned} Zach Fuld refer *timebat* to Herodias, though Fuld (not Zach) reads *Herodis* l. *Herodias* with *d* (contra δ5) *ff$_2$ g$_2$ r$_2$ aur Mm D E E-P Q R* ε1098 ε1094 Georg^1 boh$^{cod\ c}$; om *η δε Ηρωδιας ενειχεν αυτω*: δ48.

23 **Mc. vi. 20** om *και αγιον*: δ254 δ457 ε247* ε370f; om *iustum et*: *L.*

24 *dede, εποιει* l. *ηπορει*: ***I K*** contra δ1 δ2 ε56 sah boh ε014 ε050 (Georg^{2B} *multum honorem fecit ei*). — *mit sinen rade* for *audito eo*; sah *was being persuaded* (**ⲛⲉϥⲡⲉⲓⲑⲉ**) *hearing him*; Ta^{ar} Georg^1: *obeyed.*

25 **Mc. vi. 21** Ta^{ned} Old-Germ. sy tell the story in more direct speech without gen. abs. or *cum . . .* of lat; sy$^{s(c)}$ begins: *and it chanced* (ܘܓܕܫ) *on the day;* sy^{p} Ta^{ar}: *et accidit dies notabilis* (ܘܗܘܐ ܝܘܡܐ ܝܕܝܥܐ); Pep Harm 45 *sippen befel þat Herod.*

27 *de princhen,* om *αυτου*: lat (exc. *c i* Old-Germ.) δ5 ε93 δ254 ε203; add p. *χιλιαρχ.*: sy$^{s(c)}$ Georg^2.

28 add *uan den lande* a. *galilaeae*: Old-Germ$^{edd\ post}$; Pep Harm 45^{18} *of þe cuntre of G.*

29 **Mc. vi. 22** add *vor dat volc* cp. Ta^{ar} *in the midst of the company*; Pep Harm 45^{20} *to fore þe kyng amonges al þe folk.*

31 *die daer waren* l. *τοις συνανακειμενοις.* — *rip . . . seide* l. *dicit puellae.*

fol. 31v

saelt di gheuen · / Doe suoer die coninc dat hi hare Mc. 6, 23 Mt. 14, 7
gheuen soude wat si hem bade al bade si hem half syn
koningrike · / Doe ghinc se ut eñ vragde harre moeder Mc. 6, 24
eñ seide wat salic bidden? eñ de moeder antwerddde hare
eñ seide · du sout bidden yan baptisten hoeft · / Doe ghinc Mc. 6, 25 Mt. 14, 8
si met hasten vor din koninc eñ bat hare bede eñ sprac
al dus · Ic wille dat tu mi nu saen ghefs yan baptists
hoeft in enen platele · / Alse die coninc dat hoerde so Mc. 6, 26 Mt. 14, 9
wart hi bedruft · Mar om den eet din hi ghesuoren

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fol. 31v

will give it thee. Then the king swore that he / would give her what she should ask him, though she should ask for half his / kingdom. Then she went out and asked her mother / and said: What shall I ask? And the mother answered her / and said: Thou must ask for John the Baptist's head. Then she went / in haste before the king, and made her request and spoke / thus: I wish that thou givest me at once John the Baptist's / head in a dish. When the king heard that, / he became sad: but because of

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fol. 31v

1 **Mc. vi. 23** add *die coninc.* — om *αυτη* p. *ωμοσεν*: ε56 ε168 sah.

2 *al ... half*, S(H)^{ned} ... *ooc alf*, (*etiamsi*) *και το ημισυ* l. *εως ημισους*: δ5 (*και* contr. *d: licet*) ε93 *b c ff*$_2$ *g (etsi)* Old-Germ. cp. Esther v. 3, 6 vii. 2.

3 **Mc. vi. 24** add *ende vragde*: Georg^2 cp. sy$^{s(c)}$: ܐܬܡܠܟܬ, *took counsel.*

4 add *de moeder antw. hare*, add *αυτη*: sy$^{(c)}$ Georg ε168.

5 add *du sout bidden* cp. add ⲁⲓⲧⲉⲓ, *ask*: sah, add *αιτησαι*: ε014, probably also Ephr 132^6 *ut ... postularet.*

6 **Mc. vi. 25** om *ευθυς*: ε56 ε1016 δ5 δ30 ε329 δ254 δ457 Old-Lat. (*e k* hiant) Georg^2. — *met hasten*, *μετα σπουδης* contra om Old-Lat. sy$^{s(c)}$ δ5. — SH^{ned} *ende sprac*, *ειπεν* l. *ητησατο λεγουσα* (cp. Mt. xiv. 8): sy$^{(c)}$ Georg (add *ei* Georg^1) Old-Lat (*k e* hiant) δ5 ε050 ε93 ε168 ε76 *I*^{η} (exc. ε203f); om *προς τον βασ. ητ. λεγ.*: ε014.

8 ∽ *επι πινακι* p. *βαπτιστου*: sy$^{s(c)}$ *Q*. — om *ωδε* in Mt.: Old-Lat. (*a: in hoc disco, k: hoc in catino*).

Mc. vi. 26 add *alse dat hoerde*, *ως ηκουσεν*: δ5 *c ff*$_2$ *i r*. — *so wart ... mar*, add *est (a q factus est)* p. *contristatus, ... autem* p. *ius iur.* (= Mt.: ***K***): Ta^{ar} sy$^{(c)}$ Georg Old-Lat (exc. *b i l*) *aur* Fuld *C T D E E-P*^{mg} *L Q R* al sah boh^{codd} ε211 ε1279 al 2.

9 *ορκον* l. *ορκους* in Mc.: Ta^{ar} sy$^{s(c)}$ sy$^{p\ codd\ 3}$ Bar Hebr Georg sah boh^{cod} lat (with *d* contra δ5); in Mt.: sy sah $^2/_4$ boh^{cod} lat (with *d* contra δ5). — add *din hi ghesuoren hadde*, cp. sy$^{s(c)}$ in vs. 23 ܝܡܐ ܠܗ ܒܡܘܡܬܐ, *he swore to her with an oath*; cp. also Lk. i. 73 and Mt. xiv. 7.

fol. 31^{v}

hadde eñ om dat uolc dat daer uersament was sone
woude hise nit bedruuen · / mar sendde altehant enen die *Mt. 14,10 Mc. 6,27*
yanne baptisten syn hoeft af sloch / eñ brachtt in enen *Mc. 6,28 Mt. 14,11*
plateele eñ ghaeft der yonfrowen · eñ de yonfrowe gha
ft harre moeder · / Alse dat uernamen sine yongren so *Mt. 14,12a Mc. 6,29*
namen si din lichame eñ bestaeddenne ter erden · eñ[a] dar *Mt. 14,12b*
na quamen si te ihesum en seiden hem die gheuarnesse · /

a) *inter l.* math'

---

the oath that he had sworn / **10** and because of the people that were assembled there, / he did not want to disappoint her; but sent at once a man who / cut off John the Baptists's head and brought it in a / dish and gave it to the damsel; and the damsel gave / it to her mother. When his disciples heard this, / **15** they took the body and interred it; and after / that they came to Jesus and told him what had happened. / After that it

---

10 add *om*, *δια* a. *τους* in Mc.: Pep Harm 45^{28} δ5 ε337 lat (*e k* hiant) sy$^{(c)}$ aeth Georg^{1}; in Mt.: δ5 Old-Lat. *B E Q X** sy^{sc} Old-Hebr.

11 *bedruuen*, Vg *contristare* ['incautius redditur ... sed sic est etiam *d ff$_2$ l q r*', Oxf. Vg i. l.] for *αθετησαι*; *a: spernere, b c f: negare*, sy^{sc}: *he could not turn back*; sy^{p}: *noluit fraudare*, Georg^{1}: *non decepit*, Georg^{2B}: *non voluit negligere*, Georg^{2A}: *non voluit contristare.*

Mt. xiv. 10 Mc. vi. 27 *sendde altehant enen die* cp. sy$^{s(c)}$ in Mc. (omitting *επαταξεν*): *and he sent a soldier of his guard who should cut off* [*and*] *bring his head.* —

12 *syn hoeft afsloch*. The Dutch has also the verb *hoefden*, see l. 24, SH^{ned} *onthoveden*, so we may remark the coincidence with the syriac (ܦܣܩ ܪܫܗ, *amputavit caput eius*) Old-Hebr sah.

Mc. vi. 28 *brachtt*, *αυτην* l. *την κεφαλην* sy^{sc}, om *την κεφ.*: sy^{p} sah (a consequence of the translation of *απεκεφαλισεν*).

13 add *κορασιον* in Mt. (from Mc.): δ30 etc. sy^{c} *e b c f h Q R;* add *illa*: sy^{s} *ff$_1$ B E E-P^{mg}* ς. — *ghaft*, *εδωκεν* l. *ηνεγκεν* in Mt.: δ30 *k^{3}*; add *ηνεγκεν και* a. *εδωκεν* in Mt.: sah Pep Harm 45^{31} (*it name and ȝaf*).

15 **Mc. vi. 29** *lichame*, *corpus*, *σωμα* l. *πτωμα*, in Mc.: Ta^{ar} lat (*k e* hiant) sah ε211 al, in Mt.: lat (exc. *k e*) Aug ***K***. — *bestaeddenne ter erden*, *εθαψαν* l. *εθηκαν* in Mc. from Mt.: ε351 Georg^{2B} aeth Ta^{ar} Pep Harm 45^{32}; cp. *κηδευσαι* l. *και ηραν*: ε014 ε168, *vestierunt*: Georg.

16 **Mt. xiv. 12** add *die gheuarnesse* p. *seiden hem*; om S^{ned}. Ta^{ned} (with Ta^{ar} and Fuld) insert Mc. vi. 30, 31 earlier in ch. 83, but note there SH^{ned} *seiden hem die geuarnesse van haren predekene*; so that L^{ned} here in adding *die gheuarnesse* may have a trace of the same confusion between Mt. xiv. 12^{b} and Mc. vi. 30 which appears in sy$^{s(c)}$ ε014 pal, where the report of the

fol. 31^{v}

A. 69 Dar na so gheuil dat herodes hoerde de fame uan ihe *Mt.* 14, 1
suse · eñ wat[a] werke dat hi warchte eñ hem wonderde *Mt.* 14, 2 *Lk.* 9, 7 *Mc.* 6, 14
dar af om dat selke wouden seggen dat yan baptista
ware op ghestaen van der doet / eñ andre seiden dat he *Lk.* 9, 8 *Mc.* 6, 15
lyas weder comen ware · eñ andre seiden dat een uan
din ouden profeten weder op ghestaen ware · / Doe sprak[b] *Lk* 9, 9 *Mc.* 6, 16
eñ seide · yanne baptisten[c] hebbic don[d] hoefden wie es dā

a) *inter l.* lucas — b) *in mg. (prima manu)* herodes — c) *inter l.* marc' — d) *inter l.* math'

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befel that Herod heard the fame of / Jesus and what works he wrought and he was amazed / thereat, because some would say that John the Baptist / 20 had arisen from death; and others said that / Elijah had come back; and others said that one of / the old prophets had arisen again. Then he spoke / and said: John the Baptist have I beheaded; who then /

---

apostles seems to refer to John's death instead of to their own mission. In sy$^{s(c)}$ the paragraph ends with Mc. vi. 30 and not with vs. 29 and accordingly reads the singular: *all that he* (i. e. John) *did and taught,* a reading found also in ε014: *εποιησεν ... εδιδαξεν.* In pal also the lection ends with vs. 30 and not with vs. 29 although the plural is read. In Ta^{ar} and Fuld Mt. xiv. 12^{b} is used.

17 Mt. xiv. 1 om *tetrarcha* in Lk.: sy$^{p\ codd}$.

18 Lk. ix. 7 *ende ... warchte,* rendering Lk. ix. 7^{a}, om *παντα*: δ5 ε370 ε1443 *T;* for the paraphrase cp. Mc. vi. 14^{c} and Mt. xi. 2. — *hi warchte,* i. e. add *υπ αυτου* p. *γινομενα*: Ta^{ar} sy^{p} *(per manum eius)* ***K*** ε014 δ3^{c} δ6 ε76. — *wonderde, mirabatur* for *διηπορει, haesitabat:* Ta^{ar} sy *l*; *stupebat: a.*

19 Lk ix. 7, 8 *selke ... andre ... andre* l. *υπο τινων ... υπο τινων ... αλλων δε* (cp. Mc.): sy Ta^{ar} Marc$^{tert\ iv.\ 21}$ *alii ... alii ... alii*; in vs. 8 *αλλοι* l. *υπο τινων*: δ505 sy sah boh; *αλλοι* l. *αλλων*: δ5 ε192 ε376 *(d e: alii).*

20 Lk. ix. 8 *ende* (om SH^{ned}), *et* l. *autem* (Vg: *vero,* Old-Lat.: *autem*): sy^{cp}; in Mc.: pal, om sy^{p} Georg^{2A} sah ε376 ***K.***

21 *weder comen ware* l. *apparuit*; in Mc.: *venit, venerit* l. *est* (cp. Mt. xvii. 10 sq.): *c ff*$_{2}$. — *ende, et* l. *autem* in Lk.: Ta^{ar} sy^{sp} om sy ^{c}A^{1} *J*; in Mc.: sy^{p} Georg^{2B} pal, om: SH^{ned} Georg^{1} ε371 ε260 ε1386 ε1443 al.

Lk. ix. 8 *een uan din ouden profeten* l. *προφητης τις των αρχαιων*: Marc$^{tert\ iv.\ 21}$: *unum aliquem ex vet. proph.,* sy^{sc}; add *προφητων* p. *αρχαιων*: Ta^{ar} sy^{p} sah; in Mc. add *αρχαιων* a. *προφητων*: ε377 Georg^{2} boh; om *ouden*: SH^{ned}; om *προφητης ως*: δ5 *b c ff*$_{2}$ *i*; *τις των αρχαιων ανεστη* l. *ως ... προφ.*: δ48.

23 Lk. ix. 9 *dan, ουν* l. *δε*: ε207 aeth; om *autem*: SH^{ned} Ta$_{ar}$ sy$^{sc\ p8}$ Old-Lat. sah^{cod} boh^{codd}; in Mc.: arm Georg^{1} sah^{114}.

B. ZIEGENBALG'S KLEINERE SCHRIFTEN

HERAUSGEGEBEN VON

W. CALAND

VERHANDELINGEN DER KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM
AFDEELING LETTERKUNDE
NIEUWE REEKS, DEEL XXIX, No. 2

UITGAVE VAN DE KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM 1930

EINLEITUNG

Als ich vor einigen Jahren mit der Ausgabe von Ziegenbalg's „Malabarisches Heidenthum" beschäftigt war, brauchte ich, um zu entscheiden ob das Exemplar dieses Werkes eigenhändig von Ziegenbalg geschrieben worden war, einige originelle Schriften oder Briefe von Ziegenbalg ein zu sehen. Da sandte mir dann freundlichst Herr Geheimrat Dr. A. Nebe, Direktor der Frankeschen Stiftungen zu Halle/S, nicht nur einige Briefe von Ziegenbalg und seinen Kollegen, sondern auch ein kleines Büchlein, das mehreres enthielt: das vornehmste waren die drei kleinere Werke Ziegenbalg's, die jetzt das Licht sehen. In dem Katalog der Bibliothek der Ostindischen Missionsanstalt (1893) war das Büchlein nicht verzeichnet und es war im allgemeinen unbekannt, dass diese drei Schriften Ziegenbalg's noch vorhanden waren. Wenigstens Herr Prof. Zachariae zu Halle wusste im Jahre 1924 nichts von der Existenz dieses Büchleins. Da ich damals mit der umfangreichen Bearbeitung des Malab. Heidenthums die Hände voll hatte, übergab ich dieses Büchlein meiner Schülerin Frl. E. A. Pinke, um es abzuschreiben und später womöglich zu ihrer Doctor-dissertation zu benutzen. Es stellte sich aber heraus, dass Frl. Pinke nicht die Gelegenheit hatte die Arbeit zu vollführen und auf meine Bitte stellte sie mir ihre Kopie zur Verfügung.

Durch Ziegenbalg selber war uns bekannt, dass er diese drei Werke in das Hochdeutsche übersetzt hatte (Bibliotheca Malabarica, n°. 100, 102, 105) und von der „Nidiwumpa" berichtet er (im Malab. Heidenthum, S. 36), dasz er es vor drei Jahren verdeutsch nach Denemarken versandt habe. Obschon diese Traktate nicht ganz unbeachtet geblieben sind (vgl. Zachariae in den Gott. Gel. Anz. 1927, S. 330), so sind sie doch, eines ausgenommen, nie herausgegeben worden. Die Ausnahme ist die Ulaganīdi, die gedruckt erschienen ist in der „Dänischen Bibliothec oder Sammlung von Alten und Neuen gelehrten Sachen aus Dännemarck", I., S. 393—418 [1]). Weil diese Ausgabe sich aber darauf beschränkt den wörtlichen Text des Ziegenbalg'schen Werkes ohne die geringste Zutat abzudrucken, und weil der Leser doch gerne auch dieses Werkchen kritisch beleuchtet sehen möchte, um zu erfahren inwiefern Ziegenbalg's Text und Uebersetzung dem Original entspricht, habe ich auch die Ulaganīdi aufgenommen.

Ausser diese drei kleinere Schriften und die grössere Arbeiten wie das Malabarische Heidenthum, die Genealogie der Malabarischen Götter

[1]) Den Nachweis verdanke ich dem Artikel Zachariae's in den G. G. A.

und die Grammatica Damulica, haben noch mehr Arbeiten Ziegenbalg's bestanden und zum Teil bestehen sie noch. In der Bibliothek zu Kopenhagen, wo ich nachfragte, ist so gut wie nichts von Ziegenbalg vorhanden, aber in Halle befindet sich mehreres, an erster Stelle die Bibliotheca Malabarica, d. h. die Beschreibung der Tamil-bücher, welche im Besitze Ziegenbalg's waren. Sie rührt her aus aus dem Jahre 1708 und enthält vier Teile:

1. die Beschreibung der Tamil Bücher und Aufsätze von Ziegenbalg selber abgefasst;
2. die der römisch-katholischen in Tamil verfassten Schriften;
3. die der eigentlichen Tamil Bücher,
4. die der „Mohrischen oder Mahometanischen" ins Tamil übersetzten Bücher.

Das interessanteste für uns ist n⁰. 3, wo Ziegenbalg einen ziemlich vollständigen Überblick über die Tamil-literatur gibt. Die Bibl. Malab. ist im Jahre 1880 von Germann in den Missionsnachrichten der Ostindischen Missionsanstalt im Jahrg. XXXII veröffentlicht [1]).

Dann ist in der Bibliothek der Missionsanstalt zu Halle eine Kopie vorhanden von einer „merkwürdigen Reise, die zur Verkündigung des Evangelii 1719 auf der Küste Coromandel unter den Malabarischen Heiden gethan würde". Ich habe dieses Journal gelesen, es enthält manches Interessante und verdient auch einmal herausgegeben zu werden.

Die drei kleineren Schriften von der Hand Ziegenbalg's, die hier veröffentlicht werden, sind 1. Nídiwunpa, 2. Kondei wénden, 3. Ulaganídi.

1. ZUR NÍDIWUNPA.

Die Nīdi-veṇbā, d.h. „(100 Strophen im) Vĕṇbā (metrum) über Moral" soll nach Ziegenbalg ursprünglich im „Kirendum oder in dem Malabarischen Latein", d. h. in Grantha oder Sanskrit abgefasst und später ins Malabarische, d.h. ins Tamil übersetzt worden sein. Wenn Ziegenbalg's Mitteilung, dasz das Original in Sanskrit gewesen ist, richtig ist, so ist jedenfalls dieser Sanskrit-text nicht mehr vorhanden. Es ist aber sehr wohl möglich, dasz der Tamil-text auf einem verlorenen Sanskritoriginal beruht. Auf Ceylon z. B. gab es eine ähnliche Sammlung von Sprüchen, die dann und wann durch Beispiele erläutert werden, ganz in der Weise des Kommentars zur Nīdivĕṇbā. Ich meine das Pratyaṣataka (so!) („Translation of Pratyaṣataka" by Nicholas Mendis, printed at Colombo, 1886). Die Übersetzung beruht auf der Sinhalesischen Paraphrase. Ausserdem werden einige Sprüche im Pañcatantra und im

[1]) Ich kann nicht umhin, eine Stelle aus der Bibl. Mal. zu zitieren (unter n⁰. 42, a. E.): „die jetzige Weltzeit aber nennen sie Kaliujum, so da 4480 Jahre gestanden haben sol". Nach dieser Angabe hätte das Kaliyuga nicht 3102, sondern 2772 v. Chr. angefangen, da das Buch 1708 geschrieben ist. Es gibt mehrere ähnliche rätselhafte Andeutungen über den Anfang des Kaliyuga, die noch immer nicht erklärt sind, vgl. Drie oude portug. Verh. over het Hindoeïsme, pag. 191 und Twee oude fransche Verh. over het Hindoeïsme, pag. 41.

Hitopadeśa angetroffen. Für die Beurteilung der Ziegenbalg'schen Übersetzung lag mir die Tamil Ausgabe des Textes mit dem Tamil Kommentar vor, die der Bibliothek des India Office angehört; eine Übersetzung in einer europaeïschen Sprache war nicht aufzutreiben. Ich habe manche Stichprobe gemacht und befunden, dass Ziegenbalg den ihm vorliegenden Text ziemlich genau wiedergegeben hat; er hat aber nicht den äusserst schwierigen Text selber, sondern vielmehr den Kommentar, die Prosa-umschreibung, als Grundlage genommen. Die Reihenfolge ist zum Teil eine andere: von 1—16 ist es die des mir vorliegenden Tamiltextes, von da ab tritt eine geringe Abweichung auf (Ziegenbalg's n°. 17 ist n°. 18 des Tamil-textes u. s. w.); Ziegenbalg's n°. 25 ist n°. 100 des Textes; von 56—61 stimmen beide überein; 65 = 96; 94 = 99; übrigens ist Ziegenbalg nicht vollständig, da er von den 100 Sprüchen nur 94 gibt.

Um zu zeigen, wie Ziegenbalg's Übersetzung sich zu dem Original verhält, mogen einige Beispiele genügen.

Die erste Strophe lautet:

tāmarei-p-pŏn̲ muttu śāmarei kōrōśin̲ei pāl
pu-marutēn̲ paṭṭu pun̲ū guśavvā-tāmaźan̲ maŕ-
ŕĕṅgē piŕandāḷ-um ĕllārēnallōrka
lĕṅgē piŕandāḷ-um-en̲.

„Lotos, Gold, Perle, Yak-schwanz, gelbes Pigment, Milch, Feuer, Honig, Seide, Muskus, — obgleich das alles aus Minderwertigem entstanden ist — so verhält es sich auch mit guten Menschen, mögen sie auch in niedrigem Stande geboren sein".

Wie man sieht, erläutert Z. alle Begriffe, die einem Europäischen Leser weniger einleuchtend sind. Dem Inhalt nach entspricht mehr oder weniger der Vers im 1. Buche des Pañcatantra anfangend: kauśeyaṃ kṛmijam. Die Wortfolge stimmt näher überein in einem Śārdūlavikrīḍita-verse des oben erwähnten Pratyaśataka:

paṅkāt paṅkaja mṛtsnayāpi kanakaṃ
  śūktyā tathā mauktikam |
krīṭastomarapashṭavastra vilāsaḥ
  gobhis tu gorocanam |
kāshṭam agni vanena sambhavamadhuḥ
  kastūrikarpāmṛgād |
utpannena mahānubhāvagaṇitaṃ
  kiṃ janena kiṃ jāyate ‖ [1])

Zu Ziegenbalg's no. 25 bemerke ich, dass der Text nur lautet: „Der Gangesstrom tilgt die Sünde, der Mond tilgt die Hitze, der Kalpabaum

[1]) Der Vers ist verdorben und schwer herzustellen. Der Instrumental wechselt unregelmässig mit dem zu erwartenden Ablativ; statt kāsṭham agnı ist wohl kāṣṭhād agnir zu lesen.

tilgt die Armut, der Beistand der Grossen vertreibt alle diese drei".

In no. 29 hat Ziegenbalg anstandshalber die Worte des Originals: pōgattil veśiyei-p-pōl durch: „im dienen soll sie sich bezeigen als eine schlavin" ersetzt.

Zu 41 lautet das Sanskrit:

rājapatnī guroḥ patnī mitrapatnī tathaiva ca |
patnīmātā svamātā ca pañca mātara eva tāḥ ||

und das Tamil:

ta<u>n</u><u>n</u>ei-y-alittāḍameiya<u>n</u>ma<u>n</u>ei kuruvi<u>n</u>
pa<u>n</u><u>n</u>i-y-araśa<u>n</u> payiŕevita<u>n</u> ma<u>n</u>eiyei-p-
pĕŕŕalivareivar pēśilavarukkum
naŕŕāyar ĕ<u>n</u>ŕī navil.

Der Sanskrit-text zu 55 finde ich in Pratyaśataka 16:

audumbaramayaṃ puṣpaṃ śvetavarṇaś ca kākayo |
matsyapadaṃ jale paśyen nāricittam na viśvaset ||[1])

No. 62 scheint auf Hitopadeśa zurückzugehen (s. z. B. Böhtlingk Sanskrit-Chrestomathie S. 160, Z. 9).

Das Original von no. 74 hat nur:

„Gedanke Wort und Tat des Bösen, diese drei sind verschieden. Gedanke Wort und Tat des Edlen, diese drei sind gleich".

Das Original von no. 76 (von Bhartṛhari) findet sich in Böhtl., Chrest. S. 201, Z. 13.

2. ZUM KONDEI WENDEN.

Diese alphabetisch geordnete Sammlung von „Lebensregeln" ist nach den Anfangsworten des einleitenden, von Ziegenbalg nicht gegebenen Verses benannt:

kŏ<u>n</u>ŕei vēnda<u>n</u> śĕlva<u>n</u>āḍiyiṇei
ĕ<u>n</u>ŕum ētti-t-tŏźuvōm yām-ē.

„Let us worship and praise continually the two feet of the son of the King, who wears a garland of flowers from the kondrei (cassia) tree".

Zur Beurteilung der Ziegenbalg'schen Übersetzung stand mir eine Text-ausgabe, der India Office Library angehörend, mit Tamil Erklärung und eine englische Übersetzung zur Verfügung. Die meisten Sätze sind auch in Winslow's Tamil und English Dictionary passim zitiert und übersetzt, auch einige in dem Dict. Français-Tamoul. Im allgemeinen stimmt Ziegenbalg mit dem mir vorliegenden Texte überein, er hat aber viele Varianten (oder zum Teil Schreibfehler?). Einen Satz (no. 48 der Text-ausgabe) hat Z. übergangen, dagegen einen anderen, der die alphabetische Reihenfolge unterbricht, aufgenommen (no. 60).

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[1]) Zum Teil verdorben; l. jedenfalls udumbaram ayam.

3. ZUR ULAGANÍDI.

Zur Vergleichung verfügte ich über eine der India Office Library angehörende Textausgabe. Ziegenbalg gibt 65 Sprüche, die alle mit vēṇḍām schliessen, welches soviel als Lat. noli bedeutet. Die Ausgabe der Lokanīti enthält 66 Sprüche, die nach Sechszahlen eingeteilt sind; nach jeder Sechszahl folgt ein zweiteiliger Vers, der nicht eine eigentliche Nīti-regel enthält, während das Ganze mit mehreren Versen schliesst, von denen Ziegenbalg zwei mitteilt. Auch hier bietet der Missionar manche Variante.

ZU ZIEGENBALG'S TRANSCRIPTION DES TAMIL. [1])

Viele Silben sind mit einem Akzent versehen, der offenbar den Nachdruck, bzw. die Länge eines Vokals andeutet.

Am Wortanfang hat Z. zuweilen die tönende statt den tonlosen: bunniam = puṇiyam; bidā = pitā.

ś wird meistens als tsch wiedergegeben, zuweilen, meistens im Inlaut, als sch (vanscha).

ź lautet bei Z. als r: eruddum = ĕźuttum.

ŕ lautet als r: ari = aŕi; geminiertes ŕ als dd: baddi = paŕŕi.

ḍ lautet meistens als r: kerum = kĕḍum; déru = tēḍu.

ḷ lautet als l: kalavum = kaḷavum; kolluwer = kŏḷḷuwar.

ṉŕ als nd oder nn: nandu = naṉŕu, konnu = kŏṉŕu.

Es ist auffallend, dass Z. geminierte tonlose Konsonanten durch geminierte tönende wiedergibt: nidderei = nittirei; iruddel = íruttal; addam = attam; nerubba = nĕruppu.

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[1]) Ich selber gebe, aus typografischen Rücksichten, die vier letzten Buchstaben des Tamil-Alphabeths so wieder: ź, ḷ, ŕ, ṉ.

NIDI WUNPA

ODER

MALABARISCHE SITTEN-LEHRE

bestehende in sechs und neunzig feinen Gleichniszen und Lebens-Reguln, so da vor mehr als sieben hundert Jahren von einem Ostijndischen heyden in Malabarische versen geschrieben aber nunmehro von Wort zu Wort in die hochteutsche Sprache versetzet worden

von

BARTHOLOMAEO ZIEGENBALG

SEINER KÖNIGLICHEN MAJESTAET ZU DENNEMARCK UND NORWEGEN ETC.
VERORDNETEM MISSIONARIO IN OSTIJNDIEN
UNTER DEN MALABARISCHEN HEIJDEN

[Dann folgt der Auftrag an die Königin Louise von Denemarken, worin nichts merkwürdiges enthalten ist. Die Unterschrift lautet:]

Geschrieben in Ostijndien auf der Küst Cormandel zu Tranguebahr 1708, den 5 Sept.

allerunterthänigster knecht und
vorbitter bey Gott
BARTHOLOMAEUS ZIEGENBALG
diener gottl. wortes unter den heyden
an der gemeinde zu Jerusalem.

VORREDE

Es sind die meisten Christen in Europa von solcher meinung als wären die Malabarische heyden ein recht barbarisches volck, das da nichts wisze weder von gelehrsamkeit, noch von moralischen Sitten; aber solches alles kommt daher, weil man ihrer Sprache nicht recht kundig gewesen ist, und nur aus dem äuszerlichem Ansehen diese und jene Schlüsze gemacht hat, wie ich dan selbsten gestehen musz, dasz, als ich anfänglich unter diese heyden kam, ich unmöglich mir einbilden konte, dasz ihre Sprache eine rechte Regulmäszige Sprache wäre, und dasz ihr Leben ein recht Menschenleben wäre, sondern machte mir sehr viel falsche Concepte von allem ihrem thun und Laszen, gedenckende, dasz unter ihnen weder ein bürgerliches noch Moral-gesetz seij. Dahero ich diejenigen, so niemahls unter diesen heyden gewesen sind und in dergleichen irrigen Meijnung stehen, gantz leichte entschuldiget halten kan, weil ich auch selbsten solcher zugethan gewesen, da ich doch schon mit diesen heyden einigen zeit umgegangen hatte; so bald aber als ich ihrer Sprache ein wenig kundig wurde, und in selbiger mit diesen heyden von diesem und jenem reden konte, wurde ich immer allmählig von dieser Einbildung befreyet, so, dasz ich von ihnen weit beszere gedancken hegen konte. Da ich endlich gäntzlich zu dem vermögen kam, dasz ich ihre eigen bücher lesen konte, und inne wurde, dasz unter ihnen eben diejenigen Philosophischen disciplinen gantz ordentlich dociret würden, die etwan in Europa unter den gelehrten möchten tractiret werden; auch dasz sie ein ordentliches aufgeschriebenes gesetz hätten, daraus alle Theologische materien müsten deriviret und demonstiret werden: So wurde ich dadurch in grosze verwunderung gesetzet und bekam eine sehr grosze begierde aus ihren eigenen schrifften von ihrem heydenthum recht gründlich unterrichtet zu werden. Schaffte mir demnach immer ein buch nach dem anderen an, und sparete hierinnen weder müsze noch unkosten, bisz ich endlich nunmehro durch das fleiszige lesen ihrer bücher und durch das stete disputiren ihrer bramanen oder priestern so weit gekommen bin, dasz ich etwas gewiszes von ihnen wissen und raisoniren kan. Es bestehet aber ihr heydenthum in einer sehr groszen weitläuftigkeit, so dasz wenn man etwas ausführliches davon schreiben wolte, man sehr viel zeit und grosze volumina darzu von nöthen hätte. Weil ich aber an beyden groszen mangel habe, so will ich in dieser vorrede nur dasjenige gantz kürtzlich anführen, was mir von diesen heyden zu wiszen, am nöthigsten und nützlichsten zu sein scheinet.

Was demnach anlanget ihre Meinung von den göttern, so sol man wiszen, dasz sie allerdings nicht mehr als ein göttliches Wesen verehren, welches sie zum ursprung aller dinge setzen, und sehr subtil davon zu

schreiben wissen. Dieses nennen sie in ihrer sprache Barâbarawâstu[1]) oder das allerhöchste wesen, nach arth des Aristoteles, der es Ens entium nennet. Von diesem sagen sie, seij alles gekommen, und zu diesen müsze auch alles widergehen. Als ich aber einesmahls einen sehr wohlgelehrten Pantâren[2]) von diesem wesen über die maszen sehr wohl discouriren hörte, und ihn darauf fragte, warum sie gleichwohl so gar viel götter verehrten, da sie doch so vernünfftlich statuireten dasz nicht mehr als nur ein einziges göttliches wesen wäre ? so gab er mir hierauff folgende antwort : es würde von einem schulmeister sehr unvernünfftig gehandelt seijn, wenn er demjenigen neu ankommenden Schüler so bald ein sehr schwer poetisches buch zu lernen in die hände geben wolte, dem er doch anfänglich nur das Arìwarì[3]) oder a. b. c buch geben solte. Ein solcher Schüler, der da von oben anfinge, würde niemahls oder doch sehr langsam, zu derjenigen wiszenschafft gelangen, worzu ein solcher Schüler balde gelangen könte, der da in gebührender ordnung von unten anfinge. Also, sagte er, verhielt es sich gleichfals mit dem erkentnis Gottes. Wer da erstlich die kleinen Götter in ihren Eigenschafften und verrichtungen recht kennen lernete, und also von unten seinen anfang nehme, der würde immer gradatim aufsteigen können und endlich zu dem allerhöchsten wesen kommen ; aber wer da diese ordnung verkehren, und so bald das alleroberste wesen erkennen wolte, der würde gefärlicher weise gestürtzet werden. Ich antwortete hierauf, dasz zwar dieszes gleichnisz sehr fein wäre, aber gleichwohl hierzu nicht accordirete ; in dem ich nicht gefraget hätte, wie Gott zu erkennen seij ? welches freylich beij einem jedweden Menschen gradatim zu ginge, sondern meine frage wäre, ob mehr als ein einziger Gott wäre, welchen sie das allerhöchste wesen nenneten ? Darauf antwortete er, dasz ja freilich Barâbarawâstu das allerhöchste göttliche wesen wäre, und alles ursprunglich von selbigem her käme: aber gleichwohl, weil sich dieses alleroberste wesen der Gottheit umb die niedrigen dinge in dieser und denen andern welten nicht bekümmern könte, sondern einen über alle welten und über alle himmel hocherhabenen wohnplatz hätte, so wären von selbigen noch anderen grosze Götter erschaffen werden, von welchen alle welten und die darin befindlichen Creaturen dependireten, and durch welche alles regieret würde. Solche grose Götter hätten dann nachmahls noch viele andere kleine Götter unter sich, unter welchen ein jedweder seine sonderliche bestallung hätte. Weil denn nun wir nach befehl und verordnung des allerhöchsten Gottes, von denen unter ihm stehenden andren groszen Göttern erschaffen wären und auch durch den dinst der kleinen Götter viele wohlthaten empfingen ; so wäre es ja billig, dasz man sie verehrete und anbetete, zumahl weil doch alles endlich auf das höchste wesen aller wesen hinaus liefe. Indeszen aber, ob sie gleich

[1]) D.i. parābaravastu, „The supreme deity", vgl. Mal. Held. pag. 38, 172.

[2]) D.i. pandāran, „a religious mendicant".

[3]) Tamil arivari, „the alphabet, thus called from the Hindus prefixing to it the name of Visnu (Hari)".

in ihren Pagoden und an allen andern orten und ecken viele bilder und figuren solcher groszen und kleinen Götter verehreten ; so dürffe man doch keinesweges gedencken, als beteten sie das holtz oder die steine an, sondern solches alles wäre nur um der kinder und einfältigen willen, die da nicht wiszen wie sie sich die Götter vorstellen solten. Was aber die verständigen und weisen Leute anlangete, so thäten sie ihre Göttliche verehrung allzeit ohne bilder. Hierauf antwortete ich ihm nach der Länge, wie solches zwar einigermaszen der thörigsten vernunfft gemäsz zu seijn scheine, aber keinesweges der wahrheit, sintemahl sie hiermit zu erkennen geben, dasz sie noch niemahls etwas von der gnädigen Offenbahrung des wahrhafftigen Gottes gehöret hatten, sondern um blosz nach dem duncklen lichte, der Natur von Gott und deszen wesen urtheileten ; zeigte ihm also worinnen das echte erkentnisz Gottes bestünde, und wie man darinnen wachsen und zunehmen solte, also, dasz er durch dergleichen wahrheit sehr überzeuget wurde, und mir nachmahls zu einer andern zeit, durch einen widduwahnkischen [1]) oder Poeten sagen liesz, wie er wahrhafftig glaubete, dasz nicht mehr als nur ein einziger Gott wäre, den man allein ehren und anbeten müsse. Das erkentnisz aber, dasz bey einigen gelehrten Malabaren gefunden wird, selbiges ist nicht bey allen ins gemein an zu treffen. Dahero siehet man, dasz, ob sie gleich in ihren Schrifften einen groszen unterschied machen, zwischen dem unerschaffenen Göttlichen wesen aller wesen, und zwischen den geschaffenen Göttern, dennoch das gemeine volk alle Götter ansiehet als das höchste Göttliche wesen und selbige auch also verehret. Sie statuiren aber, dasz überhaupt auszer dem allerhöchsten Gott, drey und dreysig mahl hundert tausend Götter seyn sollen, darunter einjedweder seine sonderbahre bestallung und verordnung hat vom höchsten göttlichen wesen. Hiernebst statuiren sie auch acht und vierzig tausend Rischi oder grosze propheten ; nachmahls setzen sie eine unaussprechliche anzahl den Engel und andererley bedienten, so da in einem noch niedrigeren stande sich finden sollen. Was anlanget den ursprung ihrer groszen Götter und den anfang alles geschöpffes, so schreiben sie folgendes hiervon : das wesen aller wesen oder der allerhöchste Gott Arianáden [2]) genannt, erschuff die ewigkeit. Aus der ewigkeit wurde Tschiwèn erschaffen [3]) (welchen sie vor einen sehr groszen Gott halten) ; von Tschiwen wurde die göttin Tschaddi erschaffen ; von der Göttin Tschaddi wurde Putádi oder das gantze Elementarische und sinnliche wesen erschaffen ; von Putádi wurde der klang oder das gelaut erschaffen. Von dem gelaut wurde die natur erschaffen. Von der Natur wurde der grosze Gott Tschatátschiwèn erschaffen. Von Tschatátschiwèn wurde der grosze gott Magéschuren erschaffen. Von Magéschuren

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[1]) Wahrs. ist Tamil vittuvāmiśan, „a bard, a poet" gemeint.

[2]) Tamil ariyanādan?

[3]) Zu dem folgenden vgl. Mal. Heid. pag. 64 fg. Nur die Bezeichnung putádi kommt hinzu (skt. bhūtādi).

wurde R u d d i r e n oder I s p u r e n erschaffen. Von R u d d i r e n wurde der grosze gott W i s c h t n u m erschaffen. Von W i s c h t n u m wurde B r ú m a erschaffen. Von B r ú m a wurde die Seele erschaffen. Von der Seele wurde der himmel oder das Spatium zwischen himmel und Erden erschaffen (Solches Spatium welches von einigen Philosophis das vacuum genennet wird, halten die Malabaren für das 5. Element oder für ein solches behältnis, darinnen die 4 Elementa erschloszen sind). Von solchem Himmel oder vacuo wurde die Lufft erschaffen. Von der Lufft wurde das feuer erschaffen. Vom feuer wurde das waszer erschaffen. Vom waszer wurde die Erde erschaffen. Die erde grünete ohne Saamen, ist unbeweglich und eine unterhaltung aller welten von dem herrn und obersten Gott. Hiernebst so haben sie auch sehr weitläuftige geschlechts-Register von denen andern Göttern und heiligen propheten, die ich aber kürze wegen übergehe. Sie statuiren dasz gleich wie alle erschaffene dinge, also auch ihre Götter insgesammt der verwandelung unterworffen wären. Dahero setzen sie einen jedweden Gott eine gewisze Zeit seines Lebens und Regierens. Wenn endlich alle bestimmte Zeiten würden verfloszen sein, so würde sich alles wiederum in das wesen aller wesen concentriren und alsdann eine andere Schöpfung und Regierung entstehen. Es sind aber solche heyden nicht einig in der verehrung ihrer abgötter, sondern haben sich in ihrer Meynung vielfältig zertrennet, also dasz einige sagen, I s p u r e n oder R u d d i r e n sey der oberste Gott, einige aber W i s c h t n u m vor den höchsten Gott erkennen und gar zum wesen aller wesen setzen wollen. Und solchergestalt findet man fast so viel Meynungen, als köpffe gefunden werden. Sie geben vor, dasz vor alten Zeiten die Götter sehr offtmahls auff der Welt erschienen wären und wiszen sehr viele Historien davon zu schreiben, die aber offtmahls sehr abgeschmackt heraus kommen. Sie statuiren vierzehn Welten, sieben unter und sieben ober welten, zwischen welchen vierzehn Meere liegen sollen. Die beschaffenheit solcher vierzehn welten wiszen die Poeten sehr glaubwürdig vorzustellen als eine Sache die keines beweises vonnöthen hätte. Dahero wenn sie auch eine Lügenhafftige fabul wollen schreiben, so setzen sie alle zeit mit darbey, es seij in dieser oder jener welt geschehen, damit sie so bald selbige bewiesen haben wollen, wohl wiszende, dasz niemand dahin gehen und nachfrage halten könne. Auf solche art und weise sind die armen blinden Malabaren von ihren eigenen Poeten bezaubert worden und laszen sich immer annoch mehr bezaubern, indem solcher gestalt einjedweder Poet unter ihnen freyheit hat zu schreiben, was ihm nur in die Phantasie fallen mag; welches denn alles von dem gemeinen hauffen als lauter geheimnisze und wichtige glaubens-artickel angenommen wird, nicht eben fragende nach einigen beweisz, in ansehung, weil es in einer andern welt geschehen ist. Hiervon hab ich mit ihnen viel disputirens gehabt: wenn sie aber nicht weiter kommen können, so sagen sie: Der glaube fragt nach keinen beweisz und macht alle dinge wahr. Ihre religion wäre ja die älteste in der welt. Solten dann nun alle ihre Alt-väter und so viel tausend

könige und hohe leute solche thoren gewesen seijn, dasz sie solche grundsetze geglaubet hätten, wenn sie nicht solche für gewisz und wahr erkant: oder solte denn nicht in so viel tausend jahren unter der groszen menge der gelehrten und der heiligen propheten einer gewesen seijn, der solche Religion reformiret hätte wenn es eine falsche Religion wäre? Ja wie hätte es wohl Gott zulaszen sollen, dasz diese Religion so lange gestanden, wenn sie eine lügenhafftige und falsche Religion wäre? Diese und andere dergleichen Praejudicia, ob sie ihnen gleich mit deutlichen und gründlichen argumenten benommen werden, so stecken sie doch so fest in ihrem gemüthe, dasz sie offtmals ungescheuet sagen dürffen, sie wolten lieber mit ihren vätern und mit ihrer Nation in der höllen seyn, als auszer ihren Vätern und auszer ihrer Nation im himmel. Die ursache aber dieser rede, ist unter andern auch diese, weil die Europaeische und geistliche Nationen diese heyden offtmahls sehr unbarmhertziger weise tractiren, und sie ins gemein für schwarze hunde halten, auch ein sehr ärgerliches leben unter ihnen führen. Dahero als ich einsmahls eben von dieser materie mit etlichen heyden redete und scharff auf ihr gewiszen trung, so antworteten sie mir mit diesen worten: so gewisz und wahrhafftig, als ihr Christen bey euren Sauffen und freszen, bey euern huhren und Ehebrechen, bey euern tantzen und spielen, bey euren fluchen und schworen, und bey euren bösen sündhaftigen wandel, gedancket seelig zu werden; so gewisz und wahrhafftig gedencken auch wir seelig zu werden bey unsern stillen und eingezogenen leben, ob unser Religion gleich falsch und gantz erlogen wäre. Darüber erstaunete ich sehr und fragte ferner, was sie doch in ihren hertzen von uns Christen hilten. Darauff wolten sie nicht eher antworten, alsz bisz ich ihnen versprochen, dasz ihnen deszwegen nichts böses wiederfahren solte. Nachdem so sprachen sie, dasz sie uns Christen biszhero für das aller dümmeste und ungelehrteste volck gehalten hätten das da so gantz keine Reflexion machte weder auf Gott noch auf das zukünfftige leben. Ich sagte: wie habt ihr doch solches gedencken können, ihr sehet ja, dasz eine kirche unter uns ist und dasz alle wochen dreijmahl drinnen gesungen und geprediget wird, und dasz wir Europaeische Christen alle insgesammt dahinein gehen und unsern gottesdinst pflegen. Ja, sagten sie darauff, das können wir zwar alles sehen und hören, aber gleichwohl haben wir nicht anders gedacht, als dasz eure prediger in der kirche lehren, wie man sol saufen und fressen, spielen, huhren und uns schwartzen allerley böses anthun. Ich fragte: wie habt ihr doch solches meynen können? Sie sprachen: wir verstehen eure Dänische sprache nicht, und können also von eurem gesetz nicht eben urtheilen; aber wenn wir euer Leben ansehen, so befinden wir, dasz ihr solche dinge gleich nach der kirche thut, da haben wir dann gemeinet, euer prediger habe auch solches gelehret in der kirche, weil ihr gleich dasselbige darauff ausübet. Ich benahm ihnen endlich solchen Irrthum, und zeigete wie sie hinführo nicht so wohl auf der Christen leben, als auf ihre lehre Acht haben solten, und keines weges aus ihren bösen wandel schlüszen, als sey denn ihre lehre auch böse. Dieses geschahe

vorhero, ehe wir unser neues Jerusalem erbauet hatten ; nachdem aber, als sie über ein gantzes jahr in Malabarischer und Portugisischer sprache predigen gehöret, so haben sie nunmehro eine gantz andere Meynung ; gleichwohl aber siehet man, dasz, ob sie schon von der wahrheit unser Religion überzeuget sind, sie dennoch sich sehr aufhalten laszen durch das ärgerliche exempel der Christen. In ansehung deszen werden viele in ihrem heydnischen aberglauben nur destomehr gestärcket ; zumahl weil sie so gar auch keine liebe finden bey denjenigen zu welchen sie sich bekehren sollen. Indem es die stoltzen und hochmüthigen Christen nicht wohl über ihr hertz bringen können, dasz sie solche schwartze getauffte heyden für ihre brüder und schwestern erkennen solten. Ja, sie schämen sich wohl gar, dasz sie bey ihnen gevatter stehen sollen ; und wenn sie auch gestanden, so werden sie selbige nicht leichtlich mit einem freundlichen gesicht ansehen, geschweige denn, dasz sie ihnen sonsten in etwas solten zu hülffe kommen. Dieses alles giebet eine grosze verhindernisz an ihrer bekehrung. Ich wende mich aber wiederum zur erzählung ihrer irrthümer. Sie statuiren, dasz Gott anfänglich sechzig tausend Menschen habe erschaffen, darunter dreysichtausend teuffel geworden, dreysichtausend aber Menschen gebliben. Von selbigen, sagen sie, haben sich beydes, die teuffel als auch die Menschen, in eine unendliche Zahl vermehret. Sie wiszen so gantz nichts von dem anerschaffenen ebenbilde gottes und von dessen verlust. Sie haben auch so gantz keinen richtigen concept von der sünde und woher selbige gekommen sey. Dahero als einsmahls ein B r a m a n e n zu uns kam, und ich ihn fragte, woher die Sünde käme, so antwortet er mir, sie käme von eszen und trincken. Dahero sähe man auch, dasz alle diejenigen, so da dem trunck und dem niedlichen und überflüszigen essen ergäben wären, gemeiniglich groszen Sünden unterworffen wären. Ich fragte ferner, woher doch die sünde bey den B r a m a n e n herkäme, sintemahl ja sie nichts als kreut, auch nichts andres trincketen als waszer und milch ? Er antwortete, sie wären keine Sünder, sondern wären aus göttlichere geschlachte von B r u m a entsproszen. Ich sagte : ein jeglicher Mensch zeuget ja seines gleichen, da sie denn nun statuireten, dasz sie von B r u m a gebohren worden, warum sähen sie denn nicht dem B r u m a ähnlich und warum hätten sie denn nicht seine gestalt ? B r u m a hätte ja vier köpffe und vier hände ; sie aber hätten ja nur einen kopf und zweij hände, als wir alle andere Menschen ; man sehe auch so gar nichts an ihnen dasz sie von andern menschen besonders hätten ? Darauff konte er wenig antworten. Nicht lange darnach ging ich ein wenig ins land und traf bey einer P a g o d e sehr viele B r a m a n e n s an, die sich hefftig mit einander zancketen, da besänfftigte ich sie, und zeigete ihnen wie sie gleichfals diejenigen Sünden an sich hätten, die alle andere Menschen an sich hätten ; welche aber an ihnen weit sträfflicher waren als an denen andern, weil sie nicht nur allein mit lehre sondern auch mit einem tugendwandel andern vorgehen solten. Von der Seele haben sie unterschiedene falsche meinungen. Einige unter ihnen sagen, die Seele sey Gott selbsten, einige sie sey ein

theil gottes. Andere sagen, die Seele sey ewig ohne allen Anfang. Einige aber sagen, dasz da Gott die welt erschaffen habe, so habe er auch zugleich alle diejenige Seelen mit erschaffen, die da in der Menschen leiber kommen solten. Hiernebst sagen auch einige, dasz die Seele von den Eltern herkäme per traducem ; andere sagen hinwiderumb, dasz sie aus den 5 elementen erschaffen würde. Einige statuiren denn gäntzlich, dasz unter der Seele des menschen und unter dem Leben der thiere kein sonderlicher unterscheid wäre. Dahero tödten sie kein lebendiges thier, eszen auch nicht von seinem Fleische. Hiernebst statuiren auch die allermeisten unter ihnen, dasz ein jedweder mensch zwey seelen hätte, eine gute und eine böse. Weszwegen als ich hiervon einsmahls mit einem wohlfahrenden gelehrten Pantären redete, und ihn fragete, wie er es doch beweiszen könte, dasz ein Mensch zwey Seelen hätte ; so antwortete er mir, dasz wenn er in der einsamkeit wäre und betete, so wolte er gerne alle sinne zusammen ziehen, und mit seinem hertzen eintzig und alleine auf Gott gerichtet sein : dieses wäre denn die gute Seele bey ihm, die da stets nach Gott seuffzete ; aber hiernebst empfinde er auch grosze abhaltung von dem gebete so dasz ihm bald dieses bald jenes sündliches einfiehle ; dieses wäre denn die böse Seele, die da allezeit lauter unruhe und böse begierden im gemüthe verursachete. Ich bekam eine grosze liebe zu dem Menschen, und erzehlte ihm hierauff die gantze beschaffenheit der Seele, wie sie nahmlich anfänglich von Gott erschaffen worden sey, und wie sie in solchen verwirrenen zustand gerathen sey, auch wie sie durch Christum wiederumb könte zum bilde Gottes erneuret werden, jedoch solchergestalt, dasz man nichts desto weniger immerdar den streit zwischen dem geist und dem fleische bey sich fühlen müsze. Er hörte solches mit verwunderung an, und reisete seinen weg mit freuden. Dasjenige was sie von den fünff Sinnen schreiben, das komt mit uns Christen sehr über ein, und ist die allererbauligste lehre, die da noch in ihren schrifften möchte gefunden werden. Sie sagen aber, dasz zweyerley Sinnen wären, fünff äuszerliche und fünff innerliche Sinne ; die fünff äuszerlichen Sinne halten sie für sündlich, die fünff ijnneren aber für heilig. Hiernebst statuiren sie, dasz Brúma ihr Abgott, einem jedweden ins haupt geschrieben habe, was einen die zeit des Lebens über begegnen sol. Sind also hirinnen mit allen Mahometanern und mit denen allermeisten völckern in der Welt einig, sagende, dasz so wohl die Sünde, als auch das gute von Gott erschaffen würde. Dahero wenn einer böses oder gutes thäte, so käme solches alles von seinem destinirten glücke oder unglück. Von dieser materie hab ich mit ihnen viel hundert discurse gehabt, und aus denen daraus folgenden absurditaeten ihnen gantz gründlich demonstriret, wie solche meijnung die aller greuligste lästerung gottes wäre, die ihm alle seine gerechtigkeit benehme, und auch alle sünde und tugenden in der Welt aufhübe ; sintemahl diejenigen so sünde thäten für keine sträffliche sünder könten angesehen werden, weil sie darinnen nicht ihren, sondern den willen gottes thäten, der sie darzu destiniret hätte : weszwegen denn auch ihre Sünde dermahleins nicht gerichtet sondern

belohnet werden müszte, weil sie dadurch den willen Gottes nachgekommen. Die tugend wäre denn gleichfalls keine tugend zu nennen, indem sie nicht aus freijem willen sondern aus zwang geschehen würde, vermöge des destinirten glückes, so in dem haupte geschrieben stehet. Ferner so statuiren sie auch die verwandelung der Seelen nach dem Tode. Was zwar die Seelen derjenigen anlanget, die da ein heiliges und gutes Leben geführet, von selbigen sagen sie, dasz sie so bald nach dem tode in die Seeligkeit kämen; was aber die Seelen derjenigen anlanget, die da in der Welt viel Sünde gethan haben, so sagen sie dasz sie so lange in der Welt wieder gebohren werden müsten, bisz sie endlich recht von ihren Sünden gereiniget werden, und fähig sein könten der gemeinschafft der Götter. Wer denn nun grosze Sünde gethan, der würde offtmahls in ein gifftiges oder wildes thier verwandelt, oder müste sehr armseelig in die Welt gebohren werden. Was aber diejenige anlangete, die zwar viel gutes gethan, aber gleichwohl noch nicht gäntzlich zu der gemeinschafft der götter gereiniget worden wären, die selbigen würden als hohe, gelehrte und königliche leute in der Welt gebohren. Dahero, als ich einsmahls unter einer groszen Menge Malabaren von dem wort Gottes redete, so sahe mich einer unter ihnen sehr scharff an, und sprach, ich müste zu den vorigen zeiten, da ich ehemahls in der welt gewesen, viel gute wercke gethan haben, dasz ich nunmehro in solchen guten stande lebete, und stets von Gott und göttlichen Sachen redete. Ich fragte ihn darauff, ob er doch schon einmahl vorhero in der welt gewesen währe? Er sagte, sehr viel mahl. Ich fragte ferner, ob er wohl wüszte, wo er gelebet hätte, und in was stande er dazumahl gestanden, auch was fata er alsdan gehabt? Als er aber sagte das wüszte er nicht, so sprach ich, dasz ich auch nicht glauben könte, dasz er jemahls in der welt gewesen wäre, ohne dasz er nunmehro darijnne wäre, sintemahl es unmöglich sein könte, dasz die Seele, wenn sie vom leibe scheide, so gar allen verstand verliehren und als ein unvernünfftiges thier seyn solte, ihm dabey zeigende, wie die einbildung von den vielfältigen wiedergeburten eine rechte grosze list des teuffels sey, der sie immer an ihrer bekehrung aufzuhalten suchte. Denn weil sie sich einbildeten, es erfolge ausz der Sünde keine gröszere Straffe als dasz man offtmahls wieder müszte gebohren werden, so würde die Sünde nicht grosz aestimiret, sintemahl ein jedweder zufrieden ist, ob er auch solte immer in der welt seyn, oder gleich hundert mahl wieder gebohren werden. Sie stimmten endlich hierinnen mit mir alle ein, aber weil es gleichwohl ein sehr alter glaubensarticul wäre, so stunden sie noch in zweiffel ob sie davon abstehen solten oder nicht. Unterdeszen stund ein sehr sceptischer Poet unter ihnen auf, und fragte, ob die Seele unmaterialisch wäre? Ich sagte ja. Er fragte ferner, ob denn auch der teuffel ein unmaterialischer geist wäre? Ich antwortete ja. Darauf sprach er, wie kan doch Gott den teuffel oder eine verdammte Seele straffen weil sie unmaterialische geister wären, sie könten ja keine straffe fühlen noch empfinden? Ich fragte ihn hierauff, ob die Seele nicht unmaterialisch sey, da sie auch noch mit dem Leibe vereiniget wäre? Er antwortete ja.

Ich fragte ferner, ob sie als dann kein leiden und straffe fühlen könte von allerhande gewiszensplage, von traurigkeit und betrübnis, von mancherleij Anfechtung und melancholischen gedancken etc. Er sagte ja. Nun, sprach ich, ist die Seele hier schon solcher plage und angst unterworffen, da sie annoch mit dem Leibe verbunden und in der Zeit der gnade stehet, was für leiden, angst und schmertzen wird sie nicht alsdan unterworffen seijn, wenn sie in der hölle mit allen teuffeln von dem Zorn gottes wird gemartert seijn. Darauf wuste er mir nicht ferner zu antworten. Es stund aber ein ander auf und fragte, wenn doch Gott diese Welt erschaffen hätte ? Ich sagte, es ist nunmehro schon fünff tausend und sieben hundert Jahr verfloszen. Ferner fragte er, ob auszer dieser Welt, Gott nicht vorhero einige andere Welten erschaffen hätte ; ich sagte nein. Ey, sprach er, solte den Gott nicht mehr als nur vor so kurtzen jahren einige diener gehabt haben, und solche geschöpffe, die ihn erkenneten und verehreten ? Ich sagte, diese zeit über, als lange die Welt gestanden hat, ist freylich nur als ein augenblick gegen die Ewigkeit zu rechnen, sintemahl selbige weder anfang noch ende hätte : aber gleichwohl gebührete uns nicht zu fragen, was Gott vor der schöpfung der Welt von Ewigkeit gethan hat, und wie er sey verehret worden, indem es auch nicht einmahl einem kinde anstünde, dasz es seine eltern fragen wolte, wo es geweszen ehr es gezeuget worden. Uberdisz so wurde das ein sehr kleiner Gott sein, der da nach aller seiner herrlichkeit, macht und wundern von unser vernunfft begriffen werden könte. Es würde auch in der Welt kein glaube von nöthen seijn, wenn man alles mit augen sehen und mit vernunfftsschlüszen demonstriren könte. Endlich trat wiederumb ein ander auf, und fragte, woher es doch käme, dasz in der Welt einige reich, und einige arm wären ; einige im hohen, andere aber im niedrigen stande stünden ? Ich sagte, ich will euch auch was fragen, antwortet ihr mir erstlich darauff, so wil ich euch auch auf eure frage antworten. Sie sprachen : was dann ? Ich fragte : ist wohl der Mensch mit recht die kleine Welt zu nennen ? Sie sprachen ja. Ich fragte ferner, ob nicht die kleine Welt mit der groszen einige harmonie habe, und die grosze wiederum mit der kleinen. Sie sprachen ja freylich, sonsten könte der Mensch nicht die kleine Welt genennet werden. Darauf sagte ich, weil ihr solches selbsten gestehet, so kann ich auch gantz deutlich und gründlich auf eure frage antworten. Denn gleich wie in der kleinen Welt nehmlich an dem Menschen nicht ein sondern viel glieder zu finden sind, und zwar in solcher Harmonie, dasz eines ohne dem andern nicht seine verrichtung thun kan : also gleichfalls bestehet die grosze Welt in vielerley arth Menschen, in armen und reichen, in hohen und niedrigen und zwar solchergestalt, dasz einer dem andern dinstlich und behülfflich seyn musz. Dahero wie in der kleinen Welt das haupt sein müste, so wären auch in der groszen Welt die könige und Regenten von nöthen. Wie man in der kleinen Welt der Augen nicht entbehren könte, so könte gleichfals die grosze Welt der gelehrten leute nicht entbehren. So nöthig als in der kleinen Welt der mund und die zunge wäre, eben so nöthig wären auch in der grozen Welt lehrer

und prediger. Und wie das haupt ohne die brust nicht seijn könte, also würde in der groszen Welt ein könig oder oberhaupt ohne waffen oder kriegsmacht nicht bestehen können. Item wie die hände zu einer jedweden leiblichen verrichtung nothwendig erfordert werden, also erforderte gleichfals die grosze Welt allerleij kauffmansleute und handwercksleute zu ihrer unterhaltung. Ja wie auch der gantze leib ohne füsze nicht fortgehen könte, also gleichfals würde es in der groszen Welt schlechten fortgang haben, wenn nicht arme, geringe und niedrige persohnen würden, die für die andern allerley dinste thäten. Daraus könten sie also erkennen warum es Gott geordnet, dasz in der Welt nicht alle Menschen reich, hoch und eines standes wären, sondern einige arm, gering und niedrig seyn liesze, einige aber hingegen reich und hoch. Diese erklärung gefiel ihnen dermaszen wohl, dasz sie eine grosze liebe zu mir bekamen und mich fast bisz an die stadt begleiteten, da sie denn unterweges allerley fragen mir vorlegeten aus der Physica, die ich ihnen alle, nach meinen geringen vermögen so beantwortete, dasz sie darüber sehr vergnügt seijn konten. Endlich sprach ein schulmeister unter ihnen, dasz in ihren gesetze von zwey propheten wäre geweiszaget worden, die da in den letzten zeiten unter ihnen aufstehen, und ihre religion gantz verändern würden. Aber doch, sprach er, stehen alle erklährer des gesetzes in der Meynung, dasz solche zwey propheten selbst aus ihrem malabarischen geschlecht herkommen sollen. Ich fragte darauf, ob sie die wahrheit nach den personen judiciren wolten, oder nach dehren überzeugung in dem gewiszen. Sie antworteten nach der überzeugung des gewiszens. Nun, sprach ich, da ihr denn nun nicht nur allein in eurem gewiszen überzeuget worden seyd, dasz alles was ich anjetzo mit euch geredet, wahrheit sey, sondern solches auch mit euren worten bezeuget habt, so ist es ja billig dasz ihr solches annahmet, verwahret und ausübet, uneracht dasz es auch von einem blancken gesaget worden ist, sintemahl ich gleichfals alle daszjenige anzunehmen pflegete, dasz da als eine wahrheit gebührender maszen entweder aus dem wort gottes oder aus der gesunden vernunft könte bewiesen werden, es möchte mir solches von einem kinde oder alten, von einen schwartzen oder blancken vorgetragen werden. Darauff antwortete ein kauffmann unter ihnen und sprach [1]) : Umdasz wir recht gewisz erfahren möchten, ob euer oder unsere Religion wahr sey, so werffet euer gesetzbuch ins feuer, wir wollen gleichfals unser gesetzbuch ins feuer werffen ; welches nicht wird verbrennen, das wollen wir alle insgesammt für das wahre gesetz erkennen ; welches aber wird verbrennen, das soll für das falsche gesetz gehalten werden. Verbrennen sie aber beyde, so wollen wir uns beyderseits irrend bekennen und nach eine andere religion suchen. Hiermit stimmeten die andern alle mit einander überein. Ich sagte darauf : Gott könte zwar wohl wunder thun, aber gleichwohl muszte man ihn nicht versuchen, sintemahl wir durchgehende aus dem gesetz erkennen konten, dasz niemahls ein wunder gethan, wenn solches von uns menschen-

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[1]) Das Folgende gemahnt an die im Mal. Heid. pag. 32 (unten) mitgeteilte Geschichte.

kindern wäre verlanget worden, sonder einzig und allein als denn, wenn wir Menschen an kein Wunder gedacht haben, da habe er seine grosze macht geoffenbahret. Ueberdies so hätte uns Gott ja allen insgesammt einen verstand gegeben, mit welchem wir so bald begreiffen könten, was gut oder böse, recht oder unrecht wäre. Weszwegen wolten wir also über denselbigen annoch zeichen und wunder begehren, deszen wir ja in unserem gewiszen, als einer göttlichen wahrheit uberzeuget seijn könten? Wäre es nicht thöricht gethan, wenn einer ihnen wolte zwey kisten vorsetzen, eine mit ducaten, die andere vol mit k a s [1]) oder kupfferpfennigen, und zwar solchergestalt, dasz sie es mit ihren eigenen augen sehen könten ohne einzigen betrug; sie aber wolten gleichwohl nicht eher die kiste mit den ducaten annehmen als bisz man zum beweisz deszen ein wunder gethan hätte? Solte derjenige, der auch solche kiste mit den ducaten verehren wolte, nicht über eure thorheit erzürnet werden und euch in eurem armuth sitzen laszen; also gleichfals, da sie nun die recht güldene lehre unseres Christenthums höreten, und sich darbey ihren küpffernen Religion erinnerten, und zwar solchergestalt, dasz die wahrheit unserer und die falschheit ihrer religion ganz deutlich in die gemüths-augen leuchtet, so wäre es ja nicht nur allein eine thorheit, sondern auch eine grosze verstockung von ihnen, dasz sie solches nicht eher wolten für wahrheit annehmen, als bisz sie zeichen und wunder darüber gesehen. Und eben durch solche list hätte der teuffel sie schon so lange in ihrer dicken finsternisz erhalten, indem er offtmahls zur stärckung ihres aberglaubens allerley gauckelwerck unter ihnen gemachet hätte, und auch annoch bisz diesen tag sie allerley zauberische künste lehrete, welche dann das einfältige volck ansehe als göttliche wunder und zeichen. Sie solten betrachten die beschaffenheiten dieser zeit, und selbige ansehen als eine zeit der gnädigen heimsuchung gottes, wo nicht, so würden sie dermahleins in zorn heimgesuchet und zur ewigen verdamnisz verurtheilet werden. Sie nahmen hierauff ihren Abschied und sprachen dasz sie von dieser materie hinführo ferner mit mir reden wolten. Solche discurse hab ich fast täglich mit ihnen zu führen und zwar nicht ohne erbauung, sintemahl sonderlich die einfältigen, die darbey stehen, und nichts dar zu reden, solches für allen andern zu hertzen nehmen; einer erzehlets denn nochmahls dem andern, sodasz auch die andern bewogen werden, mich gerne zusprechen, und zwar offmahls nur aus curiositaet, aber gleichwohl läszts gott nicht ohne Seegen. Von Christo plegen sie immer zu fragen, warum er doch sterben müszen, da er doch wahrer Gott gewesen. Warum doch sein eigen volck die Juden ihn nicht haben für den Sohn Gottes erkennen wollen, sondern selbigen als einen mörder gecreuziget haben? etc. Solche fragen geben mir die beste gelegenheit von seinem mitler-amte zu reden. Einesmahls kam ein B r a m a n e n zu mir, und sagte: Unsere und ihre Religion wären gantz einig, nur dasz die Namen verändert wären. Wir statuireten einen dreijeinigen Gott, sie sagten gleich-

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[1]) Tamil k ā ś u, „several kinds of coin cash, money", auch: „twelfth part of an anna".

fals dasz Ruddiren, Wischtnum und Bruma ein einiger Gott wäre. Wir sagten, dasz Christy als die andere person wäre Mensch worden, und das menschliche geschlecht erlöset; sie sagten gleichfals dasz Wischtnum menschliche gestalt an sich genommen hätte, um die Menschen zu erlösen. Aller unterschied käme nur daher, weil sich Gott in Europa denen blancken Menschen ein wenig anders geoffenbahret hätte, als allhier in Ostijndien unter den schwartzen Malabaren. Und solches müszte man ansehen als ein Spielwerck Gottes, der da einen so, den andern wieder auf eine andere weise frolich machen könte. Ich antwortete hierauf solchergestalt: Gott ist ein einiger Gott; dahero auch sein wille ein einziger wille seyn musz; sonsten könte sein göttliches wesen in der harmonie seiner eigenschafften nicht bestehen; wie denn nun sein wille nicht zweyerley, sondern nur ein einziger wille ist, so kan er denn auch nicht mehr, als nur ein gesetz den Menschen-kindern vorgeschrieben haben zur erlangung ihrer Seeligkeit. Weil denn nun unser und ihr gesetz dermaszen unterschieden, dasz unmöglich beide von einem Gott gegeben seijn können; so musz eines von beijden falsch seyn; man wolte denn sagen, dasz Gott ein ungerechter Gott wäre und einem volck daszjenige gebiethe, das er doch andern verbothen hat; welches ohne lästerung nicht gesagt worden kan. Da denn nun ihre Religion lauter solche dinge in sich faszete, die wider die vernunft, wider die wahrheit und wider die Eigenschafften Gottes stritten, so könte man daraus leichtlich schlieszen, dasz selbige nicht von Gott sondern durch eingebung des teuffels von ihren gehirnsichtigen Poeten wäre aufgeschrieben und eingeführet worden, da hingegen alle worte unsres gesetzes gemäsz den eigenschafften Gottes, der wahrheit und der erleuchteten vernunfft erkläret werden könten. Was aber Ruddiren Wischtnum und Bruma anlanget, so wäre dieses ein offenbahre Lügen, die auch von einem kinde wiederleget werden könte. Denn nachdem einsmahls zwischen Wischtnum und Bruma ein streit entstund, welcher der gröszte seyn solte, so wurde dem Bruma von Ruddiren der Kopff abgehauen. Und Ruddiren stiesz mit seinem gewehre dem Wischtnum in die Stirne. Ja als dieser sich in eine weibsgestalt verwandelte, und Ruddiren von seinem bettel-stabe helffen wolte, trieb dieser mit jenem gäntzlich hurerey. Wie könten also diese hoffärtige, zänckische, tyrannische und unflätige personen götter genennt werden? Ja wie könte man wohl von ihnen sagen, dasz sie eines Wesens währen, da sie einander als die ärgsten feinde begegneten? Und zwar was ferner Wischtnum anlangete, dasz er sol mensch geworden seyn, so erinnerte ich mich annoch sehr wohl dasz ich diese historie in ihren Büchern gelesen hätte: aber ich hätte dabey nicht gelesen, dasz er um die menschen zu erlösen wäre in die Welt gekommen, sondern nur, durch betrug und list dem Mawali[1]) sein königreich zu benehmen, darbey sehr grosze sünden und bubenstücke vorgingen, die auch den aller gottlosesten Menschen nicht

[1]) D. i. Bali (Tamil māvali oder mayābali), vgl. Mal. Heid. pag. 47.

anstehen solten, geschweige denn dem allerheiligsten Gott. Als solches der B r a m a n e n hörete, sprach er: ich musz zwar selbsten bekennen, dasz in unserem Gesetz offtmahls solche dingen geschrieben stehen, darüber man billig grosze scrupel zu machen hat, und die nicht ohne groszen wiederstand der vernunfft geglaubet werden können; aber gleichwohl wenn man die abgötter in ihren werth und unwerth liesze, sich allein an das höchste wesen oder an den allergröszten Gott hielte, und dabey ein tugendsames leben führte, solte man denn nicht die Seeligkeit erlangen können? Ich antwortete, ohne mitler könne man sich nicht an den allerheiligsten und gerechtigsten Gott halten, noch ein recht tugendhaftes leben führen, man möchte sich auch bemühen wie man immer wolte. Er fragte, wer doch derjenige mitler wäre. Ich sagte Jesus Christus der hochgelobte Sohn Gottes, und erzehlete ihm nach der länge, wie er das Menschliche geschlecht habe mit seinem Vater versöhnt, und wie wir von allen dingen durch sein verdinst müszten gerechtfertiget un geheiliget seijn, ehe wir ein eintziges gut werck thun und verrichten könten. Dieses höreten viele andere M a l a b a r e n mit an, und nahmen es weit besser an als der B r a m a n e n, der da grosze einbildung von sich hatte, als sey er ein sehr weiser und gelehrter mann. Dahero erklärte ich ihnen auch dasz erste Capitel aus der Epistel Pauli an die Römer und zeigete ihm, wie gleichfals in vorigen zeiten die Griechischen und Lateinischen heyden sich vor weise hätten gehalten, aber darüber zu Narren geworden und in die aller greulichste Sünden und Abgotterey gefallen wären: welches denn auch mit ihm und seines gleichen schon geschehen wäre und noch künfftig geschehen würde. Weszwegen ich denn auch grösere hoffnung hätte von dem Einfältigen hauffe als von ihnen, sodasz sich eher 1000 arme und geringe leute zu Gott bekehren würden als dasz ein B r a m a n e n sich umwenden solte: sintemahl ein groszes gewicht über sie ruhete, indem sie das einfältige volck mit ihren lügen schon so lange aufgehalten, und schon so lange viel tausend Seelen mit ihrer abgöttischen lehre zum verdamnisz geführet hätten. Dieses alles höreten die andern mit an, und fingen an wider die B r a m a n e s zu schelten, dasz sie eine so schlechte sorge um sie hätten, und niemahls gewiszen grund von dem wege der seeligkeit ihnen zeigen wolten. Ich gab einem jedweden annoch eine hertzliche vermahnung, und liesz sie von mir. Uneracht aber, dasz ich solchergestalt unter diesen heijden mit sehr vielfältigen personen discouriret und disputiret habe, so kan ich doch nicht sagen, dasz mir unter ihnen ein einziger Atheist vorgekommen wäre, der da geleugnet, dasz ein Gott und ein zukünftiges leben wäre. Vielmehr musz ich bezeugen, dasz diese heijden eine rechte grosze bekümmernisz haben, um erlangung der zukünfftigen Seeligkeit. Dahero findet man viele solche leute unter ihnen, die in ansehung des zukünfftigen Lebens, alle ihre güter, hausz, hoff, weib und kinder verläugnen, und in die Wildnisz gehen, umb daselbsten sehr schwere büsze zu thun. Ins gemein aber sind diese M a l a b a r i s c h e heyden gegen die armen sehr barmhertzig und mitleidig. Dahero findet man allenthalben sehr viele häuser gebauet, darinnen die armen und die reisende

ruhen und einige allmosen empfangen können. Nebst diesem, so haben sie gleichfals hier und dar grosze gebäude als wie klöster aufgebauet, darinnen offtmahls zu tausend armen gespeiset werden. Wie denn nur in diesem jahre eine königin gestorben, so Mankämmahl[1]) geheiszen und über ein königreich, welches nicht weit von hier gelegen und Díruwári-rátschium[2]) genannt wird, die königliche Regierung geführet hat; von selbiger ist mir erzehlet worden, dasz sie ein groszes Kloster für die Bramanes bauen laszen, und darinnen alle tage zehn tausend Bramanes gespeiset: hiernebst so hätte sie auch viele andere grosze gebäude aufführen laszen, darinnen sie alle pilgrimme gespeiset; und auszerdem hinwiederumb noch andere, darinnen sie alle armen gespeiset, die sich eingefunden haben. Diese anstalten werden annoch täglich nach ihrem tode von ihrer tochter unterhalten, die zwar annoch sehr jung, aber gleichwohl zur regierung schon destiniret ist. Ist als ein volck das viel von Almosen hält, so ist es gewisz dieses Malabarisches volck, als worinnen sie uns Christen, nebst den Juden und Mahometanern weit beschämen. Die ursache ist diese, weil sie dadurch die seeligkeit zu erlangen gedencken, indem sie aus ihren büchern unterwiesen sind, dasz offtmahls die Götter als arme personen vor sie kommen und sie prüfen wollen, ob sie auch mitleidig wären; ja sie haben auch viele historien unter sich, wie die gutthäter an denen armen, von Gott mit leib und seele in die Seeligkeit sollen aufgenommen worden seijn. Sie statuiren aber eine vierfache Seeligkeit. Die erste nennen sie Tschalógum oder das paradisz, welches auch von ihnen Kailaschum genennet wird. Die andere seeligkeit nennen sie Tschamíbum oder diejenige seeligkeit, da man gantz nahe um dem höchsten Gott seyn kan. Die dritte seeligkeit nennen sie Tscharúbum oder diejenige Seeligkeit, da man Gottes ebenbild seijn kan. Die vierte seeligkeit nennen sie Tschautschium oder diejenige seeligkeit, da man mit dem höchsten wesen aller wesen gantz eins ist[3]). Um also diese seeligkeit zu erlangen, so sind sie sehr bemühet und bestreben sich viele eines recht tugendsamen lebens sich zu befleiszigen. Wie denn eine grosze menge solcher leute unter diesen heyden gefunden werden, die da gantz keine abgötter verehren, noch als wie die andern in ihre pagoden gehen, sondern nur blosz sich der ausübung der tugend befleiszigen, auch nichts andres reden als nur von tugenden. Diese heyden bekennen sich zwar zu keiner Religion, besitzen auch wenig eigenes, aber gleichwohl siehet man vor andern an ihnen annoch etwas sonderliches und führen ein sehr strenges leben. Dahero soferne als ich mit ihnen von tugenden und von einem heiligen leben geredet habe, so haben sie in allen mit mir übereingestimmet. Aber wenn ich ihnen von Christo und von dem unterschied der Religionen etwas vorgetragen habe, so sind sie nicht darüber so content gewesen, als wenn ich sonsten von busze und ausübung der frömmigkeit mit ihnen

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[1]) Wie der Name auf Tamil lautet, kann ich nicht ermitteln.

[2]) Es ist wohl Diruwarurátschium zu lesen: Tiruvāḷūr, vgl. Mal. Heid. pag. 120.

[3]) Vgl. Mal. Heid. pag. 173.

gehandelt habe. Es sind aber unter dieser secte sehr schöne moralienbücher zu finden wie ich dann auch dieses gegenwärtige büchlein von ihren händen empfangen habe. Und als ich sahe, dasz nicht unebene gleichnisze und Lebensreguln darinnen enthalten waren, so achtete ich es nicht unrathsam zu seyn, dasz ichs aus der Malabarischen Sprache in das hochteutsche versetzete; nicht zwar, als hätten wir Christen nicht moralische reguln genug in dem heyligenWort Gottes, dasz wir selbige an den heyden erst erlernen solten: sondern einzig und allein, um daraus zu sehen, wie weit doch gleichwohl ein heyde, ohne der heyligen schrifft vermöge des natürlichen lichts im erkentnis des Moralgesetzes kommen kan, und wie diese Malabarische heyden es denen ehemahls gewesenen Lateinischen und Griechischen heyden sehr gleich thun, ja wohl selbige gäntzlich hierinnen übertreffen. Wer hiervon einen weitläuftigere unterricht begehret, der lese die von mir verfertigte und anjetzo zugleich nach Europa ubersendete Bibliothecam Malabaricam, deszgleichen auch die übrigen zwey kleine moralische Bücher, die ich aus dem Malabarischen ins Teutsche versetzet, und mit diesem zugleich überschicket habe. Dieses gegenwärtige büchlein aber ist schon vor siebenhundert und etliche virzig jahren von einem Bramanen geschrieben worden, und zwar in Kirendum oder in dem Malabarischen Latein, welches die sprache der Bramanen ist, und von keinem Malabar verstanden werden kan, es sey dann, dasz er selbige gelernet habe. Nachmahls ist dieses büchlein aus dem Kirendum von einem poeten in Malabarische verse gesetzet worden: worzu dann endlich von einem anderen poeten die erklärung gemacht worden. Die verse darinnen haben eine sonderliche melodie und werden gesungen. Ein jedweder vers faszet ein sonderliches gleichnisz oder lebensregul in sich. Ich habe alle worte gantz accurat nach den versen und nach der dabeystehenden erklärung, in das teutsche versetzet und so ich ja etwas eigenes hinzu thun müszen, so hab ich solches in Parenthesi gesetzet, aufdasz man solches von dem übrigen wohl erkennen und unterscheiden könte. Ich weise aber alle liebhaber der tugenden und der Sittenlehre auf das heilige wort Gottes, als worinnen uns nicht nur allein alle tugenden vollkommener weise nebst ihren früchten und wirkungen beschrieben werden, sondern darinnen uns auch zugleich diejenigen gesegneten hülffsmittel gezeiget werden vermöge welcher wir die tugenden nicht nur allein wiszen, sondern auch auszüben können. Indeszen hoffe ich, dasz alle, so dieses büchlein zu lesen bekommen möchten, solchen schlusz bey sich machen werden: Siehe, sind die heyden umb die tugenden so bemühet, und haben vermöge des natürlichen lichtes zu einem solchen erkentnis gelangen können; so ist es vielmehr billig, dasz wir Christen darum bekümmert seijn und nach einem heijligen und lebendigen erkäntnis streben, zumahl weil wir nicht nur allein das geoffenbahrte wort Gottes haben, sondern auch hierinnen des sonderbahren beystandes des heyligen Geistes uns versichern können, sodasz uns vermöge der gemeinschafft des dreijeinigen Gottes in einem heyligen leben ein weit

mehreres möglich sein musz, als denen blinden heyden, die da auszer Gott in ihren blosz natürlichen kräfften stehen ; wird der Christliche leser dieses büchleins so weit gebracht und dahin bewogen dasz er nummehro anfänget nach den reguln Jesu Christi ein tugendsames leben zu führen ; so hab ich darunter meinen verlangten Endzweck erhalten ; und lebe verbunden selbigem hinführo ferner zu dienen und seiner stets zu gedencken in meinem gebet vor Gott. Wie denn dieses gleichfals meine hertzliche bitte ist, dasz alle die solches lesen, meiner fleiszig beij Gott im gebet eingedenck seyn möchten, damit ich ferner unter diesen heijden mein Ammt in Seegen führen und das wahrhafftige erkentnis Gottes und unseres Herrn und Heylandes Jesu Christi unter ihnen anrichten könte. Wie ich denn nicht zweifele, dasz Gott das gebet vieler gläubigen Seelen in Europa erhören werde, und zu diesen letzten Zeiten das Evangelium annoch laszen verkündiget werden in aller Welt zu einem zeugnisz aller völcker und zu einer bekehrung annoch vieler irrenden. Gott aber, der sich anjetzo mit seiner gnade zu denen heyden wendet, derselbige bleibe auch mit seiner überschwenklichen gnade bey uns Christen, und walte mit seinem Seegen über das gantze beseeligte Europa, sonderlich über diejenigen, so ihm darinnen von hertzen fürchten, und um die ausbreitung seiner ehre ernstlich bekümmert sind. Unter diesem hertzlichen wunsch verbleibe ich

des günstigen lesers

zu gebet und liebe verbundener
BARTHOLOMAEUS ZIEGENBALG
diener göttlichen wortes unter den heyden.

gegeben in Ostijndien auf der küste Coromandel zu Tranguebahr A°. 1708 den 30 Aug.

1.

Tamarei [1], das ist eine teichblume von tausend blättern, die wächset aus dem Schlamme ; das gold wird in der erde gebohren ; die perle wird in der Muschel gebohren ; Schabaram [2], das ist ein von sehr rare und kostbaren haaren zusammen geflochtener Windwedel, der wächset am Schwantze eines wilden thieres ; Koroschanei [3], das ist eine sehr köstliche und theuerbahre Medicin, die wird in dem leibe einer Kuh gebohren ; die milch wird von der Kuh ihren geläuterten bluthe gebohren ; die Seyde wird in der behausung des Seydenwurms gebohren ; der köstliche desend [4] oder wohlriechende balsam, wird aus dem heimlichen Gemäch einer Katzen gebohren ; das feuer wird aus dem Stein und holtz gebohren ; wie nun diese gebohrene dinge alle ins gesamt, zwar von unreinen und unfläthigen dingen herkommen, aber gleichwohl dem menschlichen leben sehr gut und zuträglich sind : also gleichfals gute, fromme und weise leute, sie mögen gebohren seyn von wem und wie sie wollen, in dem sie anders

[1]) Tamil tāmarei. [2]) Tamil śavaram (Skt. camara). [3]) Tamil kōrōśaṉei (Skt. gorocanā). [4]) ??

um dem menschlichen Leben zuträglich sind, werden sie allendhalben einen hellen schein und glantz von sich geben. Verachtung ist schädlich [1]).

2.

So ferne man in des löwen seine behausung gehet, wird man Gute Elfenbeine und hellgläntzende perlen erlangen können; dadurch wird man können zu hohen und groszen leuten werden; aber so ferne man in des fuchs seine behausung kreucht, wird man nichts anders als eselsschwäntze, allerley gebeine und kleine haare finden (die da sind von dem gefreszenen Raube übrig geblieben); dahero, gleich wie derjenige, so in des löwen behausung gehet, groszen nutzen und profit hat, also wird gleichfals derjenige, so da sich zu den wohlgelehrten weisen und groszen leuthen nahet, nicht nur allein sein sündliches wesen abschaffen, sondern auch die nöthige Glückseeligkeit erlangen können. Hingegen aber, gleich wie derjenige, so in des Fuchs behausung kreucht, nichts als todtengebeine findet: also gleichfals werden diejenigen, so sich zu den bösen und gottlosen leuthen in der Welt nahen, nichts anders als die hölle zu ihren lohn bekommen.

3.

Der weisen leuthe ihre feindschafft ist keine feindschafft. Denn gleich wie der Zuckerbaum inwendig sehr grosze lieblichkeit heget, aber auswendig lauter buschwerck und gestrippe zeiget: also ist gleichfals der wohlgelehrten und weisen leute ihre feindschafft und freundschafft; hingegen aber ist hinwiderumb der ungelehrten und unverständigen leute ihre freundschafft keine freundschafft. Denn gleich wie wenn man gifft trincket, solches anfänglich sehr süsze schmäcket, aber nachmahls tödtet; also gleichfals ist der thörichten leute ihre freundschafft keine freundschafft. Hirvon wil ich annoch eine historie erzehlen. Denn es ging ein prister täglich zu einem könige und redete mit ihm aus dem Calender was gutes und böses kommen solte, umb seinen auffenthalt zu haben. Als derselbige könig den prister einsmahls in der kirche sahe, wurde er in gnaden eingedenck: ey, ich habe so lange eine reflexion auf diesen prister gemacht; nahm dahero einen köstlichen edelgestein und gab ihn in die hand des pristers; als ein mensch, so in der Wildnisz lebete, sahe, wie der prister solchen edelstein nahm und verwahrete, so ging er diesen prister hinternach und da sie mitten in den busch kommen, umfaszete er den prister fragende: hast du nicht einen edelgestein, gib her, und that ihm also gewalt an. Hierauf antwortete der prister: wo soll ich ihm haben! Dasz ein edelgestein verhanden sey, solst du nicht sagen. Aber der in der Wildnisz wohnende Mensch sagete, du hast ihn verschlungen. Als dann nun also einer mit dem andern stritte, siehe da kamen an denjenigen Ort da dieser beyder geschrey war, zehn diebe, und da gehöret wurde, wie sie dieser beyde ihren Leib wolten aufschneiden, sprach hierauf der in der Wildnisz

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[1]) **Zum ganzen vgl. Einl. pag. 5.**

wohnende Mensch ; last den prister gehen, woher solte uns der Edelgestein kommen, wir sind allein hirher gekommen umb eines kauffmans historie zu erzehlen, sagt mir doch, wo solten wir wohl einen edelgestein haben ? Da dan hierauff die zehn diebe zusammen kamen, sagende : wir wollen euch beijden den Leib aufschneiden, so antwortete der in der Wildnisz lebende Mensch : warumb wollet ihr uns beyde unrechtmäsziger weise tödten ? Schneidet meinen leib auf und sehet, ist der edelgestein in meinem leibe, so tödtet auch den prister, ist aber der edelgestein nicht in meinem leibe, so solt ihr den prister nicht unrechtmäsziger weise tödten. Die diebe meinten dasz solches wahr wäre und schnitten erstlich des in der wildnisz wohnenden menschens leib auf und besahen ihn. Aber als sie den edelgestein darin nicht funden, gedachten sie, wir haben unrechtmäsziger weise den prister zu tödten gesucht, sagten also dasz der prister seinen weg gehen solte. Deroselben, weil er sich zu einen klugen Mann genahet hatte, kam er, nehmlich der prister, endlich annoch mit dem leben davon. Was aber der thoren ihre freundschafft anlanget, so zog einszmahls ein könig einen affen auf als wie sein eigen kind, und liesz ihm fechten lernen. Unterdeszen geschah es, dasz er, nehmlich der könig, an einem tage schlaffen wolte, reichete also dem Affen das gewehr in seine hand, und gab ihm die freyheit, dasz so ferne daselbsten oben fliegen, ameisen oder ander dergleichen geschmeisz kommen würden, er solche alsobald zerhauen solte. Als er denn nun nach solchem befehl genau aufpaszete und sahe, wie über dem könige eine fliege kam und sich auf ihn setzete, sprach er : darffst du wohl kommen und dich auf den könig setzen ? Zerhieb also dieselbige fliege dermaszen, dasz zugleich der könig in zwey stücken getheilet wurde. Derohalben ist der thörigten und unverständigen leute ihre freundschafft keine freundschafft und der weisen und verständigen leute ihre feindschafft ist keine feindschafft [1]).

4.

Wer in der Welt nach eines jedweden willen gute holdseelige und liebliche rede zu reden weisz, den werden alle Menschen für gut preisen und seine worte mit groszem vergnügen anhören. Er wird diejenige glückseeligkeit erlangen, die einem guten menschen zukomme, beydes, in dieser welt als auch in jener welt ; hieraus wird die seeligkeit entstehen. Wer aber aus hefftigen zorn und boszheit jedermans willen contraieredet, denselbigen werden alle verachten und seine feinde werden ; einem solchem kommt weder diese noch jene welt zu, sondern er gehöret zu der hölle. Hierzu wollen wir ein exempel anführen, denn ein vogel nahmens Kuil [2]), so da über die maszen schön singet, der giebt kein geschenck um dasz man möchte seine stimme kauffen. (Sintemahl ein jeder solche ohne geschenck von natur wegen ihrer lieblichkeit gantz willig zu hören geneiget ist), aber das schreien des esels, ob es gleich nicht schaden veruhrsacht, so erweckts

[1]) Vgl. Pañcatantra I. 22. [2]) koil, kōgilam (kokila).

doch bey jederman einen wiederwillen ; also gleichfals wird die rede der gutten leute und das singen des vogels K u i l gantz gerne gehöret werden. Aber der bösen leute ihre rede und das geschreij des esels wird niemand gerne hören. Dahero ist zu wünschen, dasz einjeder sich möchte der frömmichkeit befleiszigen.

5.

Wie unsere zunge mitten unter ihren feinden, nehmlich den zwey und dreiszig zähnen, ihren wohnplatz hat und solchen feinden, nehmlich den Zähnen, das vermögen giebet eine sache anzunehmen und zu käuen ; auch ein jedwedes ding zu geben fordert, so dasz sie endlich den geschmack davon bekommet ; also gleichfals sind die weisen und gelehrten leute mitten in dieser Welt, die ihre feindin ist, suchen aber beydes mit ihren reden, als auch mit der gütigkeit des hertzens ihre feinde zu contentiren, sodasz sie durch sie das wohlsein ihres leibes erlangen können.

6.

Eine frau ohne Mann, das ist eine Witwe, ob sie gleich alle daszjenige geschmeide hätte, das sie verlanget, und köstliche seidene kleidung anzihe, auch der allerschönsten und glückseeligsten gleich wäre, so ist doch solches eytel und ohne Nutzen ; frömmigkeit ohne gedult ist gleichfals eytel und nicht rechter arth. Ein kind ohne mutter wird von niemand recht geliebet, welches auch eytel ist ; das eszen ohne zähne ist gleichfals dem leibe nicht zuträglich.

7.

Einer ging im busch und verlangte einen solchen P a m p u s-baum, der da geschickt wäre über die P a l e g v i n zu legen. Als er denn nun einen bequemen P a m p u s-baum antraf, so band er solchen mit einem bande an, machte sich grosze mühe, beugete ihn und plantzete ihn in die erde (dasz er nehmlich krum wacksen solte, umbdasz er nachmals zu der P a l e g v i n geschickt sein könte) ; derselbige P a m b u s-baum war nachmahls selbsten in steter arbeit und bemühete sich seine natürliche unbändigkeit zu verliehren, so, dasz er wuchs, wie er vor selbiger person war gebeuget worden, und nachmahls über der könige krone auf steigen konte, (das ist weil er solchergestalt sich hatte beugen und zur p a l a g v i n geschickt machen laszen, so konte die könige mit ihren kronen unter ihn sitzen als die sich in dergleichen P a l a g v i n tragen laszen) ; hingegen aber derjenige P a m p u s-baum, so sich nicht beugen läszet, sondern als die natürliche unbändigkeit gantz steiff und starr in die höhe stehet, derselbige wird von der leintäntzer hände aufgefangen und aller Orten mit herumb geschlept werden, sodasz wenn dergleichen aufsteigen und tantzen wollen, er unter ihren füszen liegen und also armseeligerweise mit herumb gehen musz. Also gleichfals, wenn ein prister unter den menschenkindern einen ihm anständigen guten Menschen findet, das als ein Schüler zu ihm kommet, so bindet

er die boszheit und natürliche unbändigkeit mit seinen stricken des hertzens fest an, ist seinetwegen sehr bemühet, beuget ihn, und hält ihn in der göttlichen Weisheit sehr streng. Weil denn nun der Schüler auch von sich selbsten sehr bemühet ist, und umb seine boszheijt zu verlaszen, eben also wächset als wie er ist gebeuget worden, siehe! so wird er in der welt ein rechtes wunder werden und für allen dingen Gott nachmahls aber auch allen andern Menschen in demuth unterthänig sein; aber ein solcher Mensch, der als wie der ungebeugte Pampus-baum wegen seiner boszheit nicht wil unterthänig sein, der wird siebenmahl müszen gebohren werden und allemahl lauter betrübnisz und schmertzen ausstehen müszen, und endlich doch noch zur höllischer qual gehen.

8.

Das stroh ist in der welt eine sehr kleine und gringe sache; die baumwolle ist noch kleiner und gringer als das stroh, und ein armer bettler ist viel gringer denn das stroh und die baumwolle. Aber gleichwohl ist beydes, das stroh, als auch die baumwolle vermögend in die luft zu fliegen. Warumb kann denn nun der Arme nicht auch fliehen? Vielleicht hat der wind furcht für ihn weszwegen er sich nicht zu ihn nahen wil, denn weil er nicht weisz was etwan dergleichen ins elend gerathene menschen von ihm bitten möchten, so fürchtet er sich zu ihm zu nahen (das ist: grosze und reiche leute wollen sich nicht gerne zu dem armen nahen, indem sie in sorgen stehen, dasz sie umb eine gabe möchten angesprochen werden dadurch den armen wieder möchten auffgeholfen werden).

9.

Einer so des tages nur einmahl iszet, der ist ein heyliger und wohlweiser Mensch; einer so des tages zweymahl iszet, der ist ein guter haushalter; einer so des tages dreymahl iszet, der ist ein siecher und krancker Mensch; einer, so des tages viermahl iszet, deszen seele dencket immer, wenn sie doch endlich diesen leib verlaszen sol.

10.

Alles leben in der Welt, das sich beweget, hat zwey augen. Ein weiser hat ein auge der Weisheit, zu diesen die übrigen zwey gerechnet, machen drey augen. Die geber und wohlthäter haben sieben Augen. Denn die natürlichen augen sind zwey, das Auge der weisheit ist eines, der wille, der verstand, der rechtmäszige eyfer und die wilfähigkeit, sind vier augen; diese machen zusammen sieben augen. Diejenigen aber, die durch busze und gerechtigkeit von Gott begnädigte und gelehrte leute sind, solche haben soviel augen an sich, soviel Schweiszlöcher an ihrem leibe sind.

11.

Fraget jemand, wem doch derjenige gleich sey, so da die frommen und weisen leute verachtet, die doch seinem leben sehr zuträglich seijn, und hin-

gegen sich allein auf sein weib und andere befreunden verläszet, gedenckende, dasz diese ihm werden schon genugsame hülffe leisten können, so dienet hierauf zur antwort, dasz er gleich sey demjenigen der da nicht wolte der kuhschwanz ergreiffen und vermittelst der Kuh über dem flusz schwimmen, sondern schlug die Kuh und jagete sie weg, hingegen ergrifft er an einem hunde den schwantz und wolte vermittelst des hundes über einem groszen flusz schwimmen.

12.

Es bekommet einer in dieser welt grosze Liebe zur erde, zum weibe und zum golde. Ein solcher ist für der welt ohne Schuldt (indem jeder von natur nach dergleichen trachtet); er kan auch ein guter lehrling werden (das ist, er kan noch etwas darbey lernen), aber soferne er diese lust verachtet oder verleugnet und alle dasjenige, was seinen willen gebunden hält, von sich thut, so wird er können ein oberhaupt, und der welt herr werden, sodasz er als ein heyliger und gelehrter man wird vermögende seijn, diejenigen Sünden zu laszen, die er vorhero nicht hat laszen können.

13.

Die Sünde eine Kuh [1]) todt zu schlagen, ist eben so grosz als wenn man einen Bramanen oder Prister todt schlüge (die Malabaren halten die Kuh aus einem höhern geschlecht als die Bramanes), die Sünde einen Bramanen [1]) todt zu schlagen ist eben so grosz als wenn man ein weib todt schlüge. Die Sünde hundert weiber todt zu schlagen, ist eben so grosz als wenn man ein kleines kind todt schlüge. Die Sünde hundert kleine kinder todt zu schlagen ist gleich der Sünde wenn man eine lügen redet (solcher gestalt halten diese Malabarische heyden die lügen für groszere sünde, als die Christen thun, wie sie denn auch viele bücher hiervon geschrieben haben).

14.

Diejenige grosze leute, so da die zu ihnen kommende nothdürfftige leute nicht hören wollen ; und ein könig so da saget, wie dasjenige vermögen, so da gesucht worden, schon genug seij, (das ist ein solcher könig, der nicht immer sucht sein reich ins aufnehmen zu bringen) ; wiederumb ein weib ohne treu, und huren mit treue : diese alle werden geschwächet und ins armuth gestürtzet werden.

15.

Diejenigen groszen leute, so alle dinge gelernet, und ohne liebe dieser welt sind, dieselbigen erkennen ihres gleichen, und wiszen, was es mit den gelehrten für eine beschaffenheit habe ; von andern aber (so da nehmlich unverständig sind) kan der zustand der gelehrten nicht erkant worden.

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[1]) L. „hundert Kühe" und „hundert Bramanen" mit dem Tamil-text (nūŕu).

Denn eine gebährerin weisz allein umb die schmertzen, die die geburt eines kindes mit sich führet. Aber eine unfruchtbahre kan nicht wiszen, was die geburth eines kindes für schmertzen mit sich bringet.

16.

So [1]) ferne man einige dinge thut, ohne dasz man selbige fornen und hinten wohl erwogen hat, so wird grosze betrübnisz darauf erfolgen, sodas es wohl gar wird bisz zum leben kommen; denn vor diesen war eine Bramenes frau, die da lange ohne kinder gewesen, und aus liebe zu kindern eine Sürkatze zu ihrem kinde annahm und selbige aufzog (diese Sürkatz ist etwan eine halbe ellen lang aber gantz dünn und geschmeidig, sie tödtet alle schlangen, die sie ansichtig wird und kan gantz zahm gemacht werden). In ansehung dasz sie nun diese Sürkatz auferzog, so gebahr sie einen wohlgestalten knaben. Nachdem sie denn nun diese Sürkatz weit lieber als ihr eigen kind hatte auferzogen, und ihr allerley verstand und vernunfft gelehrnet; so geschah es dasz an einem tage des Bramanens weib das kind in die wiegen legete und die Sürkatz neben der wiegen stellete, sagende dasz sie ihren bruder wohl aufpaszen und bewahren solte; des Bramanes weib aber ging in des nachbahrs haus umb reisz zu stampfen. Zu der selbigen zeit kam eine schlange aber vom innern dach an den wiegenbande herunter gekrochen. Als die Sürkatz solche schlange sahe, gedachte sie wie selbige ihren Bruder beisen wolte, bisz sie also selbsten zu stücken, warff sie weg und ging mit blutigen maule hin, umb solches zu verkündigen. Die Bramanens frau, so da reisz stampffete, ging ihr entgegen. Und als sie sahe, wie das Maul der Sürkatz voller blut war, sprach sie: ach hast du meinen sohn selbsten erbieszen? Nahm also alsbald den reiszstampfel, schlug und tödtete sie, ging darauf hin und sahe ihren sohn. Indem sie denn nun sahe, dasz das kind in der wiegen lag und spielete, und zugleich gewahr wurde, wie die schlange auf stücken zerbieszen da lag, sprach sie: ach! ich habe unwiszender weise die Sürkatz getödtet! Tödtete also auch zugleich ihren Sohn und nahm sich selbsten gewaltsamiger weise das leben. Nachmahls kam ihr mann, sahe solches und betrübete sich sehr, bedenckende, was soll ich hinführo anfangen. Die frau ist weg, das kind ist weg, warumb solte ich ferner leben, nahm sich also gleichfals von freyen stücken das leben. Einen solchen ausgang wird demnach allezeit diejenige sache haben, die da fornen und hinten nicht wohl ist erwogen worden.

17.

In dieser Welt ist beij der fliege der Gifft nur im haupte; bey dem scorpion reicht der gifft nicht weiter, als bisz zum schwantze; bey der schlange ist der gifft nur allein in den zähnen; aber beij den bösen leuten ist der gifft an allen ihren gliedern und in allen ihren schweiszlöchern.

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[1]) Zu diesem Stücke vgl. Pañcatantra V, 2. Erz., Hitopadeśa IV, 13. Erz.

18.

Es fraget sich ob derjenige giefft, so von der schlange her kommt, der gröszeste sey, oder ob der gröszer sey so von bösen menschen herkomt. So ferne man nun um diesen zweifel zu heben, dergleichen in einer wagschale genau abweget, so findet man zwar, dasz sie allebeyde einander gleich sein, aber gleichwohl kommt der schlangengifft der bösen menschen ihren gifft nicht gleich. Denn der schlangen gifft kan vertrieben und gehoben werden durch hierzu verordnete gebeten und arzeneyen ; aber der bösen menschen ihr gifft kan durch kein mittel benommen werden.

19.

So ferne wir ein wildes thier sehen das hörner hat, sollen wir fünff ellen weit von ihm entfernet stehen. Für einen pferde sollen wir zehn ellen weit entfernet gehen, von einem elephant sollen wir tausend ellen entfernet gehen, aber so ferne wir einen bösen menschen sehen, sollen wir dermaszen weit von ihm entfernet gehen, dasz er auch nicht einmahl mit unsern augen kan erkant und gesehen werden.

20.

Ein böser mensch, so da mit Sünden und boszheit verknüpfft ist, der mag anfangen was er immer wil : so kan er doch nicht ein verständiger und weiser man werden. Denn eben als wie der knobloch seinen gestanck nicht verliehret, ob man ihm auch gleich noch soviel geruchwerck geben möchte, so ist es auch mit einem bösen menschen beschaffen.

21.

Derjenige schädliche husten, so da gantz gelinde anfänget aber nachmahls immer steiget und gröszer wird, und die böse menschen, diese zweij sind gleich : denn wo diese zwey sind, so werden sie alles gute verkehren, und würdig sein zur höllen verwiesen zu werden. Denn nachdem es billig ist, dasz auf die Sünde, so ein jedweder gethan hat, ein ihr gemäszes übel erfolget, so wird es geschehen, dasz auf den husten das fieber und denen bösen menschen die strafe folgen wird.

22.

Es ist nicht billig, dasz man einen Bareier[1]) für einen Bareien ausz schielt (Bareien ist unter den Malabaren ein solcher als wie in Europa ein Schinder oder stockknecht. Er musz alle unflätige und unehrliche dinge unter diesen heyden verrichten. Dahero er denn auch für den allerverachtesten menschen gehalten wird, der mit keinen vornehmen Malabaren reden darff, er stehe denn ferne von ihm und habe das maul zugedeckt). Einer so seinen versprechen nicht nach kömt, der ist ein Bareien und einer so da denjenigen gehen laszet, der da mit seinem

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[1]) Tamil paṟeiyan̲ plur. paṟeiyar.

munde falsch ist, aber den Bareien für einen Bareien ausschelt, der ist der allergröste und allerschändlichste Bareien.

23.

Fraget man mit was man diejenige wiszenschafft vergleichen kan, der da bey solchen leuten an zu treffen ist, so da ohne heyligkeit, ohne höfflichkeit, ohne liebe und ohne demuth sind, so dienet zur antwort, dasz dergleichen leute ihre wiszenschafft gleich sey dem heyligen waszer aus dem flusze Ganges, so da in eines sünders hause in Panelen [1]) oder andern waszer-geschürren stehet, und niemand zu gute kommet (denn dieses heylige waszer musz nach der aussage dieser heyden in reine gläszer oder silberne und meszingene gefäsze geschöpffet und bewahret werden, so ferne es seine heyligmachende kraft behalten und selbige zur reinigung der Sünden mittheilen solle).

24.

Es wollen diejenigen, die von einer guten arth und natur sind, sich nicht nahen zu denen gottlosen, die da unartige leute sind. Denn wenn ein wäscher gleich an dem orthe der nackigten Schamanergöl [2]) wäre, so würde er doch keinen gewin dessen haben (indem er bey solchen nackigten leuten nichts würde zu waschen haben. Diese Schamanergöl werden von den Malabaren heyden genennet, indem sie von ihrer religion gantz unterschieden sind. Sie selbsten aber wollens nicht leiden, dasz man sie heyden nennet, uneracht dasz sie mit den Schamanergöl in gleicher blindheit einhergehen), also gleichfals sollen sich die gut geartheten nicht nahen zu den unartigen leuten (sintemahl sie keinen gewinst davon haben werden).

25.

So ferne man sich in dem flusz Ganges badet, so wird man groszer Sünden losz werden. Der volle mond wird den durst benehmen und eine kühlung geben. Der baum Kadbaga wiruschtam [3]) genant, wird das armuth tilgen und groszen reichtum geben (dieser baum ist nicht auf erden, sondern im paradise, soll aber nach dieser heyden aussage dem coccors-baum ähnlich seyn). Unter diesen drey dingen hat ein jedwedes nicht mehr als nur eine natur (sodasz der Ganges nicht vermag was der volle mond vermag und dieser nicht dasjenige geben kan was der gemelte baum geben kan), aber so ferne man sich zu den weysen und gelehrten leuten nahet, so kan man alle diese drey arthen zusammen erlangen (nähmlich man kan so wohl vergebung der Sünden, als auch kühlung in allen anfechtungen und alles wohl seijn in armuth erlangen).

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[1]) Vgl. Fussnote auf S. 140 der Ausg. des Mal. Heidenthums.

[2]) Der Tamil-text hat śamaṉar, d. h. Jainas.

[3]) D. h. kaŕpagavirutśam: Skt. kalpavṛkṣa.

26.

Die elphenbeine und die kostbahren haare von dem berümten thiere kawariman [1]) genant, so sich in der wildnis aufhält, deszgleichen auch die klauen des thiegerthiers und die wohlgelehrten und hochansehnlichen leute, ob sie ihr vaterland verlaszen und in ein fremdes land kommen, so erlangen sie doch allenthalben ehre und hochschätzung.

27.

Die haare aufm haupte und die nägel am finger und die zähne im munde, so ferne diese drey denjenigen ort verlaszen da sie gewesen wahren, so werden sie nichts estemiret, also gleichfals wenn die bösen leute ihren wohnplatz verlaszen so werden sie nicht estemiret werden.

28.

Des tapfferen tiegerthiers seine klauen und des kawarimans seine haare und des elephantens hörner, diese dreye werden nicht nur allein estemiret weil sie noch an ihrem nathürlichen orte sein, sondern man hält sie auch als denn noch in groszen werth, wenn sie ihren natürlichen orth verlaszen haben und anderwärtlich gebracht worden sind.

29.

Fraget man wie doch ein weib beschaffen seyn soll, so dienet zur antwort, dasz wen sie ihren mann eszen geben wil, sie eben als wie seine rechte mutter seyn soll, im dienen soll sie sich bezeigen als eine schlavin, an schöne sol sie sein als wie die gottin Letschumi [2]) (die unter allen göttinnen die schönste ist), an der gedult soll sie sein wie die göttin der Erden (als über welche man mit füszen zu gehen pfleget), am verstande sol sie sein, eben als wie ein Cantceler [3]).

30.

Wenn ein weib redet, so ists als wenn die erde erschittern wolte, wenn zwey zusammen kommen, so ists als wenn die sterne abfallen wollen, wenn ihrer drey zusammen kommen, so ists als wenn das meer ausztrocknen wolte, wenn unterschiedliche zusammen kommen, so weisz ich nicht wo alsdann geschehen möchte (hiermit wird das unverständige geschwinde und zornige reden der weibespersonen bestrafft, wie denn dergleichen in diesem lande dermaszen hurtig reden und schreien können, dasz einem die ohren darvon wehthun möchten).

31.

In der ersten welt kam das verderben von einem weibe eines prophetens Renugade[bi]vi [4]) genant, in der andern welt kam das verderben

[1]) Tamıl kavari (Skt. gaurī) oder kavarimāṉ, der Yak. [2]) Tamil hier pūmagaḷ i.e. bhūmidevī. [3]) Tamıl mandıri. [4]) L. Renugadevi, Tamıl Reṇugei (Reṇukā).

von Tschider [1]) des Rams seinem weibe, in der dritten welt kam das verderben von Turobadei [2]) eines keysers weibe. In dieser vierten welt ist ein haus des andern hauses verderben (weil nehmlich in einem jeglichen hause unterschiedliche böse weiber gefunden werden).

32.

Der kampffer ist dem Meersaltze an der farbe gantz ähnlich; aber gleichwohl komt das saltz an preise dem kampffer nicht gleich. Also gleichfals, obgleich alle menschen insgesambt nur fingur [3]) haben, so kommen doch die Sünder den tugendsamen menschen nicht gleich.

33.

Wenn die einfaltigen und unhöfflichen leute höffliche und weise leute sehen und selbige gleich hart anreden, so ist doch der weisen leute ihre natur so beschaffen, dasz sie solche worte reden die alsdann zur selbigen zeit am allergeschicksten sein und suchen also demjenigen, der sie also hart angeredet hat dermaszen zu entgehen, dasz sein hertz dadurch nicht verlätzt wird, welches der weijsen leute ihre eigenschafft ist.

34.

Wasz anlanget die natur unweisen menschens, so soll man wiszen, dasz so ferne man an ein von meszing gemachtes becken schläget, so kan man solches sehr ferne hören, wenn man aber an ein von gold gemachtes becken schläget, so höret man keinen klang.

35.

So ferne reichthum vorhanden ist, so ist es gut dasz man almosen gebe, kommt armuth, was kan man alsdann wohl thun? Denn da das grosze meer, so da dann wolcken das waszer geben musz, in des Agestien [4]) bauch eingeschloszen war, was konte es dier alsdan wohl geben? (Agestien wird von den Malabaren für einen heyligen propheten erkant, so annoch im leben und sich in einem berge aufhalten soll Bodiamamalei genant. Selbiger, sagen sie, habe einsmahls alle sieben meere in seinem bauch eingenommen indem selbigen wider den abgott Wischnum trotziglich sich erwiesen hatte).

36.

Wenn die unweisen leute im wege entgegen kommen, so werden die heyligen und weysen leute ihnen aus dem wege gehen. Denn ein elephant, wenn es ein schwein siehet das dreck frist, so weichet er aus dem wege, uneracht, dasz er in seinem grimm stehet.

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[1]) Sītā (Tamil-text: Śāṉagı = Jānakī). [2]) Turōbadei = Draupadī. [3]) L. „nur eine Figur", vgl. den Tamil-text: adupōla-p-pāvigaḷ uruvattıl punniyarei-p-pōl irundāl u. s. w. [4]) Zu Agastya und dem Berge Bodiamamalei vgl. Malab. Heidenthum, pag. 81, und pag. 269 s. f.

37.

Die glaubensformule, das göttliche wesen, die medicin, des pristers mittel (wodurch er nehmlich die Sünden vergiebet und andere wercke der Seelen verrichtet) und das heylige gesetz, diese dinge alle insgesammt, so ferne man sie für wahr erkennet, so werden sie auch wahr sein ; wo ferne man sie aber nicht glaubet, sondern für falsch erkennet, so werden sie auch falsch sein (Diese heyden schreiben dem glaube sehr viel zu, sagende dasz so ferne man sich nur fast einbildete, dieses oder jenes sey Gott, so währe es denn auch wahrhafftig Gott ; aus dieser einbildung sind unter ihnen viele irrthümer entstanden).

38.

Wenn man für Gott stehet, so hat man freijheit zu reden. Wenn man aber für Gottes jünger stehet, so ists nicht allezeit gut zu reden (denn sündigen wir etwas für Gott, so finden wir sobald gnade ; irren wir aber in unsren worten für den jüngeren Gottes, so finden wir nicht so bald perdon, sondern ziehen uns offtmahls groszen schaden aufm haltz), denn für der sonnen, die in ihrem glantz fein temporiret ist, kan man stehen, aber in dem von der sonnenhitze heisz gemachten sande lässt sich nicht alzuwohl stehen.

39.

Ob zwar Gott allenthalben gegenwärtig ist,so ist er doch auf sonderbahrer hochgläntzender art bey seinen schüllern zugegen. Denn ob schon das feur sich über etwas entzündet und hoch aufbrennet, so giebts doch nicht einen groszen glantz, aber in der lampen scheints recht lichte und helle.

40.

Eine jungfrau, eine wittwe, eines andern mannes weib, eine hur, eine schlavin, diese persohnen sollen fromme leute nicht anrühren.

41.

Die mutter von welcher man gebohren ist, des elsten bruders sein weib, des pristers weib, des königes weib, dasjenige weib, davon seine eigene frau gebohren worden, diese fünffe soll man für seine mutter erkennen [1]).

42.

Das brunnen-waszer, der Schatten von den lündenbaum [2]), ein Oberlufft Schlaffhaus und die frauens brüste, diese vier werden im winter warm und im sommer kalt sein.

43.

Einer der sein empfangenes amt nicht verläszt, sondern selbigen treulich fürstehet, dem stöszet kein armuth zu. Einer der des morgens frühe unab-

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[1]) Vgl. Einl. pag. 6. [2]) Tamil vaḍa. Skt. vaṭa. Zum Worte „Luntenbaum" vgl. Zachariae in G. G. A. 1927, S. 332 fg.

läszig sich wäschet und sein gebet thut, dem stöszet keine sünde zu. Denjenigen weisen leuten, so sich des stillschweigens befleiszigen, stöszet kein streit zu. Denjenigen leuten, so da die unsterblichkeit erlanget haben, stöszet keine furcht zu.

44.

So ferne man die königliche gelder ausgiebet, so saget der Canceler : man müsze je geld haben, wenn etwan sich etwas böses ereignete. Darauf antwortet der könig : so ferne das glück vorhanden ist, so wird sich nichts böses ereignen. Hierzu saget abermahl der Canceler : wird auch wohl das Glücke immer beständig bleiben ? Dazu saget endlich der könig : so ferne das glück weggehet, wird dan auch nicht zugleich das geld und der reichthum weggehen ?

45.

Stets reichthum mit ijnnigster begierde suchen, ist mühe und plage. Selbigen zu verwahren, ist mühe und plage. Selbigen aus zu geben, ist mühe und plage. Selbigen jemandem entlehnen und verliehren, ist mühe und plage.

46.

Durch diejenige sünde, die man selbst gethan hat, wird das gutte getödtet, so dasz es auch zur sünde wird, und ob man auch schon hundert mahl tausend jahr in allen wohlseyn leben solte, so ferne man anders sünde begehet, so wird sie nicht von einem weichen.

47.

Bey einem frommen menschen ist die sünde unverständlich. Hundert mahl hundert tausend medicin komt nicht gleich dem anschauen des vogels Keruden [1]) (dieser ist unter den Malabaren ein sehr heyliger vogel, so da von ihnen verehret und angebeten wird. Sein wohnplatz aber ist nicht auf erden, sondern im himmel). Das frische fleisch mag vor dem feur nicht bestehen. Die beschnittene haben keine gesundheit.

48.

Einer so in der ehe lebet und erst denen unterschiedlichen vättern, göttern armer frembdlingen und freunden mit theilet, ehe er selbsten iszet und sich versorget, so ist dieses eingeben wohlthat. So ferne man aber diese vier arthen aus der acht läszt und sich nur selbsten versorgen wil, so ist man gleich einem fischreger, der da fische fängt und sich nur selbst versorget, ohne dasz er seinem freunde etwas davon giebet.

49.

Ob zwar die sonne allenthalben hell scheinet, praesentirt sie doch sonder-

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[1]) Tamil karuḍaṉ, Skt. garuḍa.

lich ihre natur in dem sonnenglasze und scheinet sehr helle. Gott, der da hat die sonne und den mond zu seinen zweij augen angenommen, ob er zwar allenthalben gegenwärtig ist, so wird er doch sonderlich bey den jenigen auf kräfftige weise gegenwärtig sein, die da heylige augen erlanget haben.

50.

Das sagen der welt von des W i t s c h n u m s leben haben wir gehöret ; wie er seij in die welt gebohren worden und auch wieder gestorben, haben wir gesehen ; dahero so ferne wir unsres leibes pflegen wollen, so würden wir keinen Nützen haben. Gott aber anbeten ist die Seeligkeit.

51.

Diejenige so mit groszen schmertzen gebohren sind, die gehen herumb und sehen in der andren leuthen ihr maul, darbey vergeszende alle gebet, glaubens- und lebensformeln, die dergleichen persohnen zu unterweisen pflegen, so darzu verordnet sind. Diejenigen so da gelehrt sind und viel wiszen, die sehen nur auf den leib und vergeszen das leben. Diejenigen so annoch einige gute wercke thun, die gedencken immer an dem umgang der frauenspersohnen und vergeszen dabey die gottesfurcht und dasjenige, was sie gott schuldig sind. Dahero können diese alle den weg zur höllen nicht übergehen.

52.

Es ist beszer nur ein kind gebohren, das da voller weisheit und gedult ist als viel solche kinder gebähren, die da dum sind, und von der weisheit und gelehrsamheit nichts verstehen ; hierzu wil ich ein exempel anführen : denn es ist beszer dasz der elephant nur einen jungen elephanten gebühret, alsz dasz ein hund viel junge gebühret

53.

Es ist bekant, dasz dieser unser leib eben also fallen wird, als wie die waszertropffen von den spietzigen blättern des Königsbaum fallen. Diejenigen nun, so Gott nicht anruffen und daszjenige nicht erwerben, was zu erwerben nöthig gewesen ist, die werden ihre zeit vergeblich zubringen und verlohren gehen ; was sol ich wohl sagen von der vernunfft solcher leute ?

54.

Die lügen kan die wahrheit nicht überwinden ; der zorn kan die gedult nicht überwinden ; die sünde kan die gute wercke nicht überwinden, eben als wie diejenigen, so R a w a n a zugehören, W i s c h t n u m nicht überwinden können (R a w a n a, ein zehnköpffiger und mächtiger riese, hat mit dem abgott W i s c h t n u m lange kriege geführet, aber ihn gleich-

wohl nicht überwinden können. darum weil er eine böse und unrechtmäszige sache hatte).

55.

Ob man schon des Addimarams [1]) seine blumen sehen solte (Addimaram ist ein baum ohne blumen); ob man auch einen weiszen Raben sehen solte; ja ob man auch schon füsze eines im Waszer schwimmenden fisches sehen solte: so kan doch der weiber ihr sinn nicht besehen werden auch kaum von Buramaschiben [2]) (dieser ist ein Malabarischer abgott).

56.

Keruden (ein vogel so beij den Malabaren sehr heylig gehalten wird) kan auch von der allervergiefftigsten schlange nicht gebunden (oder getödtet) werden. Ein groszes feur, so in seiner glut stehet, kan mit stricken nicht gebunden werden. Also gleichfals kan ein gottsfürchtiger heiliger mensch von derjenigen liebe nicht gebunden werden, so da aus der sünde in die fünff sinne gefallen ist.

57.

Einjeder kan in der welt einen guten verstand, gedult und seeligkeit überkommen. Aber dergleichen kommt nicht her von der sünde, sondern von denjenigen guten wercken, die man ehemahls gethan hat. Hiervon wollen wir ein exempel anführen. Ein gewächs von saamen pfleget zu grünen, eben als wenns eine pflegemutter hätte, aber solches grünen komt nicht vom feuer, sondern nur allein vom waszer.

58.

Man weisz nicht, was sich wohl in dieser falschen welt zutragen möchte. Denenjenigen weisen leuten, ob die alles aufschlieszen und wiszen, wie diese welt lauter betrübnis sey, auch gute lehre hören und nach dem sinn gottes wandeln, denselbigen folget allezeit Parbadi und Baramesuren nach, und gehen allezeit gleichsam mit sie herum (Parwadi ist die oberste göttin unter den göttinen. Baramesuren ist der gröszte abgott nebenst dem allerhöchsten wesen aller wesen, welches die Malabaren Barabarawastu nennen). Denn gleich wie eine kuh ihr kalb niemahls verlaszet, sondern allezeit selbigem nach folget und mit herumb gehet, also ists auch hierinnen beschaffen.

59.

Böse, sündliche und gottlose menschen, ob sie schon selbsten kein allmosen geben, so verbitten sie dennoch solches zu thun denjenigen, so da

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[1]) Tamil āttimaram, Bauhinia racemosa.

[2]) Tamil paramaśivaṉ.

allmosen zu geben pflegen. Eben als wie Karawel [1]) (ein kantzligter und dornigter baum) nicht nur allein selbsten niemand einige reife frucht giebet, sondern auch die andern bäume mit seinen dornen und stacheln dermaszen umgiebet und gebunden hält, dasz sie keine frucht geben können.

60.

Das betteln ist für jederman böse in der welt, jedoch soferne man betteln musz und man fraget, wie man doch die allmosen annehmen solle, so sol man wiszen, dasz gleich wie Wanda [2]) (ein fliegender Wurm) auf eine honigblume fället und ohne dasz er selbige verderbet, daran richet und das honig an sich ziehet, ohne dasz er derselbigen blume ihre schöne und geruch benimmt, also gleichfals ist dasjenige allein ein allmosen, das ein bettler dem geber ohne wehthuung seines willens entzogen hat. Hingegen aber, wenn man einem etwas entziehet, das ihm ein wehethat verursachen kan, so ist man gleich wie ein krichender wurm, der auf die grünen blätter steiget und dermaszen frieszet und darinnen herumbgehet, dasz den grünen blätern schmertzen und verderben zugefüget wird. Solches ist kein allmoszen.

61.

So ferne die natürliche mutter stürbet, so mangelt dem kinde der gemack in der zungen. So ferne der vater stürbet, so sind diesem kinde drey welten lauter finsternisz. Wenn dasjenige kind stürbet, das unter allen andern das vornehmste und liebste gewesen, so ists eben als wenn in des vatters haupt ein donnerkeil gefallen wäre. So ferne das weib stürbet, so ists für den mann eben als wenn sein haupt wäre auf stücken gesprungen.

62.

Ob einer in dieser welt gleich viele unverständige, unvernünfftige und thörigte kinder gebühre, davon man nichts mehres als nur allenthalben einen glantz und schönheit sehen kan, so kommt solches doch lange noch nicht demjenigen gleich, wenn einer nur ein kind gebühret, das da nach dem gesetz lebet und wandelt. Denn eben als wie zwar am himmel viele sterne scheinen und gläntzen, aber doch nicht dem monde gleich kommen, also ist es auch herinnen beschaffen.

63.

So bald als man denjenigen reichtum siehet, davon viel Rühmens gemacht wirdt, also bald wird man von der liebe und begierde desselbigen eingenommen. So bald als man die ungerechten sünder nur siehet, also bald wird in uns die sünde verursachet. So bald man eine gute blume ansichtig wird, also bald überkommt man auch einen guten geruch : also gleichfals, so bald man nur grosze und weise leute ansichtig wird, so folget gleich daraus die seeligkeit.

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[1]) Viell. Tamil kāravalli. [2]) Tamil vaṇḍu, „beetle".

64.

Derjenige reichthum, den die sünder in dieser welt gesucht haben, der ist lauter strafgold. Denn dieses komt allein zu nutz dem feuer, den dieben, denen feinden, der kranckheit, dem teuffel, denen täntzern und täntzerinnen, und also solchen leuten, die also arbeiten und nichts als sünde ausüben. Nicht aber komt dergleichen zu nutze denjenigen weisen und verständigen leuten, die voller gnade Gottes, voller gelaszenheit, voller guten arth und voller liebe seijn.

65.

Tchentamarei [1]), eine rothe waszerblume von tausend blättern, die wartet immer wenn die sonne aufgehet (sintemahl sie alsdann allein blühet, hingegen aber beij untergang der sonnen wieder zufället) ; Kuwaleianada [2]), eine blaue blume, die wartet immer wenn der monden aufgehet (in dem sie alsdann aufblühet, und mit dem schein des mondes alsdan wieder zublühet) ; die fliegende würme warten immer, wenn doch endlich die blumen aufblühen werden (sintemahl sie aus selbigen ihre nahrung saugen) : also sollen gleichfals die schüller Gottes immer warten und hoffen, wenn ihnen die gnade gottes endlich aufgehen wird.

66.

Ob man das gold auch noch so sehr schlagen martern und auf kleine stücken hauen solte, so verlierts doch nicht seine natur. Ob man den zuckerbaum [3]) auch auf noch so kleine stücken zerhauen und in die zuckermühle werfen solte, so verliehret er doch ebenfals nicht seine natur. Wenn man das sandelholtz [4]) auch gleich auf noch so viele kleinen stücken zertheilete, so verliehrets dennoch nicht seine natur. Wenn man die milch auch noch so sehr einsüden liesze, so verliert sie dennoch nicht ihre lieblichkeit. Wie nun diese dinge ihre natur nicht verlieren, ohneracht dasz übel mit ihnen verfahren wird : also gleichfals verliehren die weisen und wohlgelehrten leute ihre gute arth und natur nicht, uneracht dasz sie auch in das allergröszte elend gerathen solten.

67.

Die schöne an dem wohlsingenden vogel Kuil ist seine stimme. Der weiber ihre schöne ist, wenn sie ihren mann an gottes stelle zu seijn erkennet, und nach keinen andern mannspersohnen sich umbsehen. Der wohlgelehrten und weisen leute ihre schöne ist, wenn sie gegen Gott eine hertzliche liebe hegen ; derjenigen leute ihre schöne, so da in der verlaumung [5]) stehen (oder so da ohne liebe sind gegen das zeitliche) ist die geduld.

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[1]) Tamil śĕn-tāmarei, „the red lotos". [2]) Der Tamil-text hat allı, Nymphaca rubra; kuvalaya ist der blaue Lotos. [3]) karambu, zuckerrohr. [4]) śandaṉam. [5]) unsicher!

68.

Es ist nicht gut, dasz die guten weisen leute in der welt diesen und jenen etwas guttes oder böses sagen, jedoch so ferne sie dergleichen sagen müszen, so haben sie folgende historie hierbeij zu mercken. Denn als ehemahls vordiesem der könig über die küste Cormandel[1]) sahe, wie alles fluszwaszer als ein wirbel sich in den abgrund hinunter drehete, wurde er sehr bekümmert, gedenckende dasz seinem lande wohl eine grosze theuerzeit zustoszen würde. Befohl demnach, dasz seine räthe möchten zurathe gehen, und sagen wie er dergleichen abhelffen könte. Selbige seine räthe gedachten hin und her, sagende dasz irgends an einem orte ein vornahmer prophet und heyliger mann wäre, welche man hören müszte. Dieses hielte der könig für wahr, ging hin zu selbigen propheten, faltete die hände und bätete ihn an, und gab demüthiger weise selbige worte zu erkennen. Derselbige heylige prophet sagede : so ferne in dergleichen flusz entweder ein solcher mensch springe, der da haarzopffen hätte, oder einer, so einen kronenkopf hätte, so würde er gestopfft werden. Als das der könig hörete und an seine gerechtigkeit gedachte, so verordnete er alles wohl in seinem lande, betete die gottheit an am strande desselbigen fluszes, und sprang selbsten in denjenigen schlund, der sich gantz im abgrund herunter drehete. Der heylige prophet gedachte, ist dieses nicht durch mich hergekommen, dasz er dahin gesprungen sey, sprang also zugleich selbsten hinunter, sodasz alle beyden sturben. An demselbigen orte wuchs nachmahls das zeichen gottes in die höhe. Derselbige ort ist alsdan nachmahls Diruwalantschuri[2]) genennet, und gottes ort geworden ; dahero ist es nicht gut dasz man einen allezeit gutes oder böses entdecke.

69.

Diejenige erlernte wiszenschafft, so in dieser welt bey frommen leuten angetroffen wird, dieselbige lernet sie meiden alle unzucht und hurerey und verursachet bey ihnen gute holdseeligkeit, gerechtigkeit, wohlgeartete natur, geduld und eine liebe zu alle dem, was das leben hat, auch lehret sie ihnen unterscheiden den innerlichen leib von dem leben, so dasz sie in diesen die gottseeligkeit ausüben, wodurch ihnen denn ein unzehliges wohlseijn und gute heyrath wiederfahren wird, daraus endlich die seeligkeit entstehen wird. Hingegen aber die erlernte wiszenschafft, so da bey dem bösen und gottlosen angetroffen wird, dieselbige verursachet bey ihnen lauter unreinigkeit und hurerey, wodurch alle jetzt erzehlte güter verlohren werden, sodasz sie in allerley greuliche unzucht fallen, und endlich zur höllen gehen werden.

70.

Obschon bey den bösen leuten in der welt grosze wiszenschafft ist, so kan man doch nicht sagen, dasz sie weise leute seyn, noch sich zu ihnen

[1]) Der Tamil Text hat śōźarāśaṉ. [2]) Tamil: tiruvalañśuźi, „the name of a town on the Kāveri, from a whirlpool in the river; the subject of a legend"; valañśuźi bed. nämlich „a curl to the right": ein wirbel.

nahen. Denn obgleich an dem ort der mit gifft angefülten höllen auch ein noch so guter und kostbahrer edelgestein zu finden wäre, so wird sich doch niemand getrauen dahin zu gehen um selbigen zu hollen. Also ists auch mit einer gottlosen wiszenschafft beschaffen.

71.

In dem walde der vielen städte und der welt, und der gedancken, sind die augen der weibspersohnen als wie die gifftigen dornen, die allenthalben gantz dichte beysammen häufig angetroffen werden : welche arth dornen, soferne sie stechen, ist kein vermögen mehr zu leben. Dahero musz einer, der da zu seinen jahren gekommen ist, und in ernstlicher bestrebung stehet, dieses wohl überlegen ; und weil es ja wegen des fells unsers fleisches nicht anders sein kan als dasz man von solchen dornen gestochen werden musz, so soll er vermöge eines pristers diesen leib, durch weisheit eben also abfehlen, als wie eine schlange ihre haut abzuziehen pfleget, und in der weisheit standhafftig sein, sodasz er nachmahls in dieser weisheit dergleichen fell nicht wieder anlege, sondern stets fürsichtig wandele.

72.

Diejenigen, so da gantz und gar mit begierde zum reichthum eingenommen sind, die haben keinen prister, sie haben keine freunde und auch keine eltern, ja, sie haben auch für ihren groszen hunger keine wohlschmeckende gerüchte. Ein tichter und poet hat keine gesundheit und auch keinen schlaff, diejenigen so sich auf die hurerey legen, haben keine furcht.

73.

Es geziehmet sich nicht, dasz man in dieser welt denjenigen bösen leuten platz und raum vergönnet, so da von keinen guten wege wiszen. Soferne man ihnen aber ja einen raum und platz verstattet, so wird hirdurch dem priester, seinen nahen anverwandten und ihm selbsten grosze betriebnisz wiederfahren. Hierzu wil ich eine historie erzehlen, denn vor diesem wahren auf einem berge sehr viel A n n a s-vögel [1]) (diese vögel halten die M a l a b a r e n sehr heylig, wie wohl sie keinen in der welt antreffen, sondern halten dafür, dasz sie allein im paradisz seyn, darbey sagende, dasz B r u m m a ihr abgott, auf einem solchen vogel als auf einem wagen zu fahren pflege), die dahin gekommen umb ihre nahrung zu suchen und verweileten auf selbigem berge offt bisz in die späte nacht hinein ; auf demselbigen berge konte niemand steigen. Eben zu selbiger zeit hatte einsmahls eine krehe zu abend ihre zeit verseumet und kam an denjenigen ort, allwo die A n n a s vögel wahren und zwar des nachts um zehn uhr, die A n n a s-vögel bittende, dasz sie ihr daselbsten einigen platz vergönnen solten. Unter selbigen war denn ein wohlverständiger A n n a s vogel, der da sagete, dasz

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[1]) **Tamil a ṉ ṉ a m, Schwan.**

alhier kein platz für sie wäre. Hierzu antworteten die andern Annas vögel wie es ja nunmehro schon in der zehnden stunde wäre, dahero sie wohl bleiben könte. Hierauf sagete der verständige Annas vögel: es geziehmet sich nicht, dasz man den bieszen [1]) leuten raum verstattet. Aber alle Annas vögel sageten, dasz die kreh bleiben solte. Dieselbige kreh, als sie dazumahl des nachts schlaffen gehen wolte und von der frucht des lundenbaumes gegeszen hatte, so schmeisz sie ihren koth davon in eine spalte desselbigen berges und floh davon; der saame von dem kothe ging auf, wurde zu einem groszen baume, der da seine wurtzel hinunter schlug, sodasz einer so da im walde wohnte, offtmahls sahe, wie dasz dergleichen fest in der erde stünde und ein gutes hülffsmittel für ihm wäre. Stieg dahero an denselbigen wurtzeln hinauf und fing alle diejenigen Annas vögel welchen er nur duhnen stellete. Dahero, weil sie nicht des weisen rede gehöret hatten, so musten alle Annas vögel ihr leben verliehren: also gleichfals weil man weisz, dasz so ferne man den bösen und gottlosen leuten platz und raum vergönnet, es wohl gar bisz zum leben kommen kan, so soll dann auch niemand ihnen raum oder einigen platz verstatten. Was anlanget den verstand und meinung dieser erzehlung, so ist selbige diese, dasz man sich nicht sol zu den bösen leuten nahen, sondern der weisen leute ihre rede hören. Soferne aber die guten leute sich zu den bösen gesellen, so werde unglück darauff erfolgen.

74.

Was anlanget der bösen falschen leute ihre natur, so gedencken sie eines im hertzen, das ander reden sie mit dem munde und in ihren wercken thun sie wiederumb etwas anders, sodasz solchergestalt ihre natur dreyfach ist. Was aber anlanget der frommen leute ihre natur, so gedencken sie eines im hertzen und reden auch dasselbige mit dem munde und übens auch aus in ihren verrichtungen, sodasz sie auszer dem im gringsten nicht anders meynen [2]).

75.

Ein köstlicher edelgestein für die wohl erleuchtete versamlung unterschiedlicher persohnen sind die weisen und klugen leute. Die schöne des groszen und sehr weiten himmels ist die Sonne. Die schöne des bettlagers für die männer ist eine wohlgestalte wohlgearthete und tugendsame frau und der edelgestein eines hauses sind die weisen und verständige kinder.

76.

Es [3]) kam das waszer bey sehr guter Milch in verwahrung. Als denn solche milch zum waszer sagete, es solte sich nicht fürchten, und es zu sich einnahm, sodasz selbiges insgesamt sein eigen würde, da nam man die

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[1]) D. h. „bösen". [2]) S. Einleitung, S. 6. [3]) S. Bhartṛhari II. 67, Böhtlingk, Chrestomathie, S. 201, Z. 13.

selbige milch, sätzte sie ins feur und kochte sie; als dan kochte das wasser gantz ein; welches die milch wuste, bey sich gedenckende: sol ich wohl dasjenige tödten, das zu mir in die verwahrung kommen ist, wurde dahero erzörnet, sagende: ich will zur stunde das feuer verderben, stieg also auf und als es übersod, so dämpfften sie wiederumb die dabey stehende leute mit dem alten waszer. Da gedachte die milch: es ist der meinige wiedergekommen, gab sich also zufrieden und sung wieder. Also gleichfals, wenn sich einer wegen seines elenden zustandes, bey frommen und guten leuten in verwahrung begiebet, so werden solche gute leute zu ihm sagen, dasz er sich keinesweges fürchten solte, und ihn zu ihrer seiten nehmen, sodasz, ob ihm gleich einiges böses zustoszen möchte, er sich doch deszen nicht zu fürchten habe, sintemahl sie ihn werden helffen, wenn es auch ihr leben kosten solte.

77.

O! Ihr sünder! Ihr solt wiszen, dasz das hertz der schüler Gottes, so da die drey hoffärtige gottesverächter nahmens Mubburadrigöl [1]) schadlicher sey als das in der Glut stehende feuer (i.e. wenn man den schüllern Gottes was böses anthut, so wird ihr seuffzen für gott denenjenigen ein brennendes feuer sein, die solches böses ihnen angethan haben); denn das in der glut stehende feuer, so ferne man ein wenig davon entfernet ist, kan es einen nicht verbrennen, aber das feuer, so da im hertzen der schüller gottes ist, dasz leufft allezeit hinten nach, man mag gehen, in welche welt man will und sich verstäcken, wo man auch immer wil, dermaszen brennende, das dieszes leben stets aechtzen und seuffzen musz. Dahero geziemet sichs nicht, dasz man dem hertzen der weisen leute einige betrübnisz verursache.

78.

Soferne sich die heiligen und unschuldigen leute zu denen verachteten menschen machen, so werden sie ihrer verachtung mit theilhafftig werden. Denn ob man gleich unter dem Palmenbaum milch trincken wolte, so würde es doch daselbsten kein guter platz sein (sintemahl einjeder bedencken würde, Sijer von selbigem baume trincke, und lust hätte sich voll zu sauffen); dahero wird man auch nicht sagen können, dasz es milch sey gewesen (darumb, weil es unter einem solchen baum ist getruncken werden, darunter sonsten die starcke Sijer pfleget getruncken zu werden, welcher tranck der farbe nach wie mulcken auszsiehet, und fast einen geschmack hat als wie wein.)

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[1]) Tamil muppurādigaḷ: „Die Beherrscher der drei Städte": „the three cities or castles of iron, silver, and gold, floating in the sky one above another; destroyed by Śiva for embracing the Jaina tenets". Ihre Namen sind Kamalaṉ, Kamalāṭśaṉ, Viśśuvamāli (Winslow).

79.

Diejenigen sündhafftigen böse leute, deren leib von dem fette der sünden gleichsam schmiltzet, die mögen die heylige erklärung des gesetzes, so da eine tugend-Lienie ist, lernen wie sie ijmmer wollen ; so werden sie doch das gringste nicht in sich behalten können, sondern alles wieder ausgeben. Denn eben wie ein hund, wenn er gute frische kuhbutter eintrincket, solche nicht verdauen und bey sich behalten kan, sondern wieder ausspeigen musz, also ist es auch mit denen sündhafftigen bösen menschen.

80.

Wenn von einem bürger ein mädgen gebohren wird, so gedencket der vatter dasselbige mädgen einem guten künstler zur heyrath zu geben. Die freunde und nahe anverwandten gedencken selbiges einem solchen zu übergeben, der aus einem guten geschlecht ist. Dasselbige mädgen aber ist begierig eines schönen mannes frau zu seyn.

81.

Die fliege flieget in der welt stets herumb und suchet reife beulen, schwäre oder schaden am leibe. Ein könig gehet herum, und suchet, wo er reichthum möchte finden. Diejenigen dummen leute, so müszig einher gehen und die weisheit des gesetzes nicht gelernet haben, die stehen in steter begierde, unruhe und aufruhr anzurichten ; die groszen gelehrten leute stehen in steter liebe, freundschafft und liebe anzurichten.

82.

Sobald eine jungfer mit schönen vollen haaren nur ein kind gebühret, so ist ihre schöne weg ; also gleichfals wenn diejenigen weisen leute, so alle gelehrsamkeit gelehrnet und sich selbsten erkennet haben, nur etwan von einem etwas verlangen (nehmlich unbilliger und sündlicher weise), so ist ihre gehabte heiligkeit verlohren.

83.

Soferne man bey einer schlavin schläfft, so wird man beydes die zucht als auch sein gut geschlecht verliehren. Soferne man bey einer gemeinen hure schläfft so wird man das glück und auch den reichthum verlieren. Soferne man etwan eine witwe anrühret, so wird man sich das leben verkürtzen, und soferne man eines andern mannes weib anrühret, so werden alle güter eine andere herberge nehmen.

84.

Die bosheit dieser zeit ist also beschaffen, dasz soferne etwan einige wollen die wahrheit sagen, so sind sie jederman verhaszt und feindlich,

ihre worte werden auch nicht gehöret. Hingegen aber wer unwahrheit und lügen redet, dasselbige ist güldig und ein solcher wird jedermans freund werden, man wird auch seine rede mit einer groszen annehmlichkeit anhören. Hierzu wiel ich ein exempel anführen. Denn die süsze Kuhmilch und büffelmilch, soferne man sie verkauffen wil, musz man von hause zu hause herum gehen. Hingegen aber daszjenige starcke geträncke, das einen recht toll und voll macht, und die Sür vom Palmenbaum, solche mögen in einem winckel sein, wo sie immer wollen, so weisz man doch dahien zu gehen und selbige selbsten zu suchen und zu erlangen.

85.

Die gutten und frommen leute sollen sich nicht nahen zu denjenigen bösen leuten, die ohne zwiern der heyligkeit und ohne zucht sind. Soferne sie sich aber zu ihnen nahen müszen, so sollen sie sich nicht also zu ihnen nahen, dasz sie zugleich ihrer unreinigkeit und bosheit mit teilhaftig werden. Den wenn des nachts mitten im lahe des schlangennestes ein strick von strohe lieget, so wird man meinen, dasz selbiger strick eine schlange sey und sich hefftig davier entsetzen. Also gleichfals sol man gedencken wenn man bey böszen leuten ist.

86.

In dieser welt wandeln so wohl weise und gelehrte als auch unweise und ungelehrte leute; wenn man diese zweyerley arten so oben ansiehet, so scheinen sie eines zu sein. Diese können an der guten beschaffenheit des leibes nicht erkant werden, auch vermag man nicht einem jedweden gebührende ehre zu erweisen, es sey denn dasz wir auf ihre worte und auf ihr leben wohl acht haben und selbiges recht einsehen lernen. Hierzu wil ich ein exempel sagen. Denn die krehe und der wohlsingende vogel Kuil sind an der farbe einander gantz ähnlich, aber den unterscheid musz man an der stimme erkennen lernen.

87.

Gleich wie man demjenigen löwen, so da den in der wildnisz lebende elephanten friszet, eine falle leget, ihn fanget, an einen gewiszen ort führet und anbindet, auch von den hunden beiszen läszet, also gleichfals wird offtmahls in der wildnisz dieser welt derjenige, so da recht herrische löwensarth an sich hat, von den augen der weibespersohnen gleich wie mit einem netze überdecket und gefangen und mit dem strick der liebe an einen gewiszen ort recht fest angebunden, und nachmahls von weibe, kindern, freunden und eltern gleichsam als wie von hunden gebieszen. O wehe, siehestu das wohl, o du Sünder!

88.

Wenn einer dasjenige mittheilet, was er vermag ehe als er von jemand darumb gebehten wird, so ist dieses ein vornehmes allmosen. Solches ist gut

wenn einer etwas mittheilet ; nachdem ihn einer gebehten hat, so ist solches nicht gut. Wenn einer kommt und manchen tag schon gebeten hat, es aber immer aufschiebet mit den worten : ich wil es geben, und es endlich lange hernach giebet, so ist solches sünde.

89.

Wer aus liebe zu seinem prister diese drey dinge thut, nehmlich dasz er ihm erzeige geldhülffe, mündliche hülffe und hülffe am leibe, der ist ein guter und frommer mensch. Wer ihm aber nur hülffe leistet an gelde und mit dem munde, der ist ein unverständiger mensch. Wer aber ihm nur blosz und alleine hülffe am gelde erweiset, der ist ein sünder. Also wird in dem gesetz gottes gesaget.

90.

Wenn ein frommer mensch einigen etwas geben wil, so giebt er eben so, als wie der Palmeerbaum zu geben pfleget. Ein einfältiger giebt eben, als wie ein kockersbaum zu geben pfleget. Ein sünder giebt eben, als wie ein feigenbaum zu geben pfleget.

91.

Die groszen weysen leute sollen niemahls etwas von eines hand annehmen, selbsten aber stets einen jedweden geben und mittheilen. Denn gleich wie der baum Kadbagadaru [1]) (ist im paradiese und giebet alles was man nur begehret) und der teich Tschankanidi [2]) (welches gleichfals in der andern welt ist und lauter erwünschte glückseeligkeit geben soll) und die welcken stets jederman geben und von niemand etwas nehmen: also gleichfals soll es auch mit denen groszen weisen leuten beschaffen seyn.

92.

Der sonnenschein in dieser welt brennet sehr hefftig, das feur brennet noch hefftiger als der sonnenschein. Die rede derjenigen thoren und dummen leute, so nichts vermögen, brennet noch viel hefftiger und schädlicher, als der sonnenschein und das feur.

93.

Der mond, so da von einer gar angenehmen natur ist, führet in der welt eine kühle mit sich. Das friesche grüne abgehauene sandelholtz ist noch kühler als der mond. Fraget man aber was noch kühler sey als diese zwey, so sol man wiszen, dasz diejenigen guten und frommen leute, so da voller lieblichen weisheit sind, eine weit groszere kühlung mit sich führen als der mond und als das grüne friesche sandelholtz.

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[1]) Tamil kaṙpadaru (Skt. kalpataru), vgl. no. 25.

[2]) Tamil śaṅganidi „Gold of the figure of chanks, one of the nine treasures of Kuvera or of Indra's world".

94.

Alle diejenigen bäume, so sich zu dem sandelbaume nahen, werden des sandelbaums geruch erlangen. Es wird auch der Pampusbaum, so da nahe bey diesem sandelbaum stehet, deszen geruch erlangen, wo er ihn aber nicht annimt, sondern nur müszig und vergeblich daselbsten ist, so werden die andern sich mit ihm quetschen und reiben, sodasz hierdurch von sich selbsten feuer entstehet, das da nicht nur allein ihn selbsten wird verbrennen, sondern auch den nahe beystehenden sandelbaum und alle übrige bäume alle insgesambt, und wird alles wüste machen und verherren. Also gleichfals gehen mit den weisen groszen leuten beydes fromme als auch böse leute umb ; in diesem umbgang aber bekommen die frommen leute den geruch der weisen und wohlgelehrten leute und werden gleichfals solche leute ; aber diejenigen sündhafftige und dumme leute, so da den geruch der weysen und gelehrten leute nicht wollen annehmen, sondern nur vergeblich und müszig da stehen, die werden von den andern, so nicht müszig sein können, gequetschet und gerieben, sodasz dadurch ein zorniges feuer entstehet, das da zanck zwietracht und schlagereyen erwecket, dadurch sie nicht nur allein selbsten verderbet werden, sondern auch diejenigen frommen leute, die nahe bey ihm wahren, sammt allen andern, sodasz alles verwüstet und verheret wird, dahero sol man nicht nahe bey den thörichten und dummen leuten stehen.

KÓNDEI WÉNDEN

ODER

MALABARISCHE MORALIA

so da nach aussage der Malabarischen Poeten vor 750 jahren von der göttin der weisheit Auwiar genant, aufgeschrieben seijn sollen, bestehende in neuntzig versen oder sittenlehren aus der Malabarischen sprache im hochteutsche versetzet von

BARTHOLOMAEO ZIEGENBALG

seiner königl. Majestät zu Dennemarck und Norwegen etc.: verordneten Missionario unter den heyden in Ostijndien auf der küste Cormandel zu Tranquebahr

(Darauf folgt der Auftrag an den Kronprinzen von Denemarken, datiert 4 Sept. 1708).

VORREDE

Ich erinnere mich annoch dasz ich in meiner jugend die heydnischen bücher auf schulen mit sehr groszen verdrusz gelesen habe, stets umgehende mit der heiligen schrifft, als darinnen ich auch weit gröszere und höhere weisheit angetroffen, als in allen heidnischen schrifften, habe auch aus selbigen weit gröszere gelegenheit gehabt die wahre ethica und phisica zu lernen als etwan aus des Senecae oder Aristotelis praecepten hat geschehen können. Daher scheinet es fast wider meinen vorigen eifer zu seyn, dasz ich nunmehro selbsten einige heydnische bücher ans tagelicht bringe, die doch noch niemahls unter den Christen bekant gewesen sind, aber nachdem man biszhero gemeinet, als wären diese M a l a b a r i s c h e heyden ein recht barbarisches volck und machten so gantz keine reflexion auf die ausübung der tugenden ; so hab ich dieses kleine büchlein aus ihrer sprache ins teutsche übersetzen wollen, um zu zeigen, wie diese heyden in ihrem leben offtmahls die allermeisten Christen zu beschämen pflegen. Es wird aber dieses büchlein in den schulen von den kleinen kindern auswendig gelernet, welches wenn es geschehen, so haben sie nachmahls noch weit höhere lebensreguln zu lernen, bisz sie endlich tüchtig sind in den reguln der weisheit und der vielfältigen disciplinen unterrichtet zu werden. Ihre poeten geben vor, dasz dieses büchlein nebst annoch viel andern, die ich auch in meiner bibliothec habe, von der göttin der weisheit sol gemachet seyn, die sie A u w i a r nennen. Solches, sagen sie, sey geschehen vor 750 jahren, da diese göttin sich unter den menschen wegen eines gewiszen verbrechens halben hat aufhalten müszen. Ob man aber schon solch fabelwerck nicht zu glauben hat, so musz man doch gestehen, dasz die reguln in diesem büchlein nicht eben wider die natürliche billigkeit streiten. Daher ich mich auch nicht befürchten darff, dasz diejenigen werden einigen schaden leiden in ihrem Christenthum, die selbige lesen möchten, sondern vielmehr zum tugendwandel dadurch aufgemuntert werden, aufdasz dermahleins an jenem gerichtstage die heyden sie nicht beschämen möchten. Hiermit ergeb ich den geneigten leser göttliche gnade und verbleibe seyn zu gebet und liebe verbundener

AUTOR.

1. Anneium bitáwum múnnari dévam.
Vater und mutter sind für den ersten Gott zu erkennen i. e. weil kinder nach der Malabaren ihre meynung zum erkentnis des allerhöchsten gottes in ihrer jugend annoch gantz untüchtig wären, so sollen sie ihre eltern so fürchten, lieben und ihnen gehorchen, als wenn sie gott für sich hätten.
(aṉṉei-y-um pidā-v-u muṉ-ṉ-ári tĕyvam.
„The first objects of adoration are the father and mother".
„Our mother and father are the first known deities").

2. Áleiàm dóruwadèi schaláwu nándu.
Alle tage dreymal in die Kirche gehen und den gottesdienst abwarten, das ist sehr wohl.
(ālayan tŏźu-v-adu śala-v-u naṉŕu.
„To worship in a temple is pre-eminently good").

3. Íllaramálladu nállaramálla.
In einem frembden hause ohne seinen eigenen ist nicht gut wohnen.
(illaŕam alladu nallaŕam aṉŕu.
„That which is not domestic virtue, is not proper virtue" aber Ziegenbalg hat andere Lesart am Ende).

4. Jàr déddel tiar kolluwer.
Alle dasjenige was neidische und geitzige leute erwerben, das wird von bösen leuten beraubet werden (darumb weil sie davon ihren armen nechsten nichts gutes gethan haben).
(īyār tēṭṭei-t-tīyār kŏḷḷuvar.
„What misers have hoarded, the wicked will consume").

5. Úndi tschurúnkudel bándikkáragu.
Dem leibe nach gantz wenig eszen, das ist sehr gut für den magen.
(uṇḍi śuruṅgudal pĕṇḍirkkaźagu.
„It is becoming in a woman to eat little".
„Moderation in food is an ornament to women".
Ziegenbalg hat die variante paṇḍi: „magen").

6. Urundèn bageickil wérunden kerùm.
So ferne man sich allenthalben im gantzen lande feindschafft macht, so wird man gäntzlich mit den wurtzeln auszgerottet werden.

(ūr-uḍan̲ pageikkil vēr-uḍan̲ kĕḍum.
„One who lives contentiously with his fellow citizens shall be rooted out".
„To hate one's fellew citizens brings complete ruin").

7. Ennum erúddum kánnenáddagum.
Rechnen und schreiben ist den menschen eben als ein auge.
(ĕṇ-ṇ-um ĕźuttuṅ kaṇ-ṇ-ĕn̲a-t-tagum.
„Arithmetic and grammar may be regarded as eyes".
„It is proper to call numbers and letters two eyes").

8. Ewámakköl múwamarúndu.
Leute so da nichts von der huhrerey wiszen, deren natur ist als eine schöne milch, so niemahls sauer wird.
(ēvā makkaḷ mūvā marundu.
„Sons who need not be directed (by their parents) are a continuous comfort to them".
„Children who do not require to be directed (by their parents) are like unfailing ambrosia").
Ziegenbalg weicht ab (marundu bed. auch „Nektar").

9. Aijam búkkum tschéiwana tsché.
Ob man auch betteln gehen solte, so musz man doch allzeit guttes thun.
(eiyampugin̲-uñ śĕyvan̲ei śĕy.
„Though yo go a begging, perform your duties"
„Though you are reduced to beggary, do your duty").

10. Óruwenèi báddi óragáddirù.
Ein weib sol nur einem vertrauet sein und im hause bleiben.
(ŏruvan̲ei-p-paŕŕi-y- ōr-agattiru.
„Rely on one man and stay in one place").

11. Odelìnánde wédler korukkam.
Lesen, predigen, beten und dergleichen dinge verrichten, das ist rechte geschicklichkeit von Bramanen und pristern.
(ōdalin̲an̲ŕē vēdiyarkkŏzukkam.
„Virtuous conduct in a brahman is better than the recitation of the vedas").

12. Aúwiam péschudèl ákkáddukkariwù.
Böse und schädliche rede verursachen verlust des geldes.
(auviyam pēśudal ākkattiŕkaźivu
„Envious talk brings destruction to one's wealth").

13. Akkamum káschum tschíkkena deru.
Gold und edelgesteine solt du mit billigkeit verdienen.
(ah̬kam-uṅ kaśuñ śikkĕna-t-tēḍu.
„Seek corn and money carefully").

14. Kádbena báduwadu tschóddirampámel.
Rede nicht zweyerley und verkehre auch nicht dasjenige, was du einmahl geredet hast.
(kaŕpĕṉa-p-paḍuvadu śŏŕŕiŕampāmei.
„It is considered becoming in a wife not to disobey her husband").
Z. weicht ab.

15. Kawel táne páweierkkárugu.
Die schöne der weiber ist, wenn sie ihren männern unterthänig sind.
(kāval tāṉē pāveiyarkkaźagu.
„The preservation (of their chastity) is the ornament of women").

16. Kiddorágilum weddena marà.
Dasjenige was man nicht bekommen kan, das sol man bald aus dem gedächtnis laszen.
(kiṭṭatāgil vĕṭṭĕṉa maŕa.
„Renounce at once what is difficult of attainment").

17. Kiroragilum tárawurei.
Ob man gleich gantz niedrige und gringe leute für sich haben solte, so musz man doch demüthig gegen sie reden.
(kīźōr āyiṉun[1]) tāźa-v-urei.
„Though they be inferiors, speak gently to them").

18. Kúddam parkíl tsuddamillèi.
So ferne man alles so genau nehmen wil, so wird man keine freundschafft haben.
(kuŕŕam pākkiŕ śuŕŕam illei.
„If you are censorious, you will gain no friends").

19. Kúrienágilum wíriam péschen.
Ob einer auch der mächtigste und gelehrteste seyn solte, so sol er sich doch nicht selbsten rühmen.
(kūrampāyilum vīriyam pēśēl.
„Though your arrow be sharp, do not boast of your valour").
Ziegenbalg weicht ab.

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[1]) Var. āgilun.

20. Kéduwadù tschèil wúduwada karum.
Wenn man böses zu thun vermögende ist, und gleichwohl selbiges unterläszet, so ist solches eine wohlthat oder gut werck.
(kēḍuvadu śĕyyin̲ viḍuvadu karumam.
„If your friend behave badly, it is your duty to abandon him").
Z. stimmt nicht ganz.

21. Kerdálúrudi kuddamirámel.
Wenn man etwas peynliches will reden, so musz man nicht einen hauffen leute zusammen kommen laszen.
(kēṭṭil uŕuḍi kūṭṭum uḍeimei.
„Courage in adversity recovers lost property").
Ziegenbalg hat eine abweichende Lesart.

22. Kéiporùl dánnil mei porùl kálwi.
Wissenschafft ist ein weit bessere und wahrhafftiger reichthum, so man in händen oder kasten hat.
(keip-p-pŏruḍ-an̲n̲in̲ mey-p-pŏruḷ kalvi.
„Learning is better than money in hand").

23. Koddawèn aridèl úddiraddudawi.
Soferne man dem Könige getreu und aufrichtig dienet, so wird man zu seiner zeit gute beförderung haben.
(kŏŕŕavan̲ aŕidal uŕŕiḍattudavi.
„Acquaintance with the king is a great help in time of trouble").

24. Kòl tscholli kurali káddadanerúbbu.
Ein fuchsschwäntzer übel-angeber ist eben als der wind gegen das feuer.
(kōṭśĕvi-k-kuŕan̲ei kāŕŕudan̲ ĕruppu.
„Scandal into the ear of a scandal-monger is wind to fire").
Ziegenbalg scheint eine abweichende Lesart zu bieten.

25. Kāuwwei tscholli ewwerum bagèi.
Soferne man einem die wahrheit saget, umb ihn von bösen abzumachen, so wird man jedermans feind sein.
(kauvei śŏllin̲ ĕvvarukkum pagei.
„Speak of faults and be hateful to all").

26. Tschándadikkárugu wandu tscheiámel.
Der kinder schönheit ist, wenn sie ihren eltern gehorsam sind und das böse unterlaszen.
(śandadikkaźagu vandiśeiyāmei.
„It is an ornament to a family that there be no case of barrenness in it").
Ziegenbalg hat abweichende Lesart vor sich gehabt.

27. Tschantòrén kei íntorkáragù.
Diejenigen so da weise und gelehrt sind, dieselbigen sind denen eltern eine rechte ehre.
(śāṉŕor ĕṉkei-y-īnŕōrkkaźagu.
„Calling a child learned is an honor to its parents".
„The report that we are noble is an honour to our parents").

28. Tschúnaddei póni dáwaddùkkáragu.
Die schöne oder das beste theil der busze ist, wenn man von der bosheit abläszet.
(śivattei-p-pēṇiŕŕavattiŕkaźagu.
„The beauty of penance is to secure eternal bliss").
Ziegenbalg's rezension muss irrig sein, da jedenfalls der Vers mit śi- anfangen soll; vielleicht liegt Schreibfehler vor und ist tschiwaddei am Anf. zu lesen.

29. Tschíreiddéri éreiddéru.
Nachdem man reichthum erlanget hat, so sol man auch seine freunde bedencken.
(śīrei-t-tēḍiṉērei-t-tēḍu.
„If you seek to live comfortably, seek the plough").
Ziegenbalg weicht ab.

30. Tschúddaddukkáragu tschúrawiriddel.
Die schöne und vortrefflichkeit der freunde ist, wenn sie in unglück mit aushalten.
(śuŕŕattikkaźagu śūźāv-iruttal.
„It is beautiful for relations to dwell together").

31. Tschúdum wadum wédanei tschéum.
Doppeln [1]) und haddern verursachet schmertzen.
(śūdum vādum vēdaṉei śĕyyum
„Gambling and disputing cause trouble").

32. Tschéidawàm marandàl kéidawamálum.
Soferne man seine tägliche busze vergiszet, so wird man sich alles seines habes und gutes verlustig machen.
(śĕydavamaŕandāŕ keidavam āḷum.
„If you cease to practise religious austerities, you will be under the power of illusion").

33. Tschémam búkkum jámmadduránku.
Des tages schlaffen ist nicht gut, wil man aber des nachts schlaffen, so sol man in einem gemach verwahret werden.

[1]) D. i. würfeln, holl. dobbelen!

(śēmam pugin̲uñ śāmatturaṅgu.
„Though you be in prison, sleep only three hours").
Z. scheint abweichende Lesart zu bieten.

34. Tschéiena dirindum āyamittùn.
Ob man auch auf den bergen oder in der einöde seine wohnung habe, so soll man doch nicht vergeszen almosen zu geben.
(śei-y-ŏttirundāl eiyam iṭṭuṇ.
„If you possess wealth, give alms, than eat").
Z. hat abweichende Lesart.

35. Tschókker énber áddam podiwèr.
Leute die zwar immer von der seeligkeit reden, und darnach fragen, auch andere darzu vermahnen, aber gleichwohl ihr hab und gut verwahren und niemand nichts mittheilen wollen, dieselbigen werden niemahls die seeligkeit erlangen.
(śŏkkar ĕn̲bavar attam pĕŕuvar.
„The pure will obtain golden benefits"
„The pure-minded will attain the right way"
„Ceux qui sont bons, obtiendront des richesses").
Hat Z. dieselbe Lesart vorgelegen?

36. Tschómper énber enkidiriwer.
Die faulen und trägen gehen stets herumb mit ächzen und klagen.
(śōmbar ĕnbavar tēmbi-t-tirivar.
„Lazy people will be wandering about in distress").

37. Dándei tschòl mìkka mándiramillei.
Es ist kein gröszeres und verbindlicheres gebot, als des vaters wort und rede.
(tandeiśŏn̲ mikka mandiram illei.
„No precept is better than that of a father").

38. Taijèi tschiránda kóilumillèi.
Es ist keine vornehmere Pagode oder kirche als wohl die mutter sein mag (i. e. kinder wenn sie ihrer mutter gehorsam sein, können weit mehres lernen als wenn sie gleich immer in die kirche gingen, aber gleichwohl in ihrem ungehorsam verharreten).
(tāyiŕ śirandŏru kōyil-um illei.
„No word is like that of a mother"; anders Z. aber vielleicht hat er zum Teil recht, da kōyil = ālayam ist).

39. Direikadèlórium dirawiam déru.
Reise über das wilde Meer und suche reichthum (i. e. lasz dirs recht sauer werden soferne du etwas für dir bringen wilst).

(tireigaḍal-ōḍiyum tiravyam tēḍu.
„Obtain riches even by going on the tossing sea").

40. Tirá kóbam páramurium.
Soferne man stets zornig ist, wird man sich groszen schaden verursachen.
(tīrā-k-kōbam pōrā muḍiyum.
„Implacable anger will end in a fight").

41. Dudiá pontìr madiìl nerubbu.
Eine böse frau ist eben als wie feuer im busen.
(tuḍiyā-p-pĕṇḍir maḍiyi(l) nĕruppu.
„The wife who feels no sympathy for her husband, is like a fire hidden in his clothes").

42. Túddum pontìr kúddenaddágum.
Eine frau so ihrem manne übel nachredet, ist eben als der abgott Emen (der beim sterben die seelen abholet und für gericht führet).
(tūṙṙum pĕṇḍir kūṙṙĕnattagum.
„The wife slandering her husband, is like Yama").

43. Devam tschírikeidawamálum.
Soferne man so lebet, dasz gott erzürnet wird, so ist das opffern und alle euszerliche busze vergeblich.
(tĕyvañ śōṙiṙ keidavamāḷum.
„When the god is angry, the penance is nullified").

44. Derá darikkìl paramudiùm.
Steds verthun und verzehren, und nichts erwerben, ziehet groszes armuth nach sich.
(tēḍādażikkiṙ pāḍā muḍiyum.
„If you spend what you have earned, you will suffer".
„Squandering without gaining will end in ruin").

45. Dĕium máschium weiakadduranku.
In Januario und Februario sol man in dem hause schlaffen (sintemahl alsdann des nachts ein ungesunder thau fält).
(tei-y-um māśi-y-um vei-y-agattuṙaṅgu.
„In the months of January and February sleep in a house thatched with straw").

46. Tóru tún tschúweiilúru túnninidu.
Es ist weit beszer seine nahrung durch den ackerbau suchen, als durch dinst groszer herrn.
(tŏżudūṇ śuveiyiṉ użudūṇ iṉidu.
„Sweeter is food obtained by ploughing than by serving").

47. Toranódumérameí peschen.
Man sol keine klage führen über seinen gringen zustand auch nicht einmahl bey seinen besten bekanten und Cammraten [1]).
(tōźaṉōḍum ēźeimei pēśēl.
„Disclose not your weakness even to your friend").

48. Nádenkum wára ketónnumileì.
Soferne das gantze land in gute flor und wohlseyn stehet, so hat jederman deszen nutzen.
(nādĕṅgum vāźa-k-kēḍŏṉŕum illei.
„If all the country prospers, there is no indigence").

49. Níddakkaddèl tschóddirampámel.
Ob man gleich alle tage betete, lesete und dergleichen heylige verrichtungen ausübete, so musz man doch nicht gedencken als thäte man zu viel, und als könte man es wohl auch ein wenig unterlaszen und seines fleisches bequemlichkeit gebrauchen.
(niŕka-k-kaŕŕal śŏŕŕiŕam pāmei.
„To learn to purpose is not to fall in speech").

50. Níragàm porúndia áragáddiru.
Lasz deine wohnung an denjenigen ort seyn wo stets pfleget das fluszwaszer zu kommen (dadurch die feldfrüchte ihre erfrischung und wachsthum bekommen).
(nīr-agam pŏrundiya-v-uragattiru.
„Reside in a place where there is plenty of water").

51. Núnnia kárumàménniddúni.
Ehe man eine wichtige sache thun wil, sol man selbige von hinten und fornen wohl erwegen.
(nuṇṇiya karumam ĕṇṇi-t-t-uṇi.
„In entering upon a delicate affair, reflect well").

52. Núlbàlawariṅdu tschileigaddórugù.
Soferne man allerley wiszenschafft des gesetzes gelernet hat, wird man tugendhafftig leben können.
(nūṉmuŕei tĕrindu śīlattŏźugu.
„Search the books on morals and walk accordingly").

53. Nénschei olídda wánschagomillei.
Es ist kein betrug noch falschheit, davon das hertz nichts wisze (i. e. alle laster kommen aus dem hertzen).

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[1]) Z. hat hier einen Spruch übergangen:
nal-l-iṇakkam alladallaŕ paduttum.
„Friendship that is not good will lead to trouble".

(nĕñśei-y-ŏṉittŏru[1]) vañśagam illei.
„There is no fraud in which the heart is not concerned").

54. Néra nonbu tschíra gádu.
Das fasten ohne wehethuung des leibes hat keinen Nutzen.
(nērā nōṉbu śīr āgādu.
„Vows, it not duly performed, will be of no use").

55. Neiorágilum nóiaurèi.
Ob man gleich ein noch so groszer herr wäre, so soll man doch gantz demüthige rede führen.
(neibavar ĕṉiṉ-um nŏyya-v-ureiyēl.
„Speak not harshly even to a beggar").

56. Noiòrén bawér wéiòr áwer.
Diejenigen so für schlecht und gring gehalten werden, sind nicht allezeit wircklich schlecht und gring; sondern diejenigen, so böses thun, sind in der that schlecht und gring.
(nŏyyavar ĕṉbavar vĕyyavar āvar.
„The weak may become strong").

57. Nón badénbadu konnu dirinámel.
Das wird ein fasten genent, wenn man nichts lebendiges tödtet noch iszet.
(nōṉbĕṉbadu kŏṉŕu tiṉṉāmei.
„To fast is to abstain from animal food").

58. Bánnia báirilbúnniàm derium.
In dem da aufgrünender sat kan man erkennen die tugend deszen, der da gesäet hat.
(paṇṇiyapayiril puṇṇiyam tĕriyum.
„The merit of one is known by the growth of his grain").

59. Pálorágilum kálamarindun.
Ob man gleich gute milch und andere niedliche speise empfangen kan, so musz man doch eher nicht davon eszen, als bisz die rechte zeit des eszens gekommen ist.
(pāl-ōḍāyinuṅ kālam aŕinduṇ.
„Though you eat with milk, eat at the proper time").

60. Borèrmanèi pogá waràménaddágum.
Wenn man sich von der begierde des nechsten weib enthält, so ist solches eben so viel als hätte man ein groszes allmoszen gethan.
(Nicht im Tamil-texte; gehört auch nicht hierher).

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[1]) L. vielleicht ŏżittŏra (ŏżittu-ŏru).

61. Píram póni páram tánkum.
Wer die wahre weisheit erlanget hat, demselbigen kommt nichts schwer an.
(pīram pēṇi pāram tāṅgum.
„Take a load to suit your strength").
Z. hat abweichende Lesart.

62. Búleiùm kúleiùm kálawùm dawir.
Mit hurerey, mordereij und dieben sol man nichts zu schaffen haben.
(pulei-y-uṅ kŏlei-y-uṅ kaḷavun tavir.
„Avoid lying, murder and theft").

63. Púriorkkilei tschíriawòrúkkam.
Bey denen liederlichen leuten ist keine zucht noch erbarkeit zu finden.
(pūriyōrkkilei śīriya-v-ŏżukkam.
„Low people do not possess good manners").

64. Bettokkilei tschóddirampámel.
Ein wohl begabter mensch wird niemahls in seinen reden falschheit gebrauchen.
(pĕṙṙōrkkilei śuṙṙam-uñ śiṉam-um.
„Ascetics neither regard their friends nor hate their enemies").
Z. weicht gänzlich ab.

65. Bédamei énbadu máderkanígalam.
Die lust der frauenspersohnen kan nicht ausgegründet werden.
(pēdeimei-y-ĕṉbadu mādarkkaṇigalam.
„Simplicity is an ornament of women").
Z.'s Übersetzung scheint unrichtig zu sein.

66. Beĩa tschéndu weĩa danku.
Dasjenige so man mit weile und bedacht thut, wird lange dauern und beständig sein.
(peiya-ś-śĕṉṙāl veiyan tāṅgum.
„Walk gently, and the world will support you").
Z. stimmt nicht ganz.

67. Pollá déndiwèi ellàn dawir.
Alle dasjenige, was da böse mag genent werden, musz man verlaszen.
(pŏllāṅgĕṉbavei ĕllān tavir.
„Avoid all that is called evil").

68. Pónagòménbadu gnánáwarambu.
Das ordentliche eszen ist eine mauer der weisheit.

(pōn̲agam ĕn̲badu tān̲-użanduṇḍal.
„Food is that which is eaten gladly".
„Food is that which is gained by labor").
Bei Z. stimmt nur die erste Hälfte, die zweite ist 78. b.

69. Marúntorágilum wiruntórum.
Ob man auch gleich das allerköstlichste eszen haben solte, so musz man doch davon seinen nechsten ettwas mittheilen.
(marundē-y-āyin̲um virundōḍuṇ.
„Eat in company, though it be of ambrosia").

70. Máriálladu wáriálla.
Soferne es in der regenzeit nicht so starck regnet, dasz alles mit waszer überschwemmet stehet, so ist es keine regenzeit zu nennen.
(māri-y-alladu kāriyam illei.
„Without rain nothing will prosper").
Z. weicht ab.

71. Mínnukkellàm binnukkumárei.
So lange es allenthalben starck wetterleuchtet, so ist solches ein anzeigen, dasz starcker regen kommen werde.
(min̲nukĕllām pin̲n̲uku mażei.
„Rain follows lightning").

72. Migámnilla marakkalamoradu.
Ein schiff ohne steurman kan nicht fortseegeln.
(mīgaman̲ illā marakkalam ōḍādu.
„The ship sails not without a pilot").

73. Múdbara tschéida báire néndu.
Was man frühzeitig säet gehet wohl auf.
(muŕpagal śĕyyiŕ piŕpagal viḷeiyum.
„You will reap the fruit hereafter of whatever you do").
Ziegenbalg's Text weicht ab.

74. Múddawer tschonnawarthei amúrdam.
Der alten leute ihre rede ist als wie die köstlichste susze milch.
(mūttōr-śŏl-vārtteiy-amirdam.
„The advice given by seniors is nectar").

75. Méddana báruddèl niddireikkaragu.
Des schlaffes schöne oder beste ist, wenn man sich langsam niederleget (sintemahl man als dann, wenn der leib recht ermüdet ist, am allerbesten schlaffen kan).

(metteiyiŕ[1]) paḍuttal nittireikkaźagu.
„A soft bed promotes sleep").

76. Móritschélvum kóreibarádu.
Die nahrung vom ackerbau wird niemahls ins Armuth gerathen.
(mēźi-ś-śĕlvaṅ kōźei paḍādu.
„The wealth of the plough is unfailing").
In Z. ist méri⁰ zu lesen.

77. Meiwuriàr dánnei keiagándórugu.
Mit frauenspersohnen soll man weder mit den gedancken noch mit dem leibe umbgang haben.
(mei-viźi-yāḷ taṉṉei-k-keiyakaṉŕōźugu.
„Keep yourself far from the woman who blackens her eye-brows and lower eye-lids".
„Eloigne toi de celle qui se noircit les paupières, et marche dans le chemin de la vertue").
In Z. ist jedenfalls meiwiriàr herzustellen.

78. Móriwadumárakkìl óriaradùkárumàm.
Man sol sich lieber das leben nehmen laszen als die wahrheit in lügen verwandeln.
(mŏźivadu maŕukkiṉ aźivadu karumam.
„If the words of the ancients be forgotten, the business will not succeed".
„If you neglect the advice given by the great, you will be ruined").
Z. stimmt nicht dazu. Variante?

79. Mógom dannei muníndu urídu.
Die unzüchtige liebe sol man mit allen ernst ablegen.
(mōṉam ĕṉbadu ñāṉavarambu.
„Silent meditation is the way of wisdom").
Z. weicht gänzlich ab.

80. Wála wenágilum málawaríndariddèl.
Wenn einer auch noch so vermögende wäre, so musz er doch nicht mehr verthun als seine einnahme mit sich bringet.
(vaḷavaṉ āyiṉum aḷavaŕindaźittuṇ.
„Although you are as rich as the Chola princes, know the amount of your income, than spend and eat").
Z. weicht am Schlusze ab.

81. Wánam tschurúnka tánum tschurúnkum.
So der himmel eingeschruncken ist, so ist aller leben krafft einge-

[1]) mĕttĕṉa Winslow, welches besser zu sein scheint.

schruncken (i. e. wenn es nicht regnet, so verliehret alles seine krafft).
(vāṉañ śuruṅgiṙṙāṉañ śuruṅgum.
„If the heavens be shut up (if there be no rain), charity is diminished").

82. Wirúndiórkkillei dirúndia orukkam.
Böse leute, wenn sie auch ihr lebtage lerneten, können sie doch niemahls zu einer heiligen zucht kommen.
(virundilōrkkilei pŏrundiya ŏźukkam.
„Those who are not hospitable to guests, possess no good manners").
Z. weicht zum Teil ab.

83. Wíren kénmei kurumpágum.
Das gehör eines tapffern soldatens ist als wie ein spitziger pfeil (i. e. er kan nichts vertragen, das da seine ehre vergringern wil, sondern suchet sobald revange).
(vīraṉ-kēṇmei kūr-ambāgum.
„The friendship of a hero may become a sharp arrow (to our enemies").

84. Urawòrenkei irawadirúddel.
Ein tapfferer soldate wird niemahls betteln gehen.
(uravōr ĕṉgei-y-iravādiruttal.
„Great men are those who never ask a favour").

85. Úkkamúdamei jákkaddukkáragu.
Wenn einer einigen gewinst erlangen wil, musz er stete gedancken auf seinen handel haben.
(ūkkam uḍeimei-y-ākkattiṙgaźagu.
„Perseverance is preferable to riches".
„Perseverance in business is an ornament to wealth (the sure way to acquire wealth").

86. Wélleikkileì kállatschíndei.
Bey denen unschuldigen sind keine schelmische anschläge zu finden.
(vĕḷḷeikkilei kaḷḷa-ś-śindei.
„A pure mind is free from fraud").

87. Wénden tschíril anduneiillèi.
Wenn ein könig über einen erzürnet wird, so hat man nirgends keinen beystand.
(vēndaṉ śīṙiṉ-ān-duṇeiy-illei.
„If the king be angry, there is no deliverance").

88. Weĩam tórum déiwam tóru.
Alle welt sol das göttliche wesen oder die gottheit verehren.
(veiyan tōṙun tĕyvan tŏźu.
„Worship God in every place").

89. Oddawiraddil niddirei tschéi.
Man sol schlaffen an demjenigen ort, der einem am bequemsten ist.
(ŏtta-v-idattu nittirei kŏl.
„Sleep in a suitable place".

90. Ódatárkillei unèrudèio rukkam.
Leute die nicht lernen wollen, erlangen nicht der weise leute zucht und erbarkeit.
(ōdādārkkillei uṇarvŏḍum ŏźukkam.
„Those who are not accustomed to read good books, possess neither knowledge nor good manners").

beschlusz.

Auweiàr arulitschéidaniditsool kondei-wenden murindadu muddum.
Ende von dem büchlein Kondawénden, so da in sich faszet die sittenrede des Auwiars, die da eine göttin der Weisheit ist.
(Dieser Schlusz, den ich nirgends erwähnt finde, liesse sich so herstellen: auwiyār aruḷiśĕydanīdiśŏl kŏṉŕeivēndāṉ muŕŕindadu. - muŕŕum).

ULAGA NÍDI

ODER

WELTLICHE GERECHTIGKEIT,

bestehende in fünff und sechzig lebensreguln, so da vor sehr langen jahren von einem heydnischen poeten, der sich Ulaga Náden genennet hat, in Malabarischen versen aufgeschrieben worden, nunmehro in die hochteutsche sprache versetzet von

BARTHOLOMAEO ZIEGENBALG,

seiner Königlichen Majestät zu Dennemarck und Norwegen etc. verordneten Missionario unter den heyden in Ostijndien auf der küste Cormandel zu Tranquebar.

(Darauf folgt der Auftrag „an Printz Carl zu Dennemarck" etc., datiert 3 Sept. 1708).

VORREDE

Dieses gegenwärtige kleine büchlein ist von einem Malabarischen Poeten, der sich Ulaganáden genennet hat, in einer sehr leichten versarth geschrieben worden. Nach aussage der Malabaren sol es über tausend jahr alt seyn. Es faszet in sich sehr feine Moralia und zeiget, welchergestalt diese heyden auf ein sehr tugendsames leben tringen; jedoch sind alle die darinnen befindliche reguln nur blosz aus der natur genommen und gehen lange noch nicht auf ein solch innerlich Christliches leben und heiligen wandel, als uns das geoffenbahrete wort gottes zeiget sowohl im Alten als sonderlich im Neuen Testamente. Damit aber die Christen wiszen möchten, wie weit gleichwohl die heyden vermöge des natürlichen lichtes in denen tugenden gekommen sind, so hab ich dieses Büchlein aus den Malabarischen versen in das teutsche versetzen wollen, in hoffnung dasz es dem geneigten leser nicht miszfallen wäre. Ich bin mir aber nichts anders bewust, als dasz ich alle Malabarische worte gantz accurat in meine muttersprache versetzet habe, ohne dasz ich fast bey einer jedweder regul eine kurtze erklärung geschrieben, so als wie selbige mir von demjenigen Malabarischen poeten ist gesaget worden, den ich dazumahl bey mir hatte. Es wird dieses büchlein in den Malabarischen schulen von der jugend auswendig gelernet, aber doch so, dasz es offtmahls nicht einmahl von denen schulmeistern recht verstanden wird, geschweige denn von den schülern. Dahero, wenn ich dann und wann in ihre schule gekommen und sie aus diesen und andern büchlein examiniret habe, so haben sie mir das allergringste nicht antworten können, sagende, dasz es ihnen nicht erkläret würde. Nebst diesen sind annoch sehr viele moralische bücher unter diesen heyden zu finden, davon ich einige gelesen, einige aber noch nicht überkommen habe. Wil der geneigte leser hiervon etwas mehres wiszen, so kan ihm meine anjetzo überschickte Bibliotheca malabarica nebst zwey andern moralischen büchlein, hierzu einige anleitung geben. Wird indeszen der geneigte leser fleiszig vor mich bitten, dasz ich länger in gesundheit mein ambt unter diesen heyden führen kan, so dörffte vielleicht annoch dieses und jenes ans tagelicht kommen, was bishero von diesen heyden aus ihren eigenen büchern noch nicht hat können berichtet werden. Hiermit ergebe ich dem geliebten leser göttlicher gnade und verbleibe

allen liebhabern der tugenden zu gebet und liebe verbundener

BARTHOLOMAEUS ZIEGENBALG,
diener des wortes Gottes
unter den heyden.

geschrieben in Ostijndien auf der
küst Cormandel zu Tranquebar 1708 den 3. Sept.

1.

Otámel órunálum irukka wentàm.

Sey niemahls ohne lernen.

i. e. Du solt allezeit beten, lesen, hören und etwas verrichten, das zu dem Gottesdienst gehöret, damit du immer im lernen begriffen seyst.

(ŏdāmal orunāḷ-um irukka vēṇḍām).

2.

Óruwereiùm pollánku tschólla wentàm.

Rede von niemand nichts böses.

(ŏravarei-y-um pŏllāṅgu-ś-śŏlla vēṇḍām).

3.

Mádawei orukálam egischa wentàm.

Niemahls verachte deine mutter.

n.b. Diese heyden dringen sehr auf verehrung und hochachtung der mutter, weil sie wiszen, dasz die mutter von den kindern viel leichter kan verachtet werden als der vatter, darumb, weil die mutter ihnen weit gemeiner als der vater ist.

(mādāvei-y-ŏrunāḷ-um maŕakka vēṇḍām).

Z. hat zwei varianten; egischa wird igaźa („verachten") sein.

4.

Wánschaneigöl tschéiwarórinánka wentàm.

Mit leuthen so da fälschlich handeln gehe nicht umb.

(vañśaṉeigaḷ śĕyvārōḍiṇaṅga vēṇḍām).

5.

Pogáda wirándanìl póga wentàm.

An dem ort, da du nicht kommen solst, solstu auch nicht gehen,

i. e. gehe nicht an verbotene örter, da man etwan saufft, frist, huret, stiehlet oder ander böse dinge verrichtet.

(pōgāda-v-iḍandaṉilē pōga vēṇḍām).

6.

Póga wuddu boràn tschólli diría wentàm.
Kömmst du von einem, so gehe nicht herumb und rede übels von ihm.
(pōgaviṭṭu-p-puŕañ śŏlli-tiriya vēṇḍām).

7.

Manàm póna wákkellàm póga wentàm.
Gehe nicht allezeit dahin, wo dich dein wille hinführet,
i. e. folge nicht deinen gedancken und begierden, die dir so ungefehr einfallen.
(manam pōna pōkkĕllām pōga vēṇḍām).

8.

Máddanei urawénnu námba wentàm).
Glaube nicht dasz dein feind, dein freund sey,
i. e. ehe du deinem feind zum freunde wieder annimmst, must du ihn wohl grüszen.
(maŕŕānei-y-uŕavĕnŕu namba vēṇḍām).

9.

Danàmdéri unnámel budéikka wentàm.
Suche nicht reichthum, umb selbigen zu vergraben ohne dasz du selbsten davon iszest,
i. e. Thue dir gutes von demjenigen, was du erlanget hast, und gibs nicht denen würmern zur speise.
(tanan tēḍi-y-uṇṇāmaŕ pudeikka vēṇḍām).

10.

Danmaddèi orunálum négira wentàm).
Werde niemahls müde allmosen zu geben.
(tarumattei-y-ŏrunāḷum maŕakka vēṇḍām).
Z. hat negira statt maŕakka: nĕgiźa „to forsake"; statt danmaddei ist wohl darmattei zu lesen; darmam = tarman und tarumam (skt. dharma), das auch „charity" bedeutet.

11.

Tschinàm déra illálei dera wentàm.
Eine hausfrau, so nach bösheit trachtet, soltu nicht suchen,
i. e. du solt kein boshafftiges weib nehmen

(śi<u>n</u>an tēḍi-y-allalei-y-un tēḍa vēṇḍām).
Z. weicht ab.

12.

Tschínaddiruntàr wáschel danil tschélla wentàm.
Nahe dich nicht zu der thüre desjenigen so dir feind ist.
(śi<u>n</u>attirundār vāśallaźik śēra vēṇḍām).
Z. hat Varianten.

13.

Karutámel karumángöl murìkka wentàm.
Verrichte deine sache nicht ohne rath,
i. e. überlege die sache wohl mit dir selbsten und auch mit andern weisen leuten, ehe du sie zu thun anfängst.
(karudāmaŕ karumaṅgaḷ muḍikka vēṇḍām).

14.

Kanákkariwù órunálum tschólla wentàm.
Rede niemahls anders als wie sich die sache verhelt,
i. e. Du solt weder die sache verbeszern noch verschlimmern, sondern wie du sie gelesen, gehöret oder gethan hast, also soltu sie auch reden.
(kaṇakkaźivu-y-ŏrunāḷ-um pēśa vēṇḍām).
Variante.

15.

Pórudawàr pórkaladdìl póga wentàm.
Gehe nicht an den ort, wo krieg gehalten wird,
i. e. stürze dich nicht muthwillig in gefahr.
(pŏruvārtam pōŕkaḷattiŕ pōga vēṇḍām).

16.

Póduníladdìl orunālum irukka wentàm.
Sey niemahls an demjenigen orte oder landschafft, so da wüste lieget und keinem zugehöret,
i. e. begieb dich nicht an einen solchen ort, da dich keiner besitzen kan, sintemahl du leicht daselbsten umbs leben kommen kanst, da denn niemand sich deiner annehmen würde.
(pŏdunilattil ŏrunāḷ-um-m-irukka vēṇḍām).

17.

Eliárei edirríddu kolla wentàm.
Gegen arme leute soltu keinen streid anfangen,

i. e. Obschon arme leute etwas sündliches wider dich reden oder handelten, soltu ihnen dennoch nicht wieder böses anthun, in erwegung weil sie vorhero schon durch ihre armuth genugsam geschlagen seind.
(ĕḷiyārei-y-ĕdiriṭṭu-k-kŏḷḷa vēṇḍām).

18.

Irumaneiìl pontirróninánka wentàm.
Habe nichts zu schaffen mit einem weibe, das verheyrathet ist,
i. e. Hüte dich mit allem ernst für alle hurerey, unzucht und ehebruch.
(In der Textausgabe findet sich nichts entsprechendes; es ist etwa herzustellen:
irumaṉei-y-il pĕṇḍirōḍinaṅga vēṇḍām (?))

19.

Nenschára pói dànnei tschólla wentàm.
Du solst dasjenige nicht für lügen ausgeben, was du doch in deinem hertzen für wahr helst,
i. e. du solt nicht anders reden, als du im hertzen meijnest.
(nĕñśāra-p-pŏy taṉṉei-ś-śŏlla vēṇḍām).

20.

Ni lèi illà kariaddèi nirudda wentàm.
Bringe keine neue gewohnheiten auf,
i. e. Diejenigen dinge, so biszhero nicht gewesen, soltu nicht aufbringen, es sey in weltlichen oder geistlichen dingen.
(nilei-y-illā-k-kāriyattei niṙutta vēṇḍām).

21.

Anschámel dániwariè póga wentàm.
Du solt nicht einen weg ohne furcht allein gehen,
i. e. wenn du allein gehest oder reisest, solt du niemahls sicher seyn, sondern gedencken, dasz dir leicht etwas gefährliches begegnen könne.
(añśāmaṙ-ṙaṉi vaźiyē pōga vēṇḍām).

22.

Aruddárei órunálum kerukka wentàm.
Dennen freunden thue niemahls kein leid an,
i. e. suche nicht gelegenheit durch etwas böses die freundschafft zu vermindern, oder gäntzlich zu zerstören.
(aḍuttavarei-y-ŏrunāḷ-uṅ kĕḍukka vēṇḍām).

23.

Nanschóre orunálum báraga wentàm.
Mit der schlange soltu niemahls freundschafft haben.
i. e. Lasz dich nicht bethören durch die freundlichkeit und das liebliche ansehen der schlangen, dasz du dich in erwegung deszen freundlich zu ihr halten wollest, nicht bedenckende dasz sie ohnvermuthet einen mit ihrem gifft zu tödten pfleget. Dieses sprichwort wird unter den Malabaren von alle demjenigen gebrauchet, was da lieblich und angenehm scheinet, aber gleichwohl uns unversehens zu tödten und ins verderben zu stürtzen pfleget.
(nañśuḍaṉē-y-ŏrunāḷ-um paźaga vēṇḍām).

24.

Nállinákkamillarórinanka wentām.
Mit denjenigen leuten, so gegen dir kein wohlgeneigtes gemüth haben, soltu nicht umgehen.
(nalliṇakkamallārōḍinaṅga vēṇḍām).

25.

Tscheráda wirándanìl tschéra wentàm.
An dem ort wo thieger wohnen soltu dich nicht nahen,
i. e. Du solst nicht dahin gehen, wo sie gottlosen und sündhafftigen menschen zu sein pflegen, da dir leichtlich was böses wiederfahren kan entweder am leibe oder an der seelen.
(śērāda-v-iḍandaṉilē śēra vēṇḍām;
woher Z. die Tiger hat, ist unersichtlich).

26.

Tschéida nanni orunálum kúnna wentàm.
Die dir erzeigte wohlthat solt du niemahls gring halten,
i. e. was auch für guttes dir angethan wird, das solt du niemahls verachten, noch gring davon reden, oder gäntzlich aus der acht stellen.
(śĕydanaṉŕi-y-ŏrunāl-umaŕakka vēṇḍām.
Z. hat kunna (?) statt maŕakka oder aŕakka).

27.

Uródu kúndaniai diría wentàm.
Du solt nicht herumb gehen und die landeseinwohner fälschlich verraten,
i. e. du solt nicht die bedienten eines herrn oder einer stadt bey den-

jenigen fälschlicher weise angeben, von welchen sie nachmahls unschuldiger weise ihres amtes entsetzet werden möchten.
(ūr-ōḍuṅ kuṇḍuṇiyāy-t-tiriya vēṇḍām).

28.

Utáschinídda uttárei nadda wentàm.
Deinen verwandten so alles tadelt und verwirfft, soltu wenig estimiren,
i. e. Du solst mit einem solchen freunde, der da in einen frechen seim einher gehet, und in keiner sache die vernunfft zu rathe ziehet, gantz keinen familiaren umbgang haben, noch ihm folgen oder glauben beymeszen.
(ēśal-iṭṭa-v-uṟṟārei natta vēṇḍām)
Z. hat am Anfang etwas anderes.

29.

Barámel óruwereium péscha wentàm.
Du solst von niemand nichts reden, du habst denn erstlich selbigen gesehen und wohl erkant,
i. e. Ehe du mit einem geredet und aus seiner rede und umbgang die beschaffenheit seines gemüths recht wohl erkant hast, soltu von ihm weder guttes noch böses sagen.
(Fehlt in der Textausgabe. Etwa so herzustellen:
pār-āmal ŏravarei-y-um pēśa vēṇḍām).

30.

Pawi éndu udamberúddudirá wentàm.
Suche nicht einen leib anzunehmen umb zu sündigen,
i. e. Verlange nicht in der welt zu seyn, umbdasz du sündigen möchtest. Diese Malabarische heyden statuiren, dass wenn einer gestorben, so nehme die seele also bald wiederumb einen andern leib an sich. Da wird denn nun hiermit verbothen, dasz man nicht umb deszwegen wieder einen leib an sich nehmen und in der welt gebohren werden solle, damit man dadurch möchte gelegenheit haben zu sündigen und allerley böses aus zu üben; sondern dasz man mochte heylig, gerecht und nach den reguln des gesetzes wandeln.
(Fehlt in der Textausgabe. Etwa so herzustellen:
pāvi-y-ĕṉrudambĕduṭṭu tiṟṟa vēṇḍām.

31.

Kuddamillá dorukúrjièi kerúkka wentàm.
Einen einwohner, so da keine schuld hat, suche nicht zu verterben,

i. e. Hege keinen neid gegen demjenigen, so da unter den einwohnern sich suchet ehrlich zu ernehren, sodasz ihm an seiner nahrung oder wohlseyn von dir kein schade oder verderben unschuldiger weise möchten zugefüget werden.

(kūŕākki-y-ŏrugudiyei-k-kĕḍukka vēṇḍām).

Z. abweichend.

32.

Kandeimèl pútschénda muríkka wentàm.

Du solst nicht blumen nehmen und in deinen haar-zopf binden,

i. e. Du solst deinen im hertzen verborgenen hoffarth durch äuszerlich haupt-geschmeide nicht thörigter weise offenbahr machen und in demjenigen dinge ehre suchen, dasz dir doch bey den leuten eitel schande verursachet.

(kŏṇḍei mēl pū-t-tēḍi muḍikka vēṇḍām).

33.

Káddawerèi orunálum baríkka wentàm

Einen gelehrten menschen soltu niemahls verspotten,

i. e. Du solst niemahls von gelehrten leuten hönisch reden, oder sie tadeln und verkleinern, indem dir dadurch viel guttes und erbauliches entzogen wird, wenn du gegen gelehrte leute ein übel gesintes gemüthe hegest.

(kaŕŕavarei-y-ŏrunāḷum paźikka vēṇḍām).

Z. hätte schreib-sollen: „Gelehrte menschen" u. s. w.

34.

Kádbudéiamánkeirèi karuda wentàm.

Eine keusche ehefrau soltu nicht unzucht begehren.

(kaŕpuḍeiya maṅkeiyarei-k-karuda vēṇḍām).

In Z. ist „unzucht" wohl zu streichen.

35.

Kódda wenórerumáru péscha wentàm.

Mit dem könige oder der hohen landes-obrigkeit solt du nicht hochmüthig reden,

i. e. Wenn du bey königen, fürsten oder andern dergleichen hohen potentaten bist, solstu nicht hoffärtige, hochtrabende, lügenhafftige complimenten und stoltze worte gebrauchen noch dich bewegen laszen, aus zorn etwas wider deine unterthänige pflicht zu reden.

(koŕŕavaṉ-ōḍedir māŕu pēśa vēṇḍām).

36.

K ó i l l a ú r i l k ú r r i i r ú k k a w e n t à m.

In demselbigen lande, da keine Pagode oder kirche ist, solst du dich nicht zu wohnen begeben,

i. e. Wenn du dir eine stadt oder flecken zu wohnen erwehlest, so siehe nicht blosz allein auf die gute beschaffenheit des ortes, und dasz du daselbsten deine nahrung zu treiben schöne gelegenheit hast, sondern bekümmer dich fürnehmlich, ob auch daselbsten gelegenheit sei des gottesdienstes zu pflägen, und die wohlfahrth deiner seelen zu warten; findest da dieses nicht, solstu alles andere wenig achten.

(k ō y i l - i l l ā - v - ū r i l k u ḍ i - y - i r u k k a v ē ṇ ḍ ā m).

37.

W a r á m e l p ó n n e i w é i d d u d í r i a w e n t à m.

Gehe nicht hie und da herumb um dein weib ohne versorgung zu hause allein zu laszen,

i. e. Gehe du nicht einen weg und lasz dein weib nicht den andern weg gehen, umbdasz solchergestalt euer beide hertzen zertrennet würden und du andern weybern nach liefest und dein weib ohne versorgung allein sitzen lieszest.

(v a ź ā m a ŕ p ĕ ṇ ṇ e i v e i t t u - t - t i r i y a v ē ṇ ḍ ā m).

38.

M a n e i á l u k k ú d d a d ó n n u t s c h o l l a w e n t à m.

Eine heimliche sache vertraue nicht deiner hausfrau,

i. e. So du etwas geheimes zu thun vorhast, so endecke es nicht sobald deinem weibe, als von welcher es nachmahls bald unter die leute kommen möchte.

(m a ṉ e i y ā ḷ ō ḍ u ŕ ŕ a d ō ṇ ŕ u ñ ś ŏ l l a v ē ṇ ḍ ā m).

39.

W u r á d a b á r u k ú r i i l w ú r a w e n t à m.

In diejenige grosze grube, da sonst niemand leichtlich zu fallen pfleget, solst du nicht muthwilliger weise fallen,

i. e. Stürtze dich nicht freventlicher weise in diejenige gefahr, deren doch alle vernünfftige menschen entgehen können.

(v ī ź ā d a p a ḍ u k u ź i - y - i l v ī ź a v ē ṇ ḍ ā m).

40.

W é n s c h a m a r ì l b o r a n k o r ú d d u m ú l a w e n t ā m.

Wenn du mit zu felde ziehest, solst du dem feind nicht den Rücken zukehren und wieder davon lauffen,

i. e. wenn du unter der armé stehest, solst du nicht so bald deinen platz verlaszen und aus furcht für den feinden fliehen.

(vĕñśamariṙ puṙaṅ kŏḍuttu mīḷa vēṇḍām).

41.

Tarwága óruwereiùm tschólla wentàm.

Du solst niemand vernichten,

i. e. Wenn dir gleich noch so sehr gringe, arme und elende persohnen unter die augen kommen, solt du ihnen dennoch nicht ihr elend vorwerffen und sie umb deszwillen verachten.

(ŏravarei-y-um śŏlla vēṇḍām).

(Fehlt in der Textausgabe).

42.

Dándei tái manàm tschalíkkanarákka wentàm.

Lebe nicht so, dasz sich dein vatter und mutter deinetwegen im hertzen betrüben müszten,

i. e. Sey nicht ein ungerathener sohn oder tochter, damit du deinen eltern kein betribnisz verursachen möchtest.

(Nicht in der Textausgabe. Etwa so herzustellen:

tandei tāy maṉam śalikka naḍakka vēṇḍām).

43.

Aīaddèi doril ennu diría wentàm.

Suche nicht das ammt eines zölners,

i. e. Weil die zöllner sich schwerlich für sünden und diebstahl hüten können, auch jederman verhast sind, indem sie alles so genau visitiren und untersuchen, so solstu dergleichen ammt nicht verlangen.

(Nicht in der ausgabe. Etwa: eiyattei tŏżil ĕṉṙu tiriya vēṇḍām, aber die Bedeutung passt nicht ganz!)

44.

Ambaladdil aniaiam tscheija wentàm.

Thue kein unrecht in der welt.

i. e. Ob du schon mannigfältige gelegenheit hast deinen nechsten zu befortheilen und beydes mit worten und wercken in der welt unrecht zu handeln, solst du dennoch solches auf keinerley weise thun noch ausüben.

(Nicht in der Textausgabe. Es ist herzustellen:

ambalattil aniyāyaṅ śĕyya vēṇḍām).

45.

K a ĭ a d d e i m é i é n n u n á m b a w e n t à m.

Verlasze dich nicht auf deinen leib, als auf etwas wahres oder beständiges, i. e. Glaube nicht, dasz an diesem irdischen leibe die wahre glückseeligkeit hänge, und wir in selbigen das wahre beständige wesen besitzen können, oder dasjenige ding, so zu dem leibe gehören, als allerley fleischliche wohllüste, die können ein recht beständiges vergnügen geben, denn in solcher meynung wirst du dich sehr betrogen finden, und endlich wider deinen willen gewahr werden, dasz der leib und alles leibliche vergänglich sei.

(Fehlt in der Textausgabe. Ich stelle so her:
(k ā y a t t e i m ĕ y - y - ĕ ṉ ṙ u n a m b a v ē ṇ ḍ ā m).

46.

K á r u n e i ú l l a d é s c h i g e n è i m a r u k k a w e n t à m.

Den gnädigen Gott solt du nicht vergeszen,

i. e. Gott, der dir auf so vielfältige arth und weise, gnade, liebe, güte und barmhertzigkeit zu erzeigen pfleget, solt du niemals vergeszen, weder in gutten noch in bösen tagen.

(Fehlt in der Textausgabe. k a r u ṇ e i - y - u l l a d ē ś i g a ṉ e i m a ṙ u k k a v ē ṇ ḍ ā m).

47.

N é s c h a d d è i k ó n d u b i n n u r é l a w e n t à m.

Hast du mit jemand freundschafft gemacht, so solt du nachmahls nicht wieder zurücktreten,

i. e. So du dich dem gemüthe nach mit einem in der liebe verbunden hast, so lasz solches band der liebe nicht so bald wieder getrennet werden.

(Ich bin nicht sicher über den Tamil-text: n ē ś a t t e i k ŏ ṇ ḍ u v ē ṇ d ā m).

48.

N i n k á d a b e r ú m b a r i j e i n í n k a w e n t à m.

Diejenige grosze übelthat, so da nicht ohne straffe frey gelaszen werden kan, soltu auch nicht so frey dahin gehen laszen,

d. i. Dasjenige böse, so da nach dem rath aller welt musz gestraft werden, soltu nicht verhölen und verbergen, sodasz es nicht nach recht und billigkeit gestraffet werden kan, als es wohl solte.

(Fehlt ebenfalls; ich vermute: n ī ṅ g ā d a p ĕ r u m b a ḍ i y e i n ī ṅ g a v ē ṇ ḍ ā m).

49.

M a ĭ a d d è i m é i é n n u n á m b a w e n t à m.
Bilde dir nicht ein, dasz das vergängliche wesen dieser welt etwas wahrhafftiges oder beständiges sey,
i. e. Glaube nicht, dasz die unter der sonnen befindlichen dinge, als gesunder und wohlgeschickter leib, geld, guth, hoheit, kunst und allerley wohllüste, dir eine wahre beständige glückseeligkeit geben können.
(Fehlt in der Ausgabe: m ā y a t t e i m ĕ y-ĕ ṉ ṟ u n a m b a v ē ṇ ḍ ā m).

50.

W á r d e i t s c h o l w à r w á i p á d d u d è r i a w e n t à m.
Du solt nicht herumb gehen und denen plaudern ins maul sehen,
i. e. du solst denjenigen kein gehör geben, so da nur unnitze und liederliche dinge zu reden pflegen.
(v ā r t t e i - ś ō l v ā r v ā y p ā r t t u - t - t i r i y a v ē ṇ ḍ ā m).

51.

W á r i b a r í d d u d i r i w a r ó r i n á n k a w e n t à m.
Mit den straszen-räubern habe keinen umbgang.
(v a ẓ i p a ṟ i t t u - t - t i r i v ā r - ŏ ḍ i n a ṅ g a v ē ṇ ḍ ā m).

52.

M ú d d ò r t s c h o l w á r d e i d a n è i m a r a k k a w e n t ā m.
Der alten leute ihre reden solt du nicht vergeszen,
i. e. Die heylsamen lehren und erbaulichen worte, so du aus dem munde der alten hörest, solstu nicht aus der acht laszen.
(m ū t t ō r - ś ō l v ā r t t e i t a ṉ e i m a ṟ a k k a v ē ṇ ḍ ā m).

53.

M ú n n i l à r d á m m u d a n è p é s c h a w e n t à m.
Mit leuten, so nicht zugegen stehen, solst du nicht reden,
i. e. Von abwesenden persohnen solst du nicht dasjenige reden, deszen du dich in ihrer gegenwart zu reden schämen würdest.
(Fehlt in der Textausgabe: m u ṉ - i l l a r u ḍ a ṉ ē p ē ś a v ē ṇ ḍ ā m).

54.

Káddatóru kánawèn tschól karákka wentàm.

Ein mann, die dich besitzet, deszen rede solstu nicht übertreten,

i. e. Hast du einen mann, der dich liebet und versorget, auch ein stets wachendes auge über dich hat, dasz du nicht möchtest wieder die eheliche liebe handeln, deszselbigen worte und gute vermahnungen solstu nicht verachten noch selbigen entgegen leben.

(Nicht in der Textausgabe. Etwa: kaṭṭat ōḍu kaṉavāṉ śōl kaḍakka vēṇḍām).

55.

Káriaddèi élimèi énnu énna wentàm.

Halte diejenige sache, so du thun wilst, nicht für schlecht und gringe,

d. i. Was du unter händen hast, es mag auch gleich noch so schlecht und gring sein, das thue ohne gringschätzung, aufdasz du nicht dergleichen nachläsziger weise treiben und in die einbildung kommen möchtest, als seijestu von dir selbsten zu allem tüchtig und geschickt ohne dasz du ursache hättest die sache vorhero ein wenig zu erwegen.

(Fehlt: kāriyattei-y-ēźimei-y-eṉŕu eṉṉa vēṇḍām).

56.

Wárinároaddìl múllu dànei póra wentàm.

Auf den weg, da man gehen sol, solstu keine dornen streuen,

i. e. Du solst keinem hinderlich und schädlich sein in dem lauf seines weges. Wenn du einem schüller den weg zur weisheit zeigen wilst, solstu solchen weg nicht mit dornen, das ist mit unnitzen und an der weisheit hinderlichen Disciplinen anfällen, dadurch dergleichen schüler lauter dornichte stacheln in kopff bekommen und auf dem wege zur weisheit aufgehalten und gehindert werden.

(Fehlt; etwa: vaźiṉattil muḷ-uḍaṉē pōḍa vēṇḍām).

57.

Wárwei nambi pérumèi daneipéscha wentàm.

Traue deinem leben nicht und rede nicht hoffärtig davon,

i. e. Glaube nicht, dasz dein leben ein immer wehrendes leben sein wird und gerathe nicht auf die thorheit, dasz du solches rühmen und bey andern hoch preisen woltest, sintemahl du und alle deine herrlichkeit in einem augenblick vergehen kan.

(Fehlt; etwa: varvei nambi pĕrumeidaṉei pēśa vēṇḍām).

58.

Kóillídu púschei danèi kuréikka wentàm.

Das kirchenopffer solstu nicht schächern oder vergringern,

i. e. Wenn du entweder Gott oder seinen dienern ein opffer bringen wilst, so handle darunten nicht betruglich, und suche hierinnen dasjenige nicht zu vermindern oder abzubringen, was doch vor langen zeiten hierzu verordnet worden ist.

(Fehlt; etwa: kōvil-l-iḍu pūśeidaṉei kuṙeikka vēṇḍām).

59.

Kúnneri mannóram tschólla wentàm.

Wenn du auf das richthaus gehest, solstu nicht unechts reden,

i. e. es sey entweder, dasz du über eine sache selbst richten solst, oder dem richter eine sache verbringen wilst, so solst du nichts urtheilen und reden, was wider die wahrheit ist.

(Fehlt: śōlla vēṇḍām).

60.

Kulángöl dánnei orunálum durkka wentàm.

Die Teiche solt du niemahls zuschitten oder zufüllen,

i. e. Dasjenige was Gott zum gemeinen Nutz gegeben hat, solt du nicht stohren noch hindern. Dieses heydnische land ist ein sehr hitziges land, daher erkennen dergleichen einwohner es für eine grosze wohlthat, wenn sie hier und dar allgemeine teiche haben können umb sich darinnen zu waschen, wie denn ihre seelen-reinigung der einfältigen und unwiszenden leute fürnehmlich in dergleichen waschen bestehet, so da mit unterschiedlichen ceremonien verrichtet wird.

(Tamil etwa: kūlaṅgaldaṉṉei ŏrunāḷ-um tūrkka vēṇḍām).

61.

Tarwána kúladdúdane péscha wentàm.

Mit leuten von gringen geschlecht solt du nicht reden,

i. e. Diese Malabarische heyden haben unterschiedliche stamme unter sich, als wie ehemahls unter dem volck Israel gewesen, und nachdem sie wie alle andere menschen von natur ein sehr hoffärtiges und stoltzes gemüth haben, so achten es diejenigen, so aus hohen geschlechte sind, für eine schande, wenn sie mit leuten (von) gringen geschlecht reden. Oder soferne diese gringen ja mit den hohen reden sollen, so müszen sie alsdan die hand fürs maul halten zum zeugnüsz ihrer unwirdichkeit.

(tāżvaṉakulattuḍaṉē śēra vēṇḍām).

Z. hat eine Variante.

62.

T a l á n d a w e r è i p o l l á n k u t s c h ó l l a w e n t à m.

Von einen, der da aus seinem hohen stande in einen gringen stand gekommen ist, solst du nichts böses reden,

i. e. Soferne einer von deinesgleichen oder aus deinem geschlechte ins armuth gerathen, so solt du nicht boshafftiger weise über ihn richten.

(t ā ź n d a v a r e i - p - p ŏ l l ā ṅ g u ś ŏ l l a v ē ṇ ḍ ā m).

63.

T s c h ú d d a d d à r m a n à m k ú n n a w á r a w e n t à m.

Lebe nicht so, dasz deine befreundte verdrusz an dir haben,

i. e. Wenn du aus einem guten geschlecht bist, und siehest dasz alle deine freunde ein schickliches leben führen, so solt du nicht etwan ihnen einen schandfleck machen oder so leben, dasz sie sich deiner schämen müszen.

(Fehlt)

64.

T s c h u t á r i d d i r i w á r ó r i n á n k a w e n t à m.

Mit den spielern solt du keine gemeinschafft haben,

i. e. Diejenigen so den spielen ergeben sind, suche nicht zu deinen freunden zu erwehlen noch ihren handwerck zuzusehen, damit du nicht von ihnen zu gleicher sünde verführet werden (möchtest).

(Fehlt; etwa: ś ū d a ḍ i - t - t i r i v a r ō d i n a ṅ g a v ē ṇ ḍ ā m).

65.

A n s c h u p ö r k ú l i d á n n e i k ó l l a w e n t à m.

Fünff persohnen soltu ihren verdinten lohn nicht enthalten,

nemlich 1. den lohn des schulmeisters, weil er deinetwegen grosze mühe und arbeit haben musz; 2. den lohn des balbieres, weil du ihn stets zur reinigung deines hauptes und gesichtes nöthig hast; 3. den lohn des wäschers, weil du ihm gleichfals niemahls zur reinigung deines leibes entrathen kanst; 4. den lohn der kinder mutter, und endlich 5. den lohn des medici, weil du seiner ebenfals zur unterhaltung des leibes nöthig hast. Diese 5 persohnen, weil sie schlechterdings zu dem wohlseyn dieses lebens erfordert werden, so halten dergleichen M a l a b a r i s c h e heyden sie auch für die nöthigsten und nützlichsten leute, welchen man ihren lohn nicht enthalten müsze.

(a ñ ś u p ē r k ū l i k e i - k - k ŏ ḷ ḷ a v ē ṇ ḍ ā m).

Beschlusz.

Ódiwídda waschagattàl úlaganáden unmeiai pariwidda ulaganidi.

Derjenige so dieses büchlein zu singen gelehret hat, ist in der wahrheit odiwidda waschagattàl úlaganáden, i. e. ein solcher der da die wahrheit gelehret und der welt heyland ist.

N. B. ulaganaden ist ein name so Gott selbsten zukommt.
(ŏduvittavāśagattāl ulaganādan̲
uṇmeiyāy-p-pāḍiveitta ulaganīdi).

Púdaladdil míga wára porulùm déri púlogammadirndírawe wárwa táme.

Damit du in der welt wohl leben möchtest, solstu reichthum (nemlich an der weisheit) suchen und selbsten so leben, dasz sich die welt für dich fürchte,

i. e. dasz jederman in der welt sich deiner verwundern musz und für dir eine demüthige ehrerbiethigkeit haben.

(pōdamuŕŕu miga vāźndu pugaźun dēḍi-p-pūlōgam uḷḷavum vāźvar tāmē. In Ziegenbalg abweichend).

Muddum

(muŕŕum)

Das Ende.

GRIEKSCHE SCHENKINGSOORKONDE UIT ZUID-ITALIË VAN HET JAAR 1127/8

DOOR

U. PH. BOISSEVAIN

VERHANDELINGEN DER KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM
AFDEELING LETTERKUNDE
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UITGAVE VAN DE KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM 1930

GRIEKSCHE SCHENKINGSOORKONDE UIT ZUID-ITALIË VAN HET JAAR 1127 8

De schenkingsacte, die hier voor het eerst wordt gepubliceerd, werd mij ter hand gesteld door Dr. P. J. M. van Gils, te Roermond, die mij vergunde haar uit te geven, waarvoor hem ook hier dank zij gezegd.

Hoe dit dokument, waarbij een paar stukken lands, dicht bij Stylo in Zuid-Italië gelegen, aan het Basiliaansche klooster van den H. Johannes den Maaier, werden geschonken, naar ons land is gekomen, is mij niet bekend. Maar het wordt eenigszins begrijpelijk als men weet hoe het na de opheffing der Basiliaansche kloosters met hunne archivalia is gegaan. „*Den meisten dieser Klöster*", zegt Battifol, *Röm. Quartalschrift* 2 p. 37, *waren vor ihrer Aufhebung zu Ende des XVIII. Jahrhunderts seit vielen Menschenaltern von den Commendatar-Aebten ihre Handschriften und Archivalien entführt worden, oder letztere waren gänzlich verkommen durch die Sorglosigkeit der Mönche. Am Ende des XVII. Jahrhunderts fand sich endlich ein Mann, welcher eifrig zu retten und zu erhalten suchte was noch an Urkunden und Codices übrig geblieben war: Menniti, General der Basilianer.*" Twee plaatsen werden toen voor de bewaring van het Archief der Orde in Italië bestemd: Rome en Messina. Maar, lezen wij verder bij Battifol, „*das Archiv von S. Salvatore in Messina besteht heute nicht mehr* [verdwenen bij de aardbeving van 1783?]. *Der Inhalt des Klosterarchivs von S. Basilio in Rom wurde ganz zerstreut, nur einige wenige Stücke habe ich im Vaticanischen Archiv wiedergefunden.*"

Hetzij in vroegeren of in lateren tijd is vermoedelijk onze acte door een geestelijke, die Italië bezocht, ergens veronachtzaamd gevonden en medegenomen. Waaraan dan waarschijnlijk te danken is dat zij is bewaard

gebleven. Hoewel vele dergelijke oorkonden over zijn [1]), zou het verlies van deze acte om twee redenen zeer te betreuren zijn geweest. In de eerste plaats omdat zij een eigenaardigheid vertoont, die bij zoo goed als geen der overige, voor zoover ik heb kunnen vinden, voorkomt, en dan omdat juist van het genoemde klooster zoo uiterst weinig oorkonden bekend zijn.

Het dokument, een vel dik perkament hoog 36—40 1/2 c.M., breed ± 28 cM., bevat twee schenkingen [2]): de eerste acte telt 15 regels, de tweede 17. Dan volgen de namen der getuigen en de datum in tezamen 5 regels. Een ruimte van 6—8 c.M. is onbeschreven [3]).

TEKST

I

1 † *σίγνον χειρὸσ νικολ(αου) ἀρδαβάστου· † σίγνον χειρὸσ ιω(αννου)* [4]) *ἀδε(λφου) αὐτοῦ· † σίγνον χειρὸσ βασιλ(ειου) ἀρδαβὰστου ἀδε(λφου) αὐτ(ου)*

2 † *σίγνον χειρὸσ οὔρσου ἀρδαβάστου· ἡμεῖσ οἱ ἀνότεροι γεγραμ(μ)ένοι· οἱ τοῦσ τιμίουσ (καὶ) ζοώποιοῦσ στ(αυ)ρουσ*

3 *καθυπογράψαντ(εσ)· φενώμεθα ἡμεῖσ ἀμφιερόννω⟨ν⟩τ(α)·* [5]) *χωράφιον εἰσ τὸν ναὸν τοῦ ὁσίου π(ατ)ρ(ὸ)σ ἡμῶν ιω(αννου) τοῦ*

4 *θεριστοῦ· (καὶ) εἰσ τὲ τὸν κυ(ριον) καθυγούμε(νον) παγχούμιον (καὶ) εἰσ τοῦσ δε λυποῦσ ἀδε(λφουσ)· περι ψυχηκῆσ μασ σ(ωτη)ρίασ*

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1) Uitgegeven door F. Trinchera, *Syllabus graecarum membranarum* etc., Napels 1865, S. Cusa, *I diplomi greci ed arabi di Sicilia pubblicati nel testo originale* etc., vol. I, 1. 2, Palermo 1868. 1882, G. Spata, *Le pergamene greche esistenti nel grande archivio di Palermo,* Palermo 1864, G. Spata, *Diplomi greci inediti ricavati da alcuni manoscritti della biblioteca comunale di Palermo* in de *Miscellanea di storia italiana,* Torino, IX en XII.

2) Van twee schenkingen op één dokument heb ik bij Trinchera geen voorbeeld gevonden. Het is overigens hier zeer begrijpelijk daar beiden aan hetzelfde klooster gedaan zijn en van de schenkers één in beiden voorkomt.

3) Vgl. het facsimile, waarop het onderste stuk van den onbeschreven, vrij ongelijk afgesneden rand niet is gekomen. Het is iets kleiner dan het origineel. Schaal 7 : 9.

4) Vreemd dat achter *ιω(αννου)* niet *ἀρδαβάστου* volgt, zooals na *βασιλ(είου)*.

5) *ἀμφιερόννω⟨ν⟩τ(α)* is de juiste schrijfwijze, evenals *ἀμφιερονναντ(α)* II, 3, niet *-τ(εσ)*. In het onmiddellijk voorafgaande *καθυπογράψαντ(εσ)* heeft de *τ* boven de *ν* een aanhangsel ter aanduiding van het weggelaten *-εσ*. *Φαίνομαι* (het Latijnsche *manifestus sum*) in den singularis heeft meestal het daarbij behoorend participium in den versteenden vorm op *α*: *φαίνομαι πολοῦντα, πιπράσκοντα, ἀμφιερόνοντα* enz. (*Byz. Arch.* 4 p. 42 v.). Op dezelfde plaats (p. 43) geeft Ferrari voor den pluralis de vormen *φαινόμεθα ἀμφιερόννοντεσ, πιπράσκοντεσ* enz., maar ook *φαινόμεθα πιπράσκοντα, χαρίζοντα*. In de oorkonden zal de laatste syllabe in den regel afgekort zijn. Zonder autopsie is niet uit te maken of de uitgevers de syllaben juist hebben aangevuld. — Voor deze en andere vragen het Middeleeuwsch en Nieuw Grieksch betreffende heb ik veel gehad aan den steun van ons medelid Dr. D. C. Hesseling.

5 (*καὶ*) *τῶν γονέων μασ· τὸ οντ(α)* (*καὶ*) *διάκείμενον εἲσ τόπον ἐπίλἐγώμενον*[1]) *εἰσ τὸ βουνικ(ὸν)*[2]) *πρὸσ ανατωλὰσ τοῦ*
6 *ναοῦ τοῦ ἁγίου ιω(αννου) τοῦ θεριστὴ· τὸ ἐπιλάγχάννω μασ μέροσ τῶν ἀρδαβάστονων· ἀπὸ τὸ μέροσ τοῦ ἀτζουπ(ου)·*
7 *τὸ μέσον τοῦ μακέδου* (*καὶ*) *τοῦ ραβιοῦσου· εἰσ τελείαν* (*καὶ*) *πληρεστάτην ἀμφἰέρωσιν· ἀμετάτρεπτον*
8 (*καὶ*) *ἀμετα[μετα]μέλυτον· ἀπολάβαμεν δε ἡμεῖσ ἀνταμηβὴν ἀπὸ τὰσ χειρὰσ κυ(ριου) παγχουμίου κ(αὶ) καθ(η)-*
9 *γουμε(νου) εἰσ τὰσ ἐμὰσ χείρασ ταρ(ια). δ̄. εἴσ τελίαν* (*καὶ*) *πληρεστάτ(ην) ἀμφιέρωσιν· τὸ ἔχην ἐξουσίαν ἡ ἁγία*
10 *τοῦ θ(εο)ῦ ἐκκλησί⟨α⟩ ποι⟨εῖν⟩ῶ βούλη⟨ι⟩*[3]) · *μὶ ἐνοχλούμενοσ μὶ ἐνποδιζώμε(νοσ) παρά τινοσ· ἀλλ' ἐν*[4]) *ποτὲ καὶ*
11 *ρῶ(ι) φανούμεν ἡμεῖσ οἱ προγεγρα(μμενοι) ἢ εκ τοῦσ ἲδίουσ μασ* (*καὶ*) *κληρωνώμουσ ἡ ζήτησην κύνησιν αγωγὴν ποι-*
12 *ήσιν προσ τὴν τηαὐτην* (*καὶ*) *καθαράν μασ ἀμφίερωσιν· ίνα*[5]) *στίκωμεν* (*καὶ*) *διφενδεύγωμεν· ἲ δου μὴ*
13 *ἐκδικήσωμεν* (*καὶ*) *ἵ δοῦ διφενδεύσωμεν. ἀλλα προσ διάστροφὴν πυραθ(ωμεν) ἵ να μι ἡσακούοντ(αι)·*
14 *ἀλλ' εν προτ(οισ) σχὴ(ι) τὸ ἀναθ(ημα) παρα π(ατ)ρ(ο)σ* (*καὶ*) *υἵοῦ* (*καὶ*) *ἁγιου πν(ευματο)σ* ⟨*καὶ*⟩ *τῶν τ̄ ἁγίων θεόφόρων π(ατε)ρων· ζημιούσθω*
15 (*καὶ*) *εἰσ το δεμόσιον ν(ομισματα) λ̄ς̄·* (*καὶ*) *ἡθ ουτ(ω) στέργ(ειν)* (*καὶ*) *ε(μ)μένην τὴν τήαυτ(ην)* (*καὶ*) *καθαράν μασ ἀμφιέρωσιν*[6])·

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1) Meer gewoon is *λεγόμενον*, maar met de praepositie ook *εἰς τόπον ἐπιλεγόμενον λαρδαρίαν* Trinchera p. 95 (a. 1110), vgl. *σιμιον χειρος νικονος μοναχου καὶ τυφλού ὁ επιλεγομενος*... Trinchera p. 15 (a. 1015), en elders.

2) Vgl. *χωράφιον καὶ ορος λεγομενον εἰς τὸ ναδου μαλου* Trinchera p. 100, *χώράφιον... τόν λεγόμενών εις τὴν στράτα κονσίνα* p. 71.

3) *ποιῶ βούλη* en II, 12 *ἡτηδὰν ποιήσε* op de gelijke plaats zijn voorbeelden van de verwording en versteening van de vast voorkomende formules in deze oorkonden. Vollediger en zeer gevarieerde vormen van deze bepaling: *ἵνα εχέτω ὁ αγωραστὴς ἐξουσίαν τὸ χωραφιον πουλεῖν χαρίζειν ἀνταλλάττειν καὶ ποιεῖν ὅσα βούλεται* Trinchera p. 196, *του ἔχειν αυτοῦς οιγούμενοι εξουσία καλιεργάζει ανταλλάττει κε ποιῆσαι ὃς ἂν βούλοντε διὰ τὸ κέρδος δια τὴν αγίαν του θεου ἐκκλησία* p. 136, *τοῦ εχειν ο ριθεις καθηγουμενος τα τιαυτα χοραφια του νὺν και εις τους απαντας καὶ διηνεκοῖς χρόνους ἐόνας ἐώνων ἧς εξουσιαν αὐτῶν ως ἴδιος αυθεντης ποιησαι ως δαν θελει καὶ βοῦλεται* p. 61, *τοῦ ἀπὸ τοῦ παρόντος καὶ εις τοὺς ἕξεις καὶ διηνέκεις χρόνους ἐπεξουσιως ἔχειν τὴν τηαύτη αγία μονῇ εις τα τοιαύτα χωράφι ποίεῖ τι θελήσει καὶ βούλεται* p. 160, *τοῦ ἔχειν σε αὐτὰ ἀπὸ τὴν σημερον ἡμεραν τε καὶ ὥραν εις ἲδίαν εξουσῖαν καὶ κυρἴοτητα τέκνα τεκνῶν σου ποιεῖν εξ αυτὰ εἴ τι και βούλεσαι* p. 173, *καὶ απὸ τοῦ νῦν εστωσαν τα τοιαῦτα χωραφια εις την εξουσίαν της αγίας μονης του ὑλοκοπίσαι καὶ γεωργίσαι καὶ πράττην ἤ τι δὰν θέλουν καὶ βούλωνται* p. 105, *τοῦ ἔχην σε αὐτὰ...... ποιὴν σε ἐξ αυτὰ ἥ τη καὶ βούλεσε* p. 161, enz.

4) Hier en II, 13 is *ἐν* foutief voor *ἐάν*, zooals overal elders gevonden wordt in deze formule, Trinchera, p. 34. 71. 72. 75. 95. 107. 112. 118. 122. 136. 143. 154. 155. 170. 175 enz., wanneer niet *εἰ* (*ι η υ οι*) gebruikt wordt p. 13. 43. 61. 64. 82. 84. 94. 101. 117. 119. 131. 133. 145. 147. 149. 157. 159. 164. 174. 176 enz. Vgl. p. 15.

5) Zie p. 15. 6) Zie p. 15.

II

1 † *σίγνον χειρὸσ θύρσου τοῦ ἀρδαβάστου ἀπὸ το μέρον τοῦ βιλλημὶ·*

2 † *σί γνον χειρὸσ λε(οντοσ) βιλλημὶ· ἡμεῖσ οἱ ἀνώτεροι γεγραμμένοι ἀναλαμβανώμενοι· (καὶ) τὸν ἐξάδε(λφον) μασ*

3 *τον ιω(αννην) τὸν ἔγγον(ον) τοῦ βιλλιμὴ· φενώμεθα ἡμεῖσ οἱ ἀνοτέροι γεγρα(μμενοι) ἀμφιερονvοντ(α) τὸ χωράφιον τοῦ βουνίου·*

4 *τὸ ἀμπελώτοπον τοῦ πάππου μασ τοῦ βιλλημὶ· ἀπὸ τὸν τράχειλον τοῦ πετροχελιδονίων τοῦ ἐκγρεμνοῦ*

5 *ὡσσυκκλήων* [1]) *ἴδύο μούχρονη(?) τοῦ εγκρεμνοῦ ἕωσ το σύνορον τοῦ πορτάρι (καὶ) τοῦ χαμιλλὰ* [2]) *· τὸ άπεράμ*

6 *(καὶ) ἀμφιέρωσεν ὁ παπα(σ) δρόσοσ ὁ χαμιλλὰσ· εἰσ τὴν αὐτὴν μονὴν· τοῦτον τὸ ἀμπέλιον· γύνεται μέρι δ̅.*

7 *μέρον νικολ(αοσ) ὁ βιλλημῆσ (καὶ) μέρον λε(ων) ὁ ἀνιψύοσ αὐτοῦ· (καὶ) μέρον ὁ ιω(αννησ) ὁ υἱ̔ὸσ θεόδω(ρου) τοῦ βιλλημὶ· τούτον*

8 *δὲ τὸν ιω(αννην) ἀντιλαβόθη αὐτὸν ὁ λε(ων) ὁ ἐξάδε(λφοσ) αὐτοῦ· (καὶ) τὸ ἔταιρον μέρον τοῦ οὔρσου τοῦ ἀρδαβάστου (καὶ) τοῦ αδε(λφου)*

9 *αὐτοῦ νικολάου· τούτον τὸ χωράφιον σὺν τῶν ἀππιδίων· τὰ τρία μέρι ἀμφιεῤῥώννομεν αὐτὰ εισ τὸν ἁ*

10 *γιον ιω(αννην) τὸν θεριστὴν· ὑπερ ψυχηκήσ μασ σ(ωτη)ρίασ καὶ τῶν ἐμῶν γονέων· ἀπολάβαμεν δὲ ἡμεῖσ αντ(α)*

11 *μηβὶν ἀπὸ τὰσ χεῖρασ κυ(ριου) παγχουμίου) κ(αὶ) καθ(η)γουμε(νου) ταρ(ια)· δ̅ ἡμισὴ· εἰσ τελείαν (καὶ) πληρεστάτην ἀμ-*

12 *φηεῤῥωσιν· τὸ ἐχειν ἐξουσήαν ἡ ἁγία τοῦ θ(εο)υ ἐκκλησία ἠτηδὰν ποιήσε μέχρι τερμα των αἰώνων μι ε-*

13 *νοχλούμε(νοσ) μὴ ενποδιζώμε(νοσ) παρά τινοσ· ἀλλ ἐν ποτὲ καιρῶ(ι) φανὴ(ι) τῆσ ἐκ τῶν κατ' εμῶν* [3]) *μερων*

14 *ειτε(?) ἡμεῖσ οἱ προγεγρα(μμενοι) ἢ ἐκ τοῦσ εμὰσ ϊδίουσ (καὶ) κληρωνόμουσ ἢ ζήτισιν κύνησιν ἀγωγὴν ποιήσιν·*

15 *προσ τὴν τηαύτην αμφιέρωσιν· ἵνα στήκωμ(εν) (καὶ) διφενδεύωμ(εν) αὐτ(ην)· ἴδοῦ μὴ εκδικήσωμ(εν) (και) ου μ(η) διφενδεύσωμ(εν)*

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1) *ὡς συγκλείων* of wellicht *ὁ συγκλείων* of *ὡς συγκλεῖον*. De opsomming der grenzen van de grondstukken wordt in deze oorkonden veelal besloten met de woorden *καὶ συγκλήει* (*συνκλή* p. 264. 270, *σινκλή* p. 172, *συνγκλή* p. 164, *σύνκλήη* p. 129. 258. 261. 263), of korter *καὶ κλίει* p. 146 (*κλύη* p. 50). Soms uitvoeriger: *καὶ κλύει τὸ χωραφιον ἀπὸ πασέου μερος* p. 112, *καὶ σὴνκλὴ ἧς τὸ αμπελιον τὸν ἐρεμητόν* p. 165, *σὺνκλει εἰς την προγραφεισαν σαγριμιλιαν* p. 81. Hetzelfde wordt aangeduid p. 117 door *ὀπου καὶ οι ἀρχί εγένετο.*

Hier is het eenigszins anders gebruikt.

2) Indien *τοῦ χαμιλλὰ* zou opgevat moeten worden als „van de vlakte'' kon *τὸ άπεράμ* (= *ἀπέραντον*?) daarbij behooren en „de uitgestrektheid" beteekenen, maar men verwacht dan toch *τοῦ άπεράμ*. Als het bij het volgende behoort, en het leesteeken vóór *τὸ* maakt dit aannemelijk, dan beteekent het wellicht „lang geleden", eigenlijk „oneindig lang geleden". Vgl. p. 8, 2.

3) Schrijffout voor *κατ' ἐμε*?

16 *ἀλλὰ (καὶ) πρὸσ διάστροφὴν πυραθ(ωμεν) ἵνα μι ἠσακουώμεθ(α) ἀλλ' εν προτ(οισ) σχὺ τὸ αναθ(ημα) παρα π(ατ)ρ(οσ) (καὶ) ὑἱοῦ (καὶ) ἁγιου πν(ευματο)σ*

17 *⟨και⟩ τῶν τ̄ ἅγιων θεοφόρων π(ατε)ρων ζημιούσθω (καὶ) εἰσ το δεμόσιον ν(ομισματα) λ̄ς̄ ἐν παρουσία(ι) μ(α)ρ(τυρων)·*

1 † [1]) *λεοντηοσ νηκηφορου του πορτοπαπα του φηλορι μ(αρτυ)ρ υπ(εγραψα)*

2 † *νικό(λαοσ) κασίροιου μ(αρτυ)ρ υπ(εγραψα) των τειμιον στ(αυ)ρον*
† *βασίλ(ειοσ) πρε(σβυτεροσ) χαμιλλ(ασ) υπ(ε)γρ(αψ)α ἴκυ(αι) χύρ(ι)*
† *παγκράτηοσ αδε(λφοσ) αυτου μ(αρτυ)ρ υπ(εγραψα) των τίμ(ιον) στ(αῦ)ρον* [2])

3 † *νικολ(αοσ) χαλκεὺσ μ(αρτυ)ρ υπ(εγραψα) τὸν τίμιον στ(αυ)ρον*
† *κωνστ(αντινοσ) κατ(ηχητησ) τοῦ σελιμὰ μ(αρτυ)ρ υπ(εγραψα) τον τ(ιμιον) στ(αυ)ρον*

4 † *παπα(σ) ουρσ⟨ι⟩κιτ(ιοσ) του χαγγεμου μ(αρτυ)ρ υπ(εγραψα) εἴκιαν* [3]) *μου χιρί* † *βασιλ(ειοσ) βουκουττίασ μ(αρτυ)ρ υπ(εγραψα) τὸν τίμιον στ(αυ)ρον*

5 † *εγρα(φη) χειρὶ εμοῦ παπα νικηφο(ρου) του επονιμία τοῦ μουνδούφα· ετ(ους) ς̄ χ̄ λ̄ ς̄ ινδ(ικτιωνος) ς̄*

VERTALING

I

† Handteekening van Nicolaus Ardabastus.
† Handteekening van Johannes zijn broeder.
† Handteekening van Basilius Ardabastus zijn broeder.
† Handteekening van Ursus Ardabastus.

Wij de hierboven geschrevenen, die de eerwaardige en levenwekkende kruizen onderteekend hebben, wij wijden (blijken wijdende) een stuk gronds aan de kerk van onzen H. vader Johannes den Maaier (Theristes) en aan den heer abt Panchumius en de overige broederen, voor ons zieleheil | en dat onzer ouders, zijnde gelegen ter plaatse genaamd Tenberg, ten oosten van de kerk van den H. Johannes den Maaier, het ons competeerende deel van de goederen der Ardabasti, van de portie van Atzupo, tusschen ⟨het goed van⟩ Macedo en Rabiosus, tot een volkomen en volledige wijding, onveranderlijk en onberouwelijk. En wij hebben uit de handen van den heer abt Panchumius in onze handen als vergoeding ontvangen 4 tariën, tot volkomen en volledige

1) De kruizen zijn alle verschillend van vorm. Vgl. het facsimile.
2) *αυτου-στ(αῦ)ρον* op de derde regel aan het eind.
3) Misschien *τείκιαν*.

wijding, opdat de | H. Kerk Gods de macht hebbe er mede te doen wat men wil, niet lastig gevallen niet verhinderd door iemand. Maar indien te eeniger tijd wij de bovengeschrevenen of een van onze verwanten (kinderen) en erfgenamen zullen blijken kwestie, geding of actie te beginnen over onze zoodanige onvoorwaardelijke wijding, dan zullen wij er voor staan en haar verdedigen. Indien wij niet zouden vrijwaren en niet zouden verdedigen maar naar verandering (verdraaiing) zouden trachten, dat zij dan niet gehoord worden en kome over hen in de eerste plaats de vloek van Vader, Zoon en Heiligen Geest ⟨en⟩ van de driehonderd door God geïnspireerde Heilige Vaderen; en moet hij ook beboet worden | met 36 nummi ten profijte van den fiscus. En zoo zij en blijve vast deze onze onvoorwaardelijke wijding.

II

† Handteekening van Ursus (Thyrsus *cod.*) Ardabastus van het deel van Billimis.

† Handteekening van Leo Billimis.

Wij de hierboven geschrevenen, ook met ons nemende (optredende voor) onzen neef (cousin) Johannes, den kleinzoon van Billimis, wij de boven geschrevenen wijden (blijken wijdende) een stuk gronds van het bergland, den grond van den wijngaard van onzen grootvader Billimis, van de kam (hals) van het ravijn der rotszwaluwen | omvattend de twee..... [1]) van het ravijn tot aan de grens van Portarius en Chamillas [2]). En lang geleden (?) heeft de presbyter Drosos, de nederige, aan hetzelfde klooster [3]) dezen wijngaard gegeven. Het zijn 4 deelen: een deel Nicolaus Billimis, en een deel Leo zijn neef, en een deel Johannes de zoon van Theodorus, den zoon van Billimis; dezen Johannes, voor hem optredend Leo zijn neef (cousin). En het andere deel van Ursus Ardabastus en zijn broeder Nicolaus.

Dit terrein met de pereboomen, de drie deelen, wijden wij ze aan den H. | Johannes den Maaier, voor ons zieleheil en dat onzer ouders. En wij hebben uit de handen van den heer abt Panchumius als vergoeding ontvangen 4½ tariën, tot volkomen en volledige wijding, opdat de Heilige Kerk Gods de macht hebbe wat ook (er mede) te doen tot aan het einde der eeuwen, niet lastig gevallen en niet ver-

1) Het woord *μούχϱονη*, *μουσχϱονη* of *μουτχϱονη*, want er schijnt een letter tusschen *μου* en *χϱονη* te zijn ingevoegd, is niet bekend, evenmin *χϱονη*, indien men *μού χϱονη* zou willen lezen, hetgeen daar twee de schenking doen, moeilijk is aan te nemen. Is de *χ* zeker? Wellicht *ου*?

2) Men zou ook aan poort (*πορτάριον*) en vlakte (*χαμιλλασ*) kunnen denken. Vgl. echter *ης το σῖνορον κυρου θομα*, Trinchera p. 206.

3) Wien de schenking geldt wordt expressis verbis eerst later (r. 10) gezegd maar blijkt reeds terstond omdat deze acte op hetzelfde perkament als de eerste staat.

hinderd door iemand. Maar indien te eeniger tijd iemand van mijn deelen blijke, hetzij wij de boven geschrevenen of van onze verwanten (kinderen) en erfgenamen, kwestie, geding of actie te beginnen over de zoodanige schenking dan zullen wij er voor staan en haar verdedigen. Indien wij niet zouden vrijwaren en niet zouden verdedigen maar ook naar verandering (verdraaiing) zouden trachten dan moeten wij niet gehoord worden maar dan treffe ons in de eerste plaats de vloek van Vader, Zoon en Heiligen Geest en van de driehonderd door God geïnspireerde Heilige Vaderen; en ook worde hij beboet met 36 nummi ten profijte van den fiscus.

In tegenwoordigheid van getuigen.

† Ik, Leontius, zoon van den archipresbyter Nicephorus Filori, getuige, heb onderteekend.

† Ik, Nicolaus, zoon van Casirius, getuige, heb het eerwaardig kruis onderteekend.

† Ik, Basilius, nederig presbyter, heb eigenhandig onderteekend.

† Ik, Pancratius, zijn broeder, getuige, heb het eerwaardig kruis onderteekend.

† Ik, Nicolaus, kopersmid, getuige, heb het eerwaardig kruis onderteekend.

† Ik, Constantinus, catecheet van Selima, getuige, heb het eerwaardig kruis onderteekend.

† Ik, presbyter Ursicitius, zoon van Changemos, getuige, heb met mijn eigen hand onderteekend.

† Ik, Basilius Bucattius, getuige, heb het eerwaardig kruis onderteekend.

Is geschreven door de hand van mij, presbyter Nicephorus, genaamd Munduphas, in het jaar 6636, indictie 6 [1]).

Hoewel over het geheel goed bewaard is het schrift toch op eenige plaatsen min of meer uitgewischt, in het bijzonder in de tweede oorkonde aan de linkerzijde, vooral van regel 11 af.

Spiritus en accent, een enkele maal ook de letter, zijn op die plaatsen soms onzeker.

Voor het bepalen van de syllabe waarop het accent staat is ook een bezwaar dat het er dikwijls meer naast dan boven staat. Vgl. b.v. *ἡμεῖσ* I, 8 (en over het geheel de circumflexus en gravis op de laatste lettergreep, eindigend op een consonaat), *πληρέστατην* I, 9, enz.

Afgekort zijn ten eerste de nomina sacra: *θεόσ* I, 10; II, 12, *κύριοσ* I, 4. 8; II, 11, *πατήρ* I, 3. 14 (bis); II, 16. 17, *πνεῦμα* I, 14; II, 16, *σωτηρία* I, 4; II, 10, *σταυρόσ* I, 2; II in de subscripties der getuigen; maar niet *υἱόσ*,

1) In het jaar 1127 indien de oorkonde geschreven is in September, October, November of December, in 1128 indien geschreven in een der maanden van Januari tot Augustus.

en bij deze aansluitend (?) *μάρτυρ* II, 17. Eveneens afgekort zijn de verwantschapsnamen *ἀδελφόσ* I, 1. 4; II, 8 en *ἐξάδελφοσ* II, 2. 8; verder de eigennamen *ἰωάννησ* I, 1. 3. 6; II, 3. 7. 8. 10, *νικόλαοσ* I, 1, II, 7 (voluit II, 9), *βασίλειοσ* I, 1 *λέων* II, 2. 7. 8 *θεόδωροσ* II, 7; voorts ook *ταρία* I, 9; II, 11 *νομίσματα* I, 15; II, 17 met volgend in cijferletters geschreven getal. — In de subscripties der getuigen zijn meer afkortingen. — Voor *καὶ* is het bekende siglum steeds gebruikt, behalve II, 10 (*καὶ*), I, 8 (*κ'*), en I, 11; II, 11 *κ* vgl. I, 10. De meest voorkomende eindsyllaben zijn op de gewone wijze dikwijls afgekort.

De *β* is slechts op één plaats I, 1 als *β* geschreven in het tweede *ἀρδαβαστον*, overal elders *υ*.

De getallen zijn in letters gegeven: *Δ̄* I, 9; II, 11, *τ̄* I, 14; II, 17, *λ̄ϛ* I, 15; II, 17, en in jaartal en indictie; behalve *τρία* II, 9.

ι en *υ* veelal met 1 of 2 (op spiritus lenis gelijkende) punten, b.v. *σί'γνον* II, 2, *ἴ'δον* I, 12. 13, II, 15. *υἱοῦ* I, 14; II, 16.

Orthographie [1])

Wat de orthographie betreft valt het op dat de vaste eindformules van bevestiging en van sanctie bij niet nakomen van de verplichting zeer slordig geschreven zijn [2]).

Enkele medeklinker in plaats van dubbele: *εμένην* (= *ἐμμένειν*) I, 15; *γεγραμένοι* I, 2; dubbele in plaats van enkele: *ἀμφιερόννω⟨ν⟩τ(α)* I, 3; *ἀμφιερουνοντ(α)* II, 3, *ἀμφιεῤώννομεν* II, 9, *ἐπιλάγχάννω* I, 6.

Itacisme, enz.

η voor *ει*: *ἔχην* I, 9, *ἠσακούοντ(αι)* I, 13, *ἠσακουώμεθ(α)* II, 16, *ἠθ* I, 15, *εμένην* I, 15, *συκκλήων* II, 5

ει voor *η*: *τράχειλον* II, 4

η voor *ι*: *ψυχηκῆσ* I, 4; II, 10, *ζήτησην* I, 11, *βιλλημὶ* II, 1. 2. 4. 7, *ἀμφηεῤωσιν* II, 12, *ἐξουσήαν* II, 12, *ἠτηδὰν* II, 12, *τῆσ* II, 13. — *λεοντηου* 1*, *νηκηφορου* 1*, *φηλορη* 1* (vgl. *αμπέλιον λέου φιλώρη*, (*φυλώρη* Trinchera p. 489) *παγκράτηοσ* 2*

ι voor *η*: *μὶ* I, 10 (bis). 13; II, 12. 16, *στίκωμεν* I, 12, *βιλλιμὴ* II, 3, *μέρι* II, 6. 9, *αντ(α)μηβὶν* II, 10/1, *ζήτισιν* II, 14

η voor *οι*: *ἀνταμηβὴν* I, 8, *αντ(α)μηβὶν* II, 10/1, *τηαὺτην* I, 12, *τήαυτ(ην)* I, 15, *τηαύτην* II, 15

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1) Van de acht getuigen hebben de vijf geestelijken n. 1. 2. 3. 4. 7 (van n. 2 en 4 is het niet zeker dat zij geestelijken zijn, maar waarschijnlijk) eigenhandig het kruis gezet en het bijschrift geschreven, hetgeen blijkt uit het slechte schrift. Voor de anderen heeft de schrijver van de oorkonde dit gedaan. — De aanhalingen uit de subscripties hebben alleen een arabisch' cijfer, die der vijf geestelijken zijn van een sterretje voorzien.

2) Bij niet weinige oorkonden van dezen aard krijgt men den indruk dat de schrijver slechts op den klank af de woorden heeft neergeschreven. Vgl. p. 5, 1.

η voor *υ*: *ἡμισὴ* II, 11

υ voor *η*: *καθυγούμε(νον)* I, 4; *ἀμεταμέλυτον* I, 8, *σχὺ* II, 16

ει voor *οι*: *εικιαν* 4*

ι voor *ει*: *τελίαν* I, 9, *ποιήσιν* I, 11/2; II, 14, *ἴδου* I, 12. 13; II, 15 — *είκιαν* 4*, *χιρι* 4*

ει voor *ι*: *τειμιον* 2*

ι voor *οι*: *ἴκυ(αι)* 2*

ι voor *υ*: *επονιμία* 5*

υ voor *ει*: *πυραθ(ωμεν)* I, 13; II, 16 — *ἴκυ(αι)* 2*, *χυρι* 2*

υ voor *ι*: *κύνησιν* I, 11; II, 14, *γύνεται* II, 6, *ἀνιψύοσ* II, 7

υ voor *οι*: *λυποῦσ* I, 4

οι voor *ι*: *κασίροιου* (?) 2*

Voorts:

αι voor *ε*: *ἔταιρον* II, 8

ε voor *αι*: *φενώμεθα* I, 3; II, 3, *ποιήσε* II, 12

ε voor *η*: *δεμόσιον* I, 15; II, 17

ι voor *ε*: *ἀνιψύοσ* II, 7; vgl. *διφενδεύω* I, 12. 13; II, 15.

ο voor *ω*: *ἀνότεροι* I, 2; II, 3, *ζοώποιοῦσ* I, 2, *ἡσακούοντ(αι)* I, 13, *προτ(οισ)* I, 14; II, 16 — *πορτοπαπα* 1*

ω voor *ο*: *ζοώποιοῦσ* I, 2, *φἐνώμεθα* I, 3; II, 3, *ἀμφιερόννω⟨ν⟩τ(α)* I, 3; II, 3, *ἀμφιεῥώννομεν* II, 9, *ἐπιλὲγώμενον* I, 5, *ανατωλὰσ* I, 5, *ἐπιλάγχάννω* I, 6, *ὤ* I, 10, *ἐνποδιζώμε(νοσ)* I, 10; II, 13, *κληρωνώμουσ* I, 11, *κληρωνόμουσ* II, 14, *ἀναλαμβανώμενοι* II, 2, *ἀμπελώτοπον* II, 4, *συκκληων* II, 5 — *των* 2*

ου voor *ω*: *ραβιοῦσου* I, 7

Spiritus

asper voor lenis: *εἱσ* I, 5. 9; II, 11, *ἡ* I, 11; II, 14, *ἡθ* (= *εἴθ'*) I, 15, *ἡσακούοντ(αι)* I, 13, *ἡσακουώμεθ(α)* II, 16, *ἡτηδὰν* (*εἴ τι δ' ἂν* ?) II, 12, *ἵδοῦ* (*εἰ δ' οὐ*) I, 12. 13; II, 15

lenis voor asper: *ἀγίου* I, 6. 14; II, 16, *ἀγία* I, 9, *ἀγίων* I, 14; II, 17, *ἔταιρον* II, 8, *ἠμεῖσ* I, 11, *ἴνα* II, 15, *ὐπερ* II, 10

spiritus weggelaten: *άγιον* II, 9/10, *αγωγὴν* I, 11, *αδε(λφου)* II, 8, *αμφιέρωσιν* II, 15, *αναθ(ημα)* II, 16, *ανατωλὰσ* I, 5, *αντ⟨α⟩μηβὶν* II, 10/11, *άπεράμ* II, 5, *εγκρεμνοῦ* II, 5, *εισ* II, 9, *εκ* I, 11, *εκδικήσωμ(εν)* II, 15, *εμένην* I, 15, *εμὰσ* II, 14, *εμῶν* II, 13, *εν* I, 14; II, 16, *ενποδιζώμε(νοσ)* II, 13, *έχειν* (*εχειν* ?) II, 12, *ϊδιουσ* I, 11, *ίνα* I, 12, *ιω* passim, *ου* II, 15, *ουτ(ω)* I, 15, *ραβιοῦσου* I, 7

spiritus ongewoon: *ἀμφἱέρωσιν* I, 7, *ἀμφηεῥωσιν* II, 12, *ἀμφιεῥώννομεν* II, 9, *τηαὐτην* I, 12, *θεόφόρων* I, 14, *θεόδω(ρου)* II, 7, *ζοώποιοῦσ* I, 2, *ἐπιλάγχάννω* I, 6, *ἐπιλὲγώμενον* I, 5, *μἐχρι* II, 12, *υἱ̔οῦ* I, 14 (*υἵοῦ* ?)

accent

circumflexus voor acutus: *ζοώποιοῦσ* I, 2, *λυποῦσ* I, 4, *τῆσ* II, 13, *τοῦσ* I, 2. 4. 11; II, 14, *ραβιοῦσου* I, 7, *αἰῶνων* II, 12. Vgl. *ἵ̔δοῦ* I, 13; II, 15

acutus voor circumflexus: *φανούμεν* I, 11 *τούτον* II, 7. 9, *χείρασ* I, 9; II, 11 — *φανῆ* II, 13
acutus op ongewone plaats: *ἀνιψύοσ* II, 7, *ἀνοτέροι* II, 3, *ἅγιων* II, 17, *ἀρδαβάστονων*, I, 6 *χειρὰσ* I, 8
accent verwaarloosd: *ἀλλα* I, 13, *ἀμφηερῶσιν* II, 11/2, *ἀμφιερουνοντ(α)* II, 3, *δε* I, 4 *ἡ* II, 14, *ἡϑ* I, 15, *ϑεόδω(ρου)* II, 7, *ἱνα* I, 13; II, 16, *καϑ(η)γουμε(νου)* I, 8; II, 11, *μι* II, 16, *οντ* I, 5, *λε(ων)* II, 7. 8, *λε(οντοσ)* II, 2, *νικολ(αοσ)* II, 7, *παρα* I, 14; II, 16, *περι* I, 4, *προσ* I, 12; II, 15 [1]), *προτ(οισ)* I, 14; II, 16, *τερματων* II, 12, *τηαῦτην* I, 12, *το* I, 15; II, 1. 5. 17
dubbel accent: *διάκείμενον* I, 5, *διάστροφὴν* I, 13; II, 16, *καὶ* | *ρῶ(ι)* I, 10/1 (vergissing)
Er zijn twee ontwijfelbare schrijffouten in de oorkonden: *ἀμεταμεταμέλυτον* I, 8, waarvan het tweede *μετα* zonder schrappingsteeken is blijven staan, en, vreemd genoeg, de eigennaam *ϑύρσου* in plaats van *οὔρσου* II, 1 [2]). Misschien is ook *συκκλήων* II, 5 zulk een fout, vgl. p. 6, 1 *κατ' εμῶν* II, 13 vgl. p. 6, 3 en *ἐν* I, 10 en II, 13 voor *ἐὰν*, vgl. p. 5, 4 en *τ̄* I, 14 en II, 17 voor *τιη̄* vgl. p. 17, 2.

Eigenaardigheden in de woorden:

Κοινὴ en Neograeca:

ἀμπέλιον II, 6, wijngaard. Oud-Grieksch wijnstok, Arist. *Ach.* 512.
ἀνιψύος II, 7, vgl. p. 26.
ἀμπελώτοπον II, 4, grondstuk van den wijngaard.
ἀμφιερόννω I, 3; II, 3. 9 = *ἀφιερόω*, wijden, *ἀμφιέρωσε* II, 6, *ἀμφιέρωσισ* I, 7. 9. 12. 15; II, 10/1. 15.
ἀνταμηβὴ (= *ἀνταμοιβή*) I, 8; II, 10/1 = *ἀντιδωρεά*.
τὸ ἀπεράμ II, 5, vgl. p. 6, 2.
ἀππιδία II, 9, peereboom.
βούνιον II, 3 en *βουνικ(όν)* I, 5, berg en bergland.
γύνεται II, 6, „is in totaal"; veel op papyri.
ἐγκρεμνόν II, 5 (en met metathesis *ἐκγρεμνόν* II, 4), steilte, afgrond.
εμὰσ zie *μασ*.
ἐξάδελφοσ II, 2. 8, neef (cousin) vgl. p. 26.
ἕωσ II, 5, tot aan, (*ἕωσ τὸ σύνορον*).
ζοωποιόσ I, 2, leven gevend.
καϑηγούμενοσ I, 4. 8; II, 11, abt.
μασ I, 4. 5. 6. 11. 12. 15; II, 2. 4. 10 = *ἡμῶν*, *ἐμὰσ* I, 9; II, 14 = *ἡμετέρασ* en *ἐμῶν* II, 10 = *ἡμετέρων*, vgl. *κατ' ἐμῶν* II, 13. *ἡμῶν*, niet

1) Het accent ontbreekt bij *παρα περι προσ* wellicht omdat zij met het volgend woord als één zijn gevoeld. Het omgekeerde is het geval in *διάκείμενον* I, 5, *διάστροφὴν* I, 13; II, 16. Of is het teeken boven de *α* een spiritus lenis?
2) *ἐκγρεμνοῦ* II, 4 naast *εγκρεμνοῦ* II, 5 en *πορτοπαπα* 1* zijn gevallen van metathesis.

μασ, I, 3 in *τοῦ ὁσίου πατρὸσ ἡμῶν ἰωάννου τοῦ θεριστοῦ*, waar *μασ* te familiaar zou klinken.

μέρον II, 1.7 (ter). 8=*μέροσ* I, 6 (bis); plur. *μέρι* II, 6. 9 (vgl. *μερων* II,13).

πάπασ II, 6 en in de subscripties *πορτοπάπασ* 1*.

πετριχελιδόνιον II, 4, rotszwaluw.

πορτάρι II, 5, poortje (?), vgl. p. 8, 2.

στήκω I, 12; II, 15, er bij staan, er bij blijven staan, er zich aan houden (van *ἕστηκα* gevormd).

χαμιλλάσ II, 5, de vlakte (?) vgl. p. 8, 2; als epitheton van personen (monnikken enz.), de nederige II, 6 en 3*.

χωράφιον I, 3; II, 3. 9, terrein, grondstuk.

Latijnsche woorden.

διφενδεύω, διφενδεύγω I, 12. 13; II, 15 (bis), *defendere*. Dergelijk gevormde woorden zijn talrijk, o. a. *ἐκσφουνγεύειν expungere*, testament van Phoibammon, *Cat. gén. des antiquités égypt. du Musée de Caire, Pap. grecs d'époque byz.* II, 2, *λεγατεύω legare*, *πακτεύω* (beide *Prochiron auctum* XXVII § 293), *τραδιτεύω* Trinchera p. 528.

Naar analogie van deze vormen ook *στρατηγεύω* Montfaucon *Palaeogr. Gr.* p. 410

Naast *διφενδεύω* ook *δεφενδεύω, δηφενδεύω*. — *διαφεντεύω* (Psichari, *Mélanges Havet* p. 410), *δεφεντευδεύειν* Trinchera n. 72, *δεφενσιῶνοσ* (gen.) Trinchera n. 235.

σίγνον = *signum* I, 1. 2; II, 1. 2

τὰ ἀρδαβάστονα I, 6, de goederen der Ardabasti, naar analogie der adiectiva op *-anus*, *Tulliana* enz.

Morphologie.

θεριστῇ I, 6 gen. van *θεριστήσ*; maar *θεριστοῦ* I, 4.

βιλλημὶ II, 1. 2. 4. 7, *βιλλιμῇ* II, 3 gen. van *βιλλημῆσ* II, 7.

φηλορη II, 1* gen. van *φηλόρησ*.

χαμιλλὰ II, 5 gen. van *χαμιλλάσ*.

σελιμὰ II, 4* gen. van *σελιμάσ*.

μουνδουφα II, 5* gen. van *μουνδούφασ*.

παπα II 5* en *πορτοπαπα* II, 1* gen. van *πάπας* en *πορτοπάπασ*.

μακέδου II, 7, gen. van *μακεδών*?

τοῦτον τὸ II, 6. 9.

ἐπιλάγχάννω I, 6 = *ἐπιλάγχανον*, vgl. *ἀμφιερόννωτα* I, 3 = *ἀμφιερόννοντα*.

ἀπολάβαμεν I, 8; II, 10 = *ἀπελάβομεν*.

ἀντιλαβόθη II, 8 = *ἀντελήφθη* (Dep. Pass.) (?)

Syntactische eigenaardigheden.

τοῦ πετροχελιδονίων τοῦ ἐκγρεμνοῦ II, 4 = *τοῦ ἐγκρεμνοῦ τοῦ πετροχελιδονίων.*

adiectivum i. p. v. adverbium *οἱ ἀνότεροι γεγραμμένοι* I, 2; II, 2. 3. In deze oorkonden ook dikwijls *ὁ* (*οἱ*) *ἀνωτέρω γεγραμμένοσ* (*-νοι*).

ἀμετάτρεπτον καὶ ἀμεταμέλυτον adverbialiter achter *εἰσ τελείαν καὶ πληρεστάτην ἀμφιέρωσιν* I, 7/8. In deze oorkonden ook dikwijls attribuut van het substantief.

appositie en attribuut niet overeenkomend met het woord waar het bij behoort: *χωράφιον .... τὸ οντ*(*α*) *καὶ διάκείμενον* I, 3. 5, *ὥσσυκκλήων* (?) II, 5, Vgl. p. 6, 1 — *είκιαν μου χιρί* II, 4*.

Gebruik van praepositie in plaats van casus.

ἀμφιερόννω: *εἰσ τὸν ναὸν ... καὶ εἰστὲ τὸν κυ*(*ριον*) *καθυγούμε*(*νον*) *παγχούμιον καὶ εἰσ τοῦσ δε λυποῦσ ἀδελφούσ* I, 3/4, *εἰσ τὴν αὐτὴν μονὴν* II, 6, *εισ τὸν ἁγιον ιω*(*αννην*) *τὸν θεριστὴν* II, 9/10.

ζημιούσθω εἰσ το δεμόσιον I, 14/5; II, 17.

προσ διάστροφὴν πυραθ(*ωμεν*) I, 13; II, 16.

Opvallend ook

ζήτησην κύνησιν αγωγὴν ποιήσιν προσ τὴν τηαὔτην ... ἀμφίερωσιν I, 11 2; II, 14 5.

Praepositie.

ἀπὸ met accusativus: *ἀπὸ τὸ μέροσ* I, 6; II, 1, *ἀπὸ τὸν τράχειλον* II, 4, *ἀπὸ τὰσ χειρὰσ* I, 8; II, 11

ἐκ met accusativus: *ἐκ τοῦσ ϊδίουσ μασ καὶ κληρωνώμουσ* I, 11; II, 14, maar *εκ τῶν ... μερων* II, 13

σὺν met genetivus: *σὺν τῶν ἀππιδίων* II, 9

εἰσ in plaats van *ἐν*: *εἰσ τόπον* I, 5

περὶ in plaats van *ὑπὲρ*: *περι ψυχηκῆσ μασ σωτηρίασ* I, 4, maar *ὑπερ* II, 10.

Pleonasmen.

ἡμεῖσ οἱ ἀνότεροι γεγραμ(*μ*)*ένοι .... φενώμεθα ἡμεῖσ* I, 2. 3; II, 2. 3, vgl. p. 17, *a*.

τούτον δὲ τὸν ιω(*αννην*) *ἀντιλαβόθη αὐτὸν ὁ λε*(*ων*) *ὁ ἐξάδε*(*λφοσ*) *αὐτοῦ* II, 7. 8

τὰ τρία μέρι ἀμφιεῤώννομεν αὐτὰ II, 9

εἰσ τοῦσ δε λυποῦσ ἀδε(*λφοὺσ*) I, 4.

τὶσ voor *οὐδείσ* na negatie: *μὶ ἐνοχλούμενοσ... παρά τινοσ* I, 10; II, 12, 13.

Anacolouthische en andere ongewone en verstarde constructies:

φενώμεθα.. ἀμφιερόννω⟨ν⟩τ(α) I, 3; II, 3, vgl. p. 4, 4.
ὡσσυκκλήων II, 5, vgl. p. 6, 1
τὸ ἔχην ἐξουσίαν ἡ ἁγία τοῦ θ(εο)ῦ ἐκκλησί⟨α⟩ ποι⟨εῖν⟩ ὡ βούλη⟨ι⟩ (2 Sing.), *μὶ ἐνοχλούμενοσ μὶ ἐμποδιζώμε(νος)* I, 9/10; II, 12. Bij de laatste vier woorden is blijkbaar gedacht aan Panchumius.
ἴδου μὴ ἐκδικήσωμεν (και).. διφενδεύσωμεν ἀλλα... πυραθωμεν ἵνα μι ἡσακούοντ(αι) (maar *ἡσακουώμεθ(α)* II, 15/6).... *ζημιούσθω* I, 12—14; II, 15/6.
ἀλλ' ἐν ποτὲ καὶρῶ(ι) φανούμεν ἡμεῖσ (φανῆ(ι) τῆσ) I, 10; II, 13. Vgl. p. 5, 4. Enkele voorbeelden: *καὶ εὰν ποτε κερὼ φανὶ τῆσ* Trinchera p. 107, *καὶ εὰν δὲ φανῆ τισ ποτε καιρω η χρονω* p. 75, *εἰ δὲ ποτὲ καιρῶ η χρονο φωραθῆ τι* p. 13. 95, *η δε καὶ παλιν φανουμεν ποτὲ καὶρῶ χρόνω* p. 61, *ἴ δέ ποτε καιρῶ χρόνω φορανθῶ* p. 133, enz. Slechts éénmaal vind ik *ἐν* toegevoegd *όι δὲ μετέπιτα ἐν κερώ η χρõνω μεταμελοῖ γενῶμεθα* p. 149, maar hier begint de formule toch met *εἰ (όι)*.
ἡθ ουτ(ω) στέργ(ειν) (καὶ) εμένην τὴν τήαυτ(ην) (καὶ) καθαράν μασ ἀμφιέρωσιν I, 15. Verbonden met een nominativus: *εἰθ' οὕτως στέργειν καὶ ἐμμένειν ἡ τοιαΰτη κύρωσις νευαία καὶ ἀπαρασάλευτος* Trinchera p. 96, met accusativus p. 16.
εἰ met coniunctivus: *ἴδου μὴ ἐκδικήσωμεν (καὶ) ἴδοῦ διφενδεύσωμεν αλλα.... πυραθ(ωμεν)* I, 12. 13, II, 15. 16.
ἵνα = „dat⟨dan⟩": *ἱνα στίκωμεν καὶ διφενδεύγωμεν* I, 12; II, 16 en *ἵνα μι ἡσακούοντ(αι) ἀλλ εν προτ(οισ) σχὴ(ι)* I, 13/4; II, 16. Vgl. b.v. *ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα* Paul. *Ephes.* 5, 33, *ἵνα μὴ μωρὸσ ᾖ ἀλλ' ἵνα μαθῇσ* Epict. 4, 1, 9. In het Nieuwgrieksch tot *να* geworden van het Futurum.

Opsommend elliptisch.

μέρον νικολ(αοσ) ὁ βιλλημῆσ (και) μέρον λε(ων) enz. II, 7, maar dan *καὶ τὸ ἕταιρον μέρον τοῦ οὔρσου τοῦ ἀρδαβάστου* II, 8.

II

De beide acten zijn op de voor deze soort oorkonden gebruikelijke wijze geconcipieerd en kunnen gesplitst worden in I protocol: *a.* beginprotocol, *b.* eindprotocol, en II tekst.

I*a* bevat de kruizen der schenkers, gevarieerd van vorm, met achter elk kruis de toevoeging als wiens handteekening, *σίγνον χειρόσ* het geldt. In den tekst verklaren de contractanten, in I, dat zij de kruizen hebben geschreven, *οἱ τοῦσ τιμίουσ καὶ ζοώποιοῦσ στ(αυ)ρουσ καθυπογράψαντεσ* (in andere oorkonden van gelijken aard ook *πήξαντεσ,*

ποιήσαντεσ, προτάξαντεσ, προτεταγμένοι [1])). Naar den vorm te oordeelen zijn echter de kruizen zelf even goed als de bijschriften van de hand van den notarius. Als de kruizen eigenhandig gezet zijn wordt dit wel (misschien altijd) uitdrukkelijk gezegd: Trinchera n. 8 en 9: *ὁ τὸν τίμιον καὶ ζωοποιὸν σταυρὸν ἰδιοχείρωσ πήξασ*; n. 176, 180, 182, 189 etc., 't geen niet noodig was te vermelden, indien het altijd geschiedde. Zeer duidelijk is ook Trinchera n. 222: *οἱ προγεγραμμένοι ἡμεῖς αὐτάδελφοι οἱ τὸν σίγνον τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἄνευ τῶν ἡμῶν ὀνομάτων οἰκείαις χερσὶ προτάξαντες* en n. 169 *οἱμοῖς οἱ προγραφέντες οἱ τα σίγνα τοῦ τιμίου και ζωπιὸυ σταυροῦ οἰκείαις ἡμῶν χερσὶν καθυπογράψαντες, τὸ δε ὕφος ὑπο του νοταριου προτάξας.* Evenzoo n. 223, 185, 186, enz. Daarentegen n. 183 *ἡμεῖς οἱ γεγραμμένοι οἱ τα σίγνα τοῦ τιμίου καὶ ζωὸποιοῦ ⟨σταυροῦ⟩ ἅμα σὺν καὶ τοῦ ἡμῶν ονοματος ἰδίαις ἡμῶν χερσὶν καθυπογράψαντες.* Vgl. n. 201. 202. — Zie ook Bresslau, *Urkundenlehre* II, 208 v.v.

Een aanroeping van de Godheid *ἐν ὀνόματι τοῦ πατρὸσ καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματοσ* wordt in onze oorkonden, gelijk trouwens in zeer vele andere, niet gevonden.

I*b*. Aan het einde van het tweede dokument, geldend blijkbaar voor beiden, staan de kruizen en namen der getuigen, acht in getal, van wie de vijf geestelijken eigenhandig het kruis en het bijschrift hebben geschreven, kennelijk aan het slechte schrift; en ten slotte kruis en naam van den notarius, den presbyter Nicephorus, *ἐγρα(φη) χειρὶ εμοῦ παπα νικηφο(ρου) τοῦ επονιμία τοῦ μουνδούφα.*

Eindelijk de dateering *ετ(ουσ), ς̄ χ̄ λ̄ ς̄* [6636 = A.D. 1127/8] *ινδ(ικτιωνοσ) ς̄* (6) [2]).

II Tekst.

De eigenlijke inhoud van de dokumenten is vierledig. Zij bestaat uit:

a. Introductie I, 2. 3; II, 2. 3

b. Verklaring en beschikking I, 3—8; II, 3—10

c. Kwiteering I, 8. 9; II, 10. 11

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1) Ferrari, *I documenti greci medioevali di diritto privato dell' Italia meridionale Byz. Arch.* IV, p. 26.

2) *Quando vi* (in de subscriptie aan het einde van het dokument) *si dice ἐγράφη*, zegt Ferrari, *Byz. Arch.* IV, p. 121, *non si deve intendere, in tutti i casi, il σῶμα del documento ma puramente la ὑπογραφή del tabellione.* Hij laat er op volgen: *tuttavia solo il rilievo paleografico potrà darci una sicura risposta,* en in de noot (12): *giustamente il Mitteis Archiv f. P. III, p. 175 osservò che l'ἐγράφη assai spesso non va inteso alla lettera ma in senso giuridico, esser stato cioè il documento redatto dal tabellione sotto la sua responsabilità nella sua statio ... Lo stesso Mitteis ib. richiamava l'attenzione sull' importanza dell' analisi paleografica per decidere sulle segnature notarili, se sieno cioè di pugno del redattore dell' atto oppure d'altra persona.* Het komt mij waarschijnlijk voor dat in onze oorkonde de tekst niet is geschreven door Nicephorus hoewel het schrift van de *ὑπογραφή* wel vrij sterk op dat van den tekst gelijkt. Men vergelijke de sigla voor *ου* en de eerste *φ*; en *παπα* II, 6 met *παπα* van de *ὑπογραφή*.

d. Eindformules van bevestiging en sanctie I, 9—15; II, 11—17.

a. De introductie is in deze beide acten zeer kort en eigenlijk met *b.* de verklaring tot één versmolten: *ἡμεῖσ οἱ ἀνότεροι γεγραμ(μ)ένοι οἱ τοῦσ τιμίουσ καὶ ζοώποιοῦσ στ(αυ)ρουσ καθυπογράψαντεσ* van I en *ἡμεῖσ οἱ ἀνώτεροι γεγραμμένοι ἀναλαμβανώμενοι (καὶ) τὸν ἐξάδε(λφον) μασ τον ιω(αννην) τὸν ἔγγον(ον) τοῦ βιλλημὶ* van II, gaat over in de verklaring, waarvan de oorspronkelijke zelfstandigheid zich nog vertoont in het herhaalde *ἡμεῖσ: φενώμεθα ἡμεῖσ κ. τ. λ.* In andere dokumenten wordt in de introductie wel de opportuniteit van verkoop of gift vermeld.

b. Het tweede en voornaamste deel bevat de verklaring van de gevers dat zij de schenking willen doen [1]), aan wien het terrein gegeven wordt, waar het gelegen is en hoe begrensd, den rechtstitel van de schenkers, de onverbreekbaarheid van de schenkingsdaad.

c. Dan volgt de verklaring dat de schenkers uit de handen van den begiftigde een *ἀνταμοιβή* ontvangen hebben.

d. Het vierde deel bevestigt het eigendomsrecht in zijn vollen omvang aan den nieuwen eigenaar, en verklaart dat noch de schenkers noch hunne erven of rechthebbenden er ooit weder aanspraak op zullen maken, maar integendeel voor het goed recht van den nieuwen eigenaar zullen opkomen; bij gebreke waarvan hen de vloek van Vader, Zoon en Heiligen Geest, en van de 300 H. Kerkvaders [2]) moge treffen en

1) Dikwijls wordt hieraan toegevoegd dat de schenker of verkooper deze handeling vrijwilig verricht: *ἑκουσία ημῶν βουλῆ καὶ οἰκεῖα προαιρέσει καὶ ὀυκ ἐκ τινοσ τῆσ οἵασ δηποτ οὖν ἀνάγκησ ἢ βίασ ἢ δόλου φάκτου ἀγνοίασ καὶ δικολογίασ πάσησ ἐκτὸσ ἀλλὰ καθωσ προγέγραπται τῆ ἰδία ἡμῶν γνώμη* Trinchera n. 8. Gewoonlijk korter b.v. *ἑκουσία μου τῆ γνώμη εικήα προαἰρέσει ἐκτὸσ πασησ ἀνάγκησ καὶ βίασ* n. 119; ook veel korter *καθαρᾶ καρδία* n. 34, *φαιδρῶσ καὶ περιχαρῶσ* n. 36, *αὐτοβουλή μου* n. 95. Wat Ferrari, *Byz. Arch.* IV, 28 van deze formule zegt *che di solito mai non manca nelle nostre carte* is veel te sterk. Zij ontbreekt zeer dikwijls, misschien evenveel wel als niet. Het hangt ook af van den notaris die de acte opmaakt.

2) Opvallend is het getal 300 in beide acten, als het aantal der kerkvaders van Nicaea. In alle overige oorkonden bij Trinchera, waarin zij genoemd worden, ongeveer 90, staat het juiste getal, 318. Slechts tweemaal ontbreekt het geheele getal n. 175. 176. In oorkonden van dezen tijd *τῶν τ̄* als *τῶν τε* te lezen hetgeen het ontbrekende *καὶ* zou kunnen doen vermoeden, is niet mogelijk: ook is de *τ* door de streep duidelijk als getal aangeduid; *καὶ* is eveneens weggelaten n. 89. 95. 110. 118. 120. 124. 125. 127. 146 enz. In 124 en 125 volgt overigens *καὶ τὰ ἑξῆς*.

De vloek waarmede de overtreder bedreigd wordt is dikwijls veel wijdloopiger. Een der sterkste voorbeelden is n. 64, p. 82: *εστω κεκατυραμενοσ παρα κυριου θεου παντοκρατωρος και παρα τον αγιον και θεοιδειον αγγελον αποστολων μαρτιρον προφιτων οσιον διδασκαλων και αειδιμον γινεκον· κληρονομιν δ αυτον και τω αναθεμα παρα πατρος και υιοῦ και αγιου πνευματος και παρα τον τιη̅ αγὶον πατρον ⁖ την λεπραν καρπουμενος γιεζι του παιδαριου γεναισθω κλιρος αυτου μαιτα του ιουδα του προδοτου και τον κραξαντων αρον αρον σταυροσων χανι εὶ γίς και καταπιη αυτους ος δαθαν καὶ αυιρῶ και εξοριστος της αγιας του θεου εκλησιας.* (Hoe Trinchera er toe gekomen is Gehazi, Elisa's knecht (2 Kon. 4, 12 v.v.)

zij daarenboven met een boete van 36 nummi [1]) worden bedreigd.

Het Basiliaansche klooster van Sint Jan den Maaier [2]) is vermoedelijk gesticht in de tweede helft van de 11de eeuw.

Reeds van het einde van de 9de tot het begin van de 11de eeuw werkten in Zuid-Italië in het bijzonder in Calabrië [3]) de bekende Basi-

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hier en elders in de Latijnsche vertaling *puella* te noemen begrijp ik niet, al is *παιδάριον* bij de oud-Grieksche schrijvers wel eens „meisje"). Merkwaardig is in n. 178 de toevoeging: *σχει δὲ καὶ το ἀναθοιμα ὅπερ εκληρωνόμησε ἄριος καὶ νεσθῶριος καὶ πὰν ερσιαρχον*. Opvallend ook dat in deze formules slechts tweemaal de Moeder Gods voorkomt: *ἐν πρώτοις ἐσόμεθα καταδεδικασμένοι παρὰ πατρος και υιου και αγιου πνευματος· καὶ παρὰ τῆς δεσποίνης ημων καὶ αγίας θεοτόκου* (n. 8, a. 981) en *καὶ δια τὴν παράβασιν τοῦ σταυροῦ τῆν ἁρὰν ὑπομένομεν τοῦ θεοῦ καὶ τῆς παναχράντου αὐτοῦ μητρός* (n. 222, a. 1186)

Overigens is er veel variatie in de bewoording der formuleering, al komt de in onze acten gebruikte veel voor.

Na het jaar 1232 verdwijnt de vervloeking uit de documenten, op twee na. Een gevolg van de *Constitutiones* van Melfi, van den Hohenstaufe, Frederik II, waarbij het notariaat, tot nog toe bijna uitsluitend in handen der geestelijkheid, aan deze ontnomen wordt: *contra predictam autem formam instrumenta confecta in posterum nullam habeant firmitatem; illo tenaciter observando ut in aliquo locorum nostri demanii clerici cujuscumque sint ordinis in judices et notarios nullatenus assumantur, Constit. tit.* 82 (65) bij Ferrari t. a. p. p. 12. De twee uitzonderingen zijn van 1239 (n. 291) en 1269 (n. 318). In het eerste document is het waarschijnlijk een insluipsel uit vroegere gewoonte; bij het tweede zou men kunnen vragen of hier verband bestaat met het feit dat nog geen vol jaar vroeger de laatste der Hohenstaufen het onderspit had gedolven tegen Karel van Anjou.

1) Een boete van 36 nummi komt het meest voor; maar ook andere sommen, hooger en lager, worden genoemd. Niet zelden ontbreekt ook deze sanctie. Ook komt zij voor in vereeniging met een boete ten profijte van kooper of begiftigde. Sedert Frederik II zijn de boeten hooger en ontbreekt de som den kooper of begiftigde te betalen nooit, behalve juist in de twee documenten van 1239 en 1269 (n. 291 en 318), waarin in plaats daarvan de vervloeking weder verschijnt.

2) De heilige heeft zijn naam te danken aan een der wonderen door hem gewrocht, die met andere vermeldt wordt in zijne Acta, uit het Grieksch van een handschrift van Grotta Ferrata door Stephanus Bardarus, van de orde der Minderbroeders, te Stylo in het Latijn vertaald.

Johannes gaat een ridder (eques) in het klooster van Sint Johannes Rhodianus ten tijde van den oogst bezoeken. Hij komt aan de landen Maro en Maturavulum, eigendom van den ridder, waar de maaiers bezig zijn. Hoewel door hen bespot geeft hij hun van het brood en den wijn, die hij als teerkost had meegenomen. Zij eten en worden verzadigd, maar brood en wijn verminderen niet. Als hij weggaat komt een storm op en een geweldige regenbui stort neer. De maaiers gaan schuilen onder de boomen; als zij weer aan het werk willen gaan blijkt het geheele land gemaaid en het koren in schoven gebonden. waarop de maaiers verheugd naar hun werkgever gaan en hem vertellen wat er geschied is. En daar "vader Johannes" zijn koren heeft gemaaid schenkt de ridder hem de akkers. Johannes wordt om dit wonder Theristes geheeten en afgebeeld met een oenophorum, een sikkel en een buccellatum (*Acta Boll.* XXIV Febr., deel III, p. 484).

3) *La Calabre devient par excellence la terre des moines et des hermites: elle est au Xème siècle une nouvelle Thebaïde, dont la réputation se transmet à travers tout le monde Byzantin jusqu'à Constantinople et à Jérusalem* (Gay, *L'Italie méridionale e l'impero Bizantino,* p. 254).

liaansche monnikken, de beide Eliassen, Elias Junior en Elias Spelaeotes, Lucas van Demena, Vitalis, en boven allen uitstekend de beroemde Nilus, de stichter van het klooster van Grotta Ferrata, bij Frascati (1002).

De verovering van Bari, den zetel van den *κατεπάνω* en het middelpunt der Byzantijnsche heerschappij, door Robert Guiscard in 1071, maakte Zuid-Italië los van het Oosten en tot een deel van het Normandisch Koninkrijk. Maar de Byzantijnsche staatsvorm en administratie bleef onveranderd en de Grieksche bevolking behield haar taal, hare gewoonten, haar godsdienstvorm en leefde naar Byzantijnsch recht. En de Basiliaansche ritus, wel verre van ten onder te gaan, komt tot verhoogden bloei in nieuwe kloosters, die zich in de bijzondere gunst van de Normandische vorsten mogen verheugen [1]), en waaraan de reeds bestaande worden ondergeschikt gemaakt.

Dit Grieksche deel van het Normandisch koninkrijk is verdeeld in vier districten: 1. Aspromonte, 2. Sila, 3. gebied noord en west van de Sila, 4. de hiel van Italië. En in elk der districten is een hoofdklooster gevestigd; in Aspromonte S. Johannes Theristes te Stylo; in de Sila S. Maria van Patira; in het gebied ten noorden en westen van de Sila S. Elias te Carbo (misschien een klooster reeds dateerend van voor den Normandischen tijd); in de hiel van Italië S. Nicolaus van Casola [2]).

Dien voorrang in zijn district heeft het klooster van Sint Jan den Maaier blijkbaar lang behouden. In de archieven van het Vatikaan bevinden zich lijsten van de collecteurs der tienden voor de H. Stoel, o. a. die van 1326—1328 voor Calabrië. De Basiliaansche kloosters van de diocees van Squillace komen daarin met de volgende bedragen voor:

Monasterium S. Gregorii de Stalani tar. 18 gran. 8
Monasterium S. Trinitatis de Pesiro tar. 24
Monasterium S. Joannis de Theristis unc. 1 tar. 10 gran. 10

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1) Vgl. b.v. Trinchera u. 153: *Γουλιέλμος ἐν χριστῷ τῷ θεῷ ἐυσεβὴς κραταιὸς ῥήξ. Τὸ ἔνθεον κράτος ἡμῶν κελεύει διὰ τοῦ παρόντος γράμματος πᾶσι τοῖς κριταῖς καὶ ἐξουσιασταῖς Καλαβρίας, οἳ εἰς τὰ παρόντα γράμματα καταντήσουσι ἵνα τὸ μοναστήριον τῆς ὑπεραγίας καὶ ἀειπαρθένου θεοτόκου τοῦ τε ἁγίου Στεφάνου, τοῦ ὄρους τῶν Ἐρημητῶν, καὶ τὰ πράγματα καὶ τοὺς ἀνθρώπους αὐτοῦ παρατιθεμένους ἕξετε καὶ μηδὲν ἐνάντιον αὐτοῦ ποιήσητε· μήτε ἀπ᾽ ἄλλων γενέσθαι τούτοις παραχωρήσητε. καὶ ἐάν τι ἐγίνετο δικαίως διορθώσητε· θέλομεν γὰρ τὸ προλεχθὲν μοναστήριον διχά τινος ἐναντιώσεως ἢ βαρύτητος μετὰ πάντων τῶν ζευγαρίων καὶ ζώων καὶ πάντων τῶν πραγμάτων αὐτοῦ καὶ τῶν βελλάνων* (villani) *τῶν δοθέντων καὶ στερχθέντων αὐτῷ τῷ μοναστηρίῳ ἀνεπάφως καὶ διχά τινος ἐνοχλήσεως διαμένειν. εἴ τις δαῖ ἐναντίον τοῦ παρόντος ἡμῶν προστάγματος ποιῆσαι πειράσεται τὴν ἡμετέραν ἀναμφιβόλως χόλην αἰσθανθήσεται. εἰς δὲ πίστωσιν πάντων ἐγράφη τὸ παρὸν ἔνταλμα εἰς Μεσήνη. μηνὶ Δεκεμβρίῳ εἴκοσι, ἰνδικτιῶνος γ̄* (a. 1154). Talrijk zijn ook bij Trinchera de schenkingen van de Normandische vorsten en hunne verwanten aan de Basiliaansche kloosters.

2) Kirsopp Lake, *The great monasteries in South-Italy* (*Journal of Theological Studies*, V, p. 25).

Monasterium S. Nicolai de Malcodi tar. 6
Monasterium S. Mariae de Carra . . . .

In granni uitgedrukt zijn, daar de uncia 30 taria heeft en de tari 20 granni, de bedragen 368. 480. 890. 120.

Het klooster van Sint Jan den Maaier betaalt dus bijna het dubbele van het naast hoogste bedrag en ruim acht maal meer dan het klooster van S. Nicolaus [1]).

Van de bovengenoemde vier hoofdkloosters is dat van Sint Jan den Maaier het minst bekend. De lotgevallen der drie andere behandelt Kirsopp Lake in zijn blz. 19, 2 aangehaalde studie uitvoerig, maar van dat van Sint Jan den Maaier zegt hij: *I would have added the story of the fourth, St. John the Reaper, but for the fact that, except for a late and untrustworthy life in the Acta Sanctorum and four deeds referring to lawsuits in Montfaucon's Palaeographia Graeca, there seems to be no material for its history. Rodotà [Rito Greco in Italia] dimisses it in a few lines, though he says that it was acknowledged as the chief of the Basilian monasteries in Calabria.*

In de reeks der vijf reeds door Montfaucon bekende oorkonden — want het zijn er niet vier, maar vijf, drie Grieksche en twee Latijnsche — komt thans deze zesde.

De oudste (bij Montfaucon p. 391—396) is van 1099. Een rechtsstrijd over een wijngaard aan het klooster toebehoorend, die opgeeischt wordt door een zekeren Genesius, zoon van Johannes Spathacua Moschatus. De zaak komt voor den rechter van Stylo, Joseph Terroes, en Genesius Moschatus wint het proces op het getuigenis van een der monniken, den eunuch Pancratius, die door hem is omgekocht. Maar Pancratius, wien voor zijn getuigenis een reis naar het Heilige Land beloofd was, vraagt vergeefs om het beloofde en geeft nu, vertoornd, aan wat er geschied is. In een nieuwe zitting wordt Terroes aangevallen om zijn roekeloos uitgesproken verdict. Besloten wordt door eedzwering de zaak te doen beslissen. Moschatus stelt vier eedhelpers — onder hen een Ursus Ardabastus waarschijnlijk den in onze oorkonden genoemde —, die bezweeren dat de wijngaard niet van Moschatus is, waarop deze voor goed aan het klooster wordt toegewezen.

In de tweede door Montfaucon (p. 410—412) medegedeelde acte, van 1144, wordt eveneens een twistgeding over den eigendom van een stuk gronds beslecht. Hermieten blijkbaar in de nabijheid van het klooster wonende beweren dat een der drie deelen (μέρη) van het land van (wijlen) Buturaules, in bezit van het klooster, aan een hunner Kalogeritzes toebehoort. In tegenwoordigheid van den loco-vicecomes en van erentfeste mannen (χρήσιμοι ἄνθρωποι) van weerskanten opgeroepen verklaren de monniken, op den betwisten akker, dat zij

1) I. Gay, *Rito greco en Calabre et dans la terre d'Otrante au XIVeme siècle*, *Byz. Zeitschr.*, IV (1895), p. 59 v. v.

koopacten hebben (ἀγοραῖοι χάρται) en brengen als vindices (ἐκδικηταί) bij de erfgenamen-eigenaars van de twee andere deelen. Deze verklaren dat Kalogeritzes noch hun broeder noch hun mede-erfgenaam is. Blijkbaar zijn de koopacten òf onduidelijk in haar bewoordingen òf wellicht verloren gegaan, daar anders de zaak immers uitgemaakt zou zijn. De Hermieten van hun kant kunnen het eigendomsrecht niet bewijzen; zij zeggen geen σύστασις te hebben noch geschreven noch ongeschreven. Er wordt bepaald dat op den betwisten akker twee mannen, van de erven van elk der beide niet betwiste μέρη één, een eed zullen doen dat zij Kalogeritzes noch als broeder noch als mede-erfgenaam hebben. De Hermieten leggen zich hierbij niet neer en de zaak wordt voor koning Roger gebracht. Deze draagt den dux in de stad Hierax, Stylo enz. op, de Hermieten over te halen de eedzwering te aanvaarden. De Hermieten kiezen daarop uit de erfgenamen-eigenaars der twee μέρη (die vooraf nog door den dux zijn gekeurd) twee mannen. Op het grondstuk zelf zweeren dan deze beiden ten nadeele van Kalogeritzes. Een terminus wordt opgesteld **καθὰ καὶ οἱ πρατήριοι καὶ ἀμφιερωτικοὶ χάρται διαγορεύουσι. — Τὸ παρὸν δικαίωμα** wordt den monniken ter hand gesteld, **ἐκρίναμεν δὲ κατὰ τὸν κανόνα τὸν λέγοντα μηδενὸσ ἀφερεθῆναι τὴν μακρὰν καὶ ἀναμφίβολον νομήν.**

Blijkens de derde acte van 1165 (Montfaucon p. 413—415) wijdt Philippus, de zoon van Johannes Brullus, die monnik wil worden, zich zelf en zijn deel van het vaderlijk erfgoed, met toestemming ook van zijn broeder, die het andere deel bezit, aan het klooster van Sint Jan den Maaier: **ὅλον ἐξ ὅλου ἐμαυτὸν καὶ τὰ ἐμαυτοῦ ἐξ ἰδίασ προαιρέσεωσ, συνενοῦντα** (*sic*) **τούτῳ μάλιστα δὲ καὶ τὸν κατὰ σάρκα μου ἀδελφὸν**[1]**, σοὶ τῷ δηλωθέντι θειοτάτῳ ἀνδρὶ** (den kathegumeen Cyprianus) **καὶ τῇ ὑπὸ σε ἁγίᾳ μονῇ ἀφιέρωσα.** Hij geeft dan **τὸ μέροσ μου τοῦ ἀμπελῶνοσ κατὰ ἀδελφικὴν ἰσομερίαν τὸ ἐπιλαχόν μοι ἐκ τοῦ πατρικοῦ μου κληροῦ, τὸ ὄντα καὶ διακείμενον ἐν τῇ διακρατήσει μερικῆσ εἰσ τόπον λεγόμενον κ. τ. λ.**

In de vierde, een Latijnsche, oorkonde van 1320 bedreigt koningin Maria van Hongarije (Jerusalem, Siciliae Hungariaeque regina) met straf een ieder die tegen den Archimandriet en de kloosterlingen iets ten kwade zou doen (Montfaucon p. 428).

Bij de vijfde eindelijk, weder een Latijnsche, van 1382, blijkt het hoe de Basiliaansche kloosters, eertijds onafhankelijk van het pauselijk gezag, ten slotte geheel en al ondergeschikt zijn geworden aan de curie te Rome.

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1) Door een zonderlinge vergissing meent Montfaucon, die achter τούτῳ een komma plaatst, dat Philippus niet alleen zich zelf en zijn goederen maar ook zijn broeder aan het klooster wijdt: *meque totum measque facultates ex propria mea voluntate fratrem quoque meum carnalem tibi praedicto divinissimo viro et Monasterio tibi subdito consecravi.*

Het is wel de moeite waard deze oorkonde hier, althans ten deele, mede te deelen (Montfaucon p. 429 v.v.).

De Archimandriet Cyprianus stelt een procurator aan bij de Heilige Stoel (dominus Cosmas Crispi de Messana) „*ad offerendum et promittendum Reverendissimis in Christo Patribus Dominis S. Romanae Ecclesiae Cardinalibus et Domini Nostri Papae Camerario commune servitium offerre consuetum praefato Domino nostro Papae et suae Camerae et Dominis Cardinalibus praefatae S. Romanae Ecclesiae, necnon quaecumque servitia consueta pro familiare dari et officialibus ipsorum illas pecuniae quantitates de quibus cum ipsis Dominis... poterit concordare...*, *et obligandum ipsum Dominum Archimandritum dictis Dominis Cardinalibus et Camerario... bona mobilia et immobilia supradicti Monasterii, et ad veniendum ad curiam Romanam et se praestandum coram eis intra*[1]) *tempus per eos adstatuendum et non recedendum de dicta curia quousque de dictis communibus servitiis integre satisfecerit et ab ipsis Dominis Cardinalibus et Camerario licentiam receperit redeundi, et* ⟨*ad*⟩ *submittendum ipsum Dominum Archimandritum et successores suos et bona praedicta jurisdictioni ipsorum Dominorum Cardinalium et Camerarii et cuiuslibet eorumdem, et ad recipiendum et accipiendum omnia mandata et monitiones omnesque sententias excommunicationis, suspensionis et interdicti promulgandum* (lees *-gandas*) *per praedictos Dominos Cardinales et Camerarium et eorum quemlibet in ipsum Dominum Archimandritum et successores suos vel in dictum Monasterium suum, si non adimpleverint supradicta vel defecerint in aliquo praedictorum,* ⟨*et*⟩ *ad renunciandum in iis omnibus privilegiis, indulgentiis et literis Apostolicis concessis et concedendis sibi vel Monasterio praedicto, de beneficio fori et restitutionis in integrum, appositis et juris remediis et omni juris auxilio canonici et civilis*, cet.

Onze oorkonde, naar tijdsorde de tweede, is technisch evenmin schenkings- als verkoopacte maar iets dat tusschen beiden in staat.

Bij een schenking is uiteraard geen sprake van verkoopen en van een betaling van het gekochte.

Wie iets verkoopt kan zijn handeling niet met den term *geven*, *ten geschenke geven*, *wijden* bestempelen, en hij ontvangt den prijs (**τίμημα**) van het verkochte. Inderdaad vinden wij in de oorkonden van verkoop steeds de termen **πιπράσκειν, διαπιπράσκειν, πωλεῖν, ἀπεμπολεῖν** of **ἀποτάττεσθαι** gebruikt, niet **δωρεῖσθαι** enz., **ἀφιεροῦν** (**ἀμφιεροῦν, ἀμφιερόννω**). Omgekeerd is voor schenkingen aan privaatpersonen **δωρεῖσθαι, διδόναι, χαρίζειν, ἀποχαρίζειν** (**-ζεσθαι**) in gebruik en voor schenkingen aan kerken en kloosters ook wel deze woorden maar in

1) *Infra* bij Montfaucon.

den regel ἀμφιεροῦν, ἀμφιερόννειν [1]). En natuurlijk niet πιπράσκειν of zijn synoniemen [2]). In de schenkingen komt even van zelf sprekend het woord prijs niet voor.

In deze acten wordt echter de handeling een schenking, een wijding genoemd (I, 3. 7. 9. 12. 15; II, 3. 9. 11/2. 15), en zij geschiedt ook voor het zieleheil der gevers en hunne ouders onder de gewone formule περι ψυχηκῆσ μας σωτηρίασ καὶ τῶν γονέων μασ (I. 4. 5), ὑπερ ψυχηκῆσ μασ σωτηρίασ καὶ τῶν ἐμῶν γονέων (II, 10) [3]), die bij een verkoop ook aan monniken en aan een kerk of klooster (zooals n. 149. 190. 223. 228. 262—265. 324. App. II n. 9) natuurlijk niet gevonden wordt [4]).

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1) In de oorkonden bij Trinchera ongeveer 80 maal tegenover ongeveer 15 maal een der andere termen.

2) Het door Ferrari, *Byz. Arch.* IV, p. 42,1 aangehaalde οἱ προγεγραμμένοι ἡμεῖσ.., πιπράσκομεν ὁμοφρόνωσ καὶ ἀμφιεροῦμεν ⟨liberamente⟩ πρὸσ σε N χωράφιον van Trinchera n. 222 (a. 1186) zou op een dwaalspoor kunnen leiden, alsof hier πιπράσκειν en ἀμφιεροῦν synoniem waren gebruikt. Dat is zoo niet. De helft van het perceel wordt verkocht, de andere helft ten geschenke gegeven (aan een πρεσβύτερος).

3) Eenigszins andere formuleering n. 243 δια μακαρίασ καὶ ανάπαυσεωσ τῶν εμῶν γεννητώρων καὶ διὰ νημερίαν τοῦ εμου σόματοσ καὶ τῆσ εμῆσ μητροσ καὶ τῶν ἐμῶν αδελφων· καὶ δια την αγάπην τοῦ θεοῦ (a. 1198), App. n. 3, προσ ἀγάπην τὴν εἰσ χρηστον καὶ ὑπερ ψυχικῆσ ημῶν σωτηρίασ (a. 1149): uitvoeriger n. 178 περι ψυχηκῆσ σωτηριασ καὶ ἀφεσεωσ ἁμαρτοιὼν τῶν οἱμεταίρων γεννοιτὸρων καὶ ἡμῶν· τοῦ ἔφεχαισθαι ἤπερ ιμῶν ἁπὰντων εἴς τοὺσ ἐξεῖσ καὶ δεὶἠναικὲσ χρῶνους (a. 1171), n. 203 δια το υπερευχεσθαί σε εν τοισ αγίησ καὶ ἱερησ διπτίχησ ἡμῶν καὶ των προαπελθῶτον ἡμῶν γονέου (a. 1180), n. 232 περι ψηχηκὴσ ὑμῶν σωτηρίασ... του υπερεύχεσθαι ὑμᾶσ ἐν τῆσ ἁγίῃσ καὶ ἡερὶσ διπτίχησ (a. 1192), n. 235 σὺ δὲ καὶ οἱ μετα σὲ τοῦ ὑπερεῦχεσθαι ἐν ταῖσ τῶν ἑσπερινῶν καὶ ἑωθινῶν λυταῖσ καὶ ἐν τοῖσ ἱεροισ δυπτύχοισ υπέρ λυτρου καὶ αφέσεωσ τῶν ἡμετέρων ἁμαρτιματων καὶ τῶν ἡμῶν γεννητώρων και υπερ παντὸσ χριστιανικοῦ τάγματοσ (a. 1193) enz.

Uitvoerig ook n. 150. 151 (a. 1154). Weer eenigszins anders n. 237 (a. 1194), n. 279 (a. 1228).

Waar deze formule in een ἀφιέρωσισ ontbreekt ligt de reden voor de hand. N. 172 (a. 1168) treden de schenkers zelf in het klooster, eveneens App. n. 4 (a. 1167). Dat zij in zulk een geval toch nog wordt toegevoegd (n. 284, a. 1232) kan niet bevreemden.

De formule ontbreekt ook n. 207 (a. 1181), een in de concipieering zeer afwijkend stuk, waarin ook de term ἀφιέρωσις niet voorkomt; eveneens n. 272 (a. 1223) de schenking van een presbyter. App.[2] n. 13 (incerti anni) is niet volledig.

4) Schijnbare uitzonderingen zijn n. 143 en 208. De eerste is een acte van verkoop aan particulieren. Voogden verkoopen aan verwanten van hun (gestorven?) pupil een aan dezen toebehoorenden wijngaard. Zij verklaren de koopsom (26 tarenen) ontvangen te hebben uit handen der koopers en voegen daaraan toe dat zij dit geld hebben gegeven (aan een geestelijke of een kerk) voor het zieleheil van hun pupil: καὶ οἱμοῖσ ἐπίτρωπη ὁμωλῶγοῦμεν ὅτι ειλείφαμεν εκ τασ χεῖρασ τοῦ νικολα και τον αδελφῶν αυτοῦ ταρὶα κς'· καὶ οιμοῖσ ει πίτροπι ει προγεγραμμένοι εδῶκαμεν περι την ψυχὴν του λεο δε ληκαστρου περ αφεσεοσ τασ αμαρτίασ αυτου, waardoor zij dus gevrijwaard zijn bij een mogelijke navraag wat er van dit geld geworden is. In n. 208 verkoopt de presbyter Donatus de Deo als tutor van Anna, echtgenoot van Nicolao degli Rubbioli, voor 22 tarenen aan het klooster van S. Maria de Pertusia een grondstuk (χωραφιον) ὅπερ εκρινεν

Toch wordt in de gewone termen en op de gewone plaats de betaling vermeld. Zij heet echter niet *τίμημα* maar wordt *ἀνταμοιβή* genoemd: *ἀπολάβαμεν δὲ ἡμεῖς ἀνταμηβὴν ἀπὸ τὰσ χειρὰσ κυ(ρίου) παγχουμίου καὶ καθ(η)γουμέ(νου) εἰσ τὰσ ἐμὰσ χεῖρασ ταρ(ια) δ̄ [δ̄ ἡμισὴ* II, 11] *εἰσ τελίαν καὶ πληρεστάτην ἀμφιέρωσιν* (I, 8. 9; II, 10—12).

Met onze acten vertoonen overeenkomst, schoon zij niet gelijk zijn, n. 215. 251. 72. 248 en App.[1] n. 1.

In n. 215 (a. 1182) geeft Salomon Rogerszoon aan de kerk van Circlarium (thans Circhiaro) en haar *οἰκόνομος* Willem een stuk gronds *φενωμαι προς σὲ πρεσβυτερον Γουλιελμον χαριζωντα τι ἐγκλησια καὶ προς σὲ τον ευλαvεστατον ἠκώνομον χωραφιον πετζῆ α'*. *Ἀφιεροῦν* wordt niet gebruikt, wèl *δωρεά* en de schenking geschiedt *υπερ λύτρων καὶ αφευσεωσ τὼν πολλων μου αμαρτιων καὶ τον εμὸν γωνεον,* maar de kerk is gehouden aan Salomon en zijne rechtverkrijgenden jaarlijks één denarius uit te keeren (*του επιδουναι προς εμε κατ ετος δηναριον α' και την εμην κληρονομιαν.*

N. 251 (a. 1201) is een schenkfng van Willem, graaf van Scyllacium aan het klooster van den H. Stephanus. De gebruikte bewoordingen zijn *ἐπρωΐδων* (providi) *δε γνῶμη ἀγαθῆ καὶ πρόέρέτω βουλῆ τοῦ δοῦνε σοι χωράφια ἀπὸ τῶν ἡμετέρων κρατημάτων* en later *ταυτα οὖν τὰ προγραφέντα καὶ περϊορησθέντα ἀμπελα καὶ χωράφια ἐστερξα καὶ ἔδωκα εἰς σὲ τὴν προγραφεῖσαν μονήν τοῦ ἁγίου στεφάνου τοῦ ὅρους.* De graaf doet de schenking niet voor zijn zieleheil maar *μνησθῆς τὰς πολλὰς ἀγαθὰς καὶ ἀόκνους δεήσης ἅς ἔκπαλαι καὶ πρὸ πολλῶν τῶν χρώνων καὶ πανταχοῦ ἀνέλαβον,* en onder deze voorwaarde dat het klooster aan hem en zijne erfgenamen, wanneer aan den koning het tribuut betaald wordt, vijftig *καρφοπεταλα* [1]) moet opbrengen (*τιοῦτω δὲ τρώπω καὶ συμφώνω ἵνα σὲ καὶ τοὺς σούς κληρονόμους τέλλην καὶ ἀπονεμην πρός με καὶ εἰς τοῦς ἐμοῦς κληρονόμους, ὅτἆν ἡ δουλεῖα τοῦ κραταιοῦ ῥηγὸς εἰς ὅταν γίνεται καρφοπεταλα* [1]) *πεντῖκωντα καὶ πλέων οὖ*).

Beide deze acten zijn dus schenkingen, waartegenover echter de ontvangenden (kerk of klooster) jaarlijks een geringe som moeten opbrengen, misschien als een voortdurende herinnering aan de eens gedane schenking bedoeld.

Van anderen aard zijn n. 72. 248 en App.[1] n. 3. Bij deze wordt evenals in onze acten van een vergoeding, een tegengeschenk gesproken.

Een wijngaard aan een klooster behoorend wordt in de acte n. 72 (a. 1106) aan een zekeren Andreas Spetzanitus gegeven, die een evangelistarium aan het klooster schenkt en het vele weldaden had bewezen:

κυρια αννα γυνεκōσ νικολαου δε λη ρουββήόλη διὰ τὴν ἑαυτου ψυχην εἰσ σὲ πρεσβυτερον ιωαννην ἡγουμενον τῆσ αγίασ θεοτοκου τησ περτουσασ. Vermoedelijk zoo op te vatten dat vrouwe Anna het grondstuk had willen schenken, maar de tutor het verkoopt.

1) Een geldsoort? of hoefijzers?

υπερ τουτου ουκ είσχησαν τῖ δοῦναι αυτω αντηχαρισμα δεδωκα αυτω το τιουτο πενιχρῶν δωρησμα του αμπελιου.

In n. 248 (a. 1199) wordt aan twee kloosters een grondstuk gegeven. De termen *ἀμφιερόννω, ἀμφιέρωσις* worden gebruikt; ook ontbreekt niet het stereotype *περί ψυχηκὶς σωτηρίας ἡμῶν καὶ των ἡμετέρων γωναίων,* maar er wordt aan toegevoegd *ἀμφιέρώννωμεν δὲ αυτὼ τὸ ημέτερον χῶράφιον εἰς τὰς αγιας μωνὰς ὃς ανωτερω ἔφιμεν πρὸς ἄφεσιν καὶ λήτρον τὸν ημετὲρων αμαρτιὼν· σὺ δὲ ὁ ἀδελφος κυρος χαρρῖς ἐδωσας ἧς ιμας αντιχάριν αγελαδαν μίαν σὶν τοὺ μοσχάρου αὐτῆς.* Als *ἀντίχαρις* wordt den schenkers, een presbyter en zijn zoon, een koe met haar kalf gegeven.

Eindelijk in de acte App.[1] n. 3 (a. 1149) schenkt een vader met zijn twee zoons aan het klooster van S. Maurus een huis *σὺν τοῖς αὐτῆς νομοις.* De termen zijn *φαινόμεθα δωροῦντες καὶ ἀφιεροῦντες* en zij doen de schenking *πρὸς ἀγάπην τὴν εἰς χριστὸν καὶ ὑπερ ψυχικῆς ἡμῶν σωτηρίας.* Zij krijgen dan *χάριν εὐλογίας* vijftig michaelaten en een koetje (*ἐλάνομεν ἀπὸ τῆς ἁγίας μονῆς καὶ παρὰ τοῦ καθηγουμένου νομίσματα τριάκοντα μιχαηλάτα καὶ βοήδιον ἕν* [1]).

De twee laatste acten vertoonen meer overeenkomst met de onze, toch zijn zij aan deze niet identiek. *'Ανταμοιβή* heeft een andere beteekenis als *ἀντίχαρις* en *ἀντιχάρισμα.* Er komt in uit het ongeveer gelijkwaardige van hetgeen gegeven en hetgeen ontvangen wordt en is in zooverre vrij wel gelijk aan de *τίμημα* der koopacten.

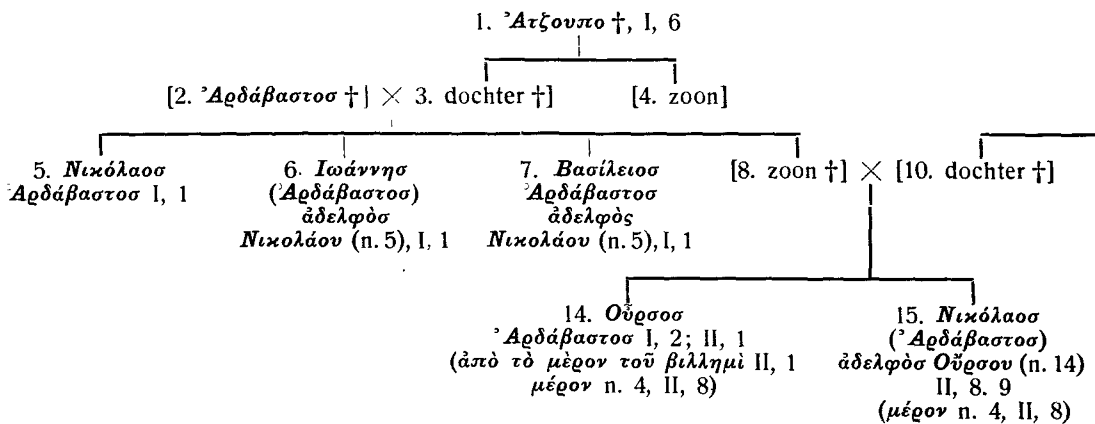
De som van 4 en 4½ tariën is gering[2]). Toch kan het de volle waarde der erven geweest zijn. Trinchera n. 163 wordt een *χωράφιον* verkocht voor een ezel (of ezelwagen?) en één tari, *διὰ ὀνικὸν ἓν καὶ ταρὴν ἕν.* Een *αμπελότοπον* verkocht voor 4 tariën n. 198, voor 2 tariën n. 22, een *χωράφιον* voor 2 tariën n. 13.

De gevers van de eerste acte zijn op één na, Ursus Ardabastus, verschillend van die der tweede. Hoe de familieverhouding geweest is, kan met zekerheid moeilijk vastgesteld worden. Niet onwaarschijnlijk dunkt mij de in het volgend stemma aangenomene:

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1) Echter schijnt de hier genoemde som van 30 michaelaten zeer hoog. De beoordeeling van de waarde der in de oorkonden genoemde sommen is moeilijk, omdat ten eerste in de bewogenheid dier eeuwen de prijzen van landerijen en huizen uiteraard zeer sterk moeten op en neer zijn gegaan, en in de tweede plaats omdat de grootte der grondstukken nooit wordt opgegeven. De eenige uitzonderingen onder de talrijke acten bij Trinchera zijn de boven reeds genoemde acte n. 143 *εστὶν δὲ μετρος οργίες του αυτοῦ αμπελιου· μέρος ανατολικον οργίες κζ' δύσι οργιες λθ' και β' αγκονάρια μεσυμυρύα οργιες ιέ και β' ανκονάρια μερος άρκτος οργιες κ' σην σόδω καὶ εξῶδω* en n. 49 waarin *χοράφια ζευγαρίων πέντε εἰς τοπον επιλεγόμενον λαγοδρομίων* worden genoemd. Maten van een woning n. 194.

2) De gouden tari, van oorsprong Saraceensch, is in Sicilië ingevoerd door de Fatimidische Kalifen, ongeveer 913. Zijn gewicht is een gram. In den Normandischen tijd is de tari = 1/30 uncia.



Ἐξάδελφος is de germain neef, die in klassiek Grieksch ***ἀνεψιός*** heet. Phrynichus p. 306 (Ruth.) verwerpt het: ***ἐξάδελφος ἀποδιαπομπητέον ἀνεψιὸς δὲ ῥητέον.*** Maar bij Tzetzes, *Chil.* 6, 378 leest men ***ἀνεψιοὶ ἀλλήλοις δὲ τῶν ἀδελφῶν οἱ παῖδες | τοὺς οὕσπερ ἡ συνήθεια νῦν ἐξαδέλφους λέγει,*** en in zijn Ius Graecoromanum geeft de Patriarch van Constantinopel Sisinnius (996—999) deze definitie (3 p. 199) ***ἀπὸ μὲν γὰρ ἀδελφῶν ἡ τοῦ δευτέρου βαθμοῦ ἁρμόσει προσηγορία ἐξαδέλφους προσαγορεύεσθαι*** (aangehaald bij Ducange *s. v.*).

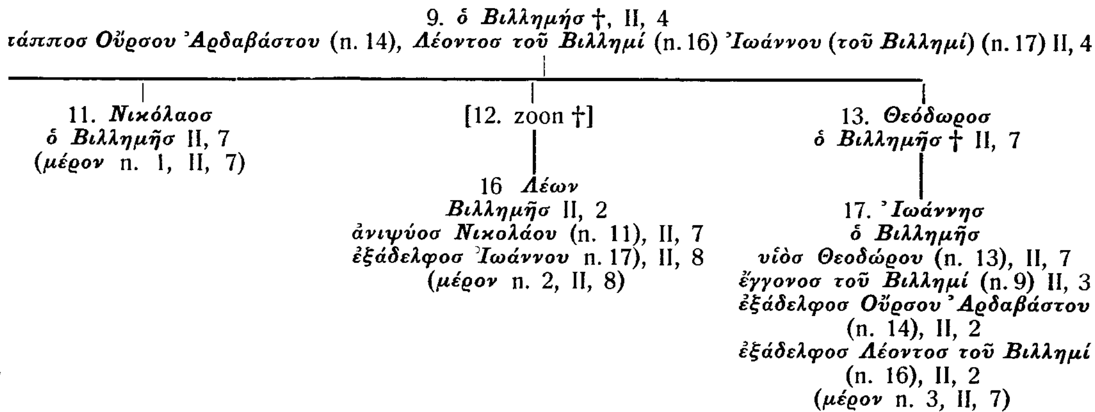
Ἀνεψιός vertaalt Liddell-Scott *nephew Herod.* 7, 5 [dit is onjuist], *„so in Byzantine law a nephew niece correl. to* ***θεῖος θεία***”.

Vreemd blijft dat n. 15 Nicolaus (Ardabastus), de broeder van n. 14 Ursus Ardabastus (II, 8. 9), en met hem eigenaar van een ***μέρον*** der goederen van ***Βιλλημήσ,*** niet in het aanvangsprotokol van de tweede acte wordt genoemd, hetzij zelfstandig, hetzij als vertegenwoordigd door zijn broeder.

Daar er in het geheel vier ***μέρι*** van het goed van ***Βιλλημήσ*** zijn en slechts drie aan het klooster geschonken worden moet aangenomen worden dat Nicolaus ***ὁ Βιλλημήσ*** zijn ***μέρον*** behouden heeft, gegeven dat als schenkers in de tweede acte optreden Ursus Ardabastus n. 14 en Leo ***ὁ Βιλλημῆσ*** n. 16, en deze laatste tevens handelend namens zijn neef Joannes n. 17.

Een ***χωράφιον*** van de Atzupo's wordt genoemd bij Trinchera p. 480 (a. 1271): ***χωράφιον τῶν Ἀτζοῦπων*** in het territoir van Badulatum, iets ten Noorden van Stylo, en een Nicolaus de Atzupo, zoon van Philippus de Atzupo is notarius in Catacium (Catanzaro), Trinchera p. 365 (a. 1213). 367 (a. 1214). 378 (a. 1226). (Is de naam Atzupo afgeleid van den berg Atzu, Trinch. p. 50?).

De Ardabasti zijn, trots de ***δ*** in ***ἀρδα-,*** ongetwijfeld van Iraanschen speciaal Armenischen oorsprong. Met ***ἀρτα*** (edel) zijn zeer vele Iraansche eigennamen samengesteld (***Ἀρτάβανος, Ἀρταβάριος*** enz.) en bekend zijn uit de geschiedenis de Perzische, Parthische en Armeensche vorsten



Ἀρταβάστης (*Ἀρταουάστης*), *Ἀρτάβαζος* (*Ἀρταβάζης*). Vgl. Justi, *Iranisches Namenbuch.*

Onze Ardabasti zouden afstammelingen kunnen zijn van de onder Narses, zelf een Armeniër, en onder Pharas in den Gothenoorlog van Justinianus in het leger strijdende Armeniërs, 539—543, (Procopius, *bellum Gothicum* 2, 27, 16; 3, 6, 10), maar het is waarschijnlijker dat aan lateren tijd moet gedacht worden.

Een bericht bij Theophanes (p. 469, 4 vv., de Boor) van het jaar 777 luidt aldus: *μετὰ δὲ τὸ ἅγιον πάσχα ἐπεστράτευσεν ὁ βασιλεὺς* (Leo IV) ***κατὰ τῶν Ἀρμενιακῶν μετὰ καὶ πάντων τῶν λοιπῶν θεμάτων. καὶ τῇ κς΄ τοῦ Μαΐου μηνὸς... δόλῳ τῶν σὺν αὐτοῖς Ἀρμενίων προδεδωκότων νικήσας συλλαμβάνει αὐτούς...., χιλίους δὲ ἐκ τοῦ κάστρου αὐτῶν δεσμήσας ἐν τῇ πόλει εἰσήγαγε... ὧν ἐπιγράψας τὰ πρόσωπα μέλανι κεντηρῷ „Ἀρμενιακὸς ἐπίβουλος" διέσπειρεν αὐτοὺς ἐν τῇ Σικελίᾳ καὶ ταῖς λοιπαῖς νήσοις.***

Ook onder de hulptroepen met Stephanus Maxentius en Nicephorus Phocas ± 885 in Italië gekomen zijn Armenische geweest.

In een Latijnsche oorkonde (Trinchera n. 3) van het jaar 892, waarbij de Protospatharius Sympathicius den abt van Monte Cassino in het bezit van vier kloosters bevestigt, wordt melding gemaakt van officieren *Armeni Greci et Longibardi.*

Dat langs dezen weg Armeniërs zich in Zuid-Italië gevestigd en er grondbezit verworven hebben ligt voor de hand, en er afstammelingen van hen eeuwen later aan te treffen kan niet bevreemden [1]).

Onder de villani door Roger, graaf van Calabrië en Sicilië aan de Hermieten te Stylo geschonken vinden wij een Georgius Ardibastus (Trinchera n. 59, a. 1094) en Johannes, Leo en zijn zoon Johannes,

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1) Een onderzoek naar de in de oorkonden van Zuid-Italië en Sicilië gevonden namen — dat echter een kenner van niet weinig talen en dialekten van Europa, Azië en Afrika zou eischen — zou op de ongemeene mengeling van rassen en volken in deze streken een helder licht werpen.

Theodorus en zijn broeder Georgius Ardavastos (Trinchera n. 60, a. 1097). Een *χωράφην τοῦ Ἀρδαβάστου* wordt genoemd bij Trinchera n. 213 (a. 1182). Een Nicolaus Ardabastus bij Trinchera n. 73.

Wat de eigendomsrechten der in deze acten genoemde schenkers betreft, komt het mij voor dat zij in beiden niet gelijk zijn, maar dat wij in de eerste met in gemeen gebleven [1]) en in de tweede met verdeeld erfgoed te doen hebben.

De drie gebroeders Nicolaus, Johannes en Basilius Ardabastus en — als ik juist gegist heb — hun broederszoon Ursus Ardabastus schenken gezamenlijk aan het klooster een stuk gronds, waarvan zij verklaren dat het is het hun competeerende deel van de goederen der Ardabasti, uit de portie van Atzupo. Uit deze bewoordingen blijkt, naar het mij voorkomt, dat het grondstuk hun gemeenschappelijk eigendom was.

Maar met het erfgoed van Billimis schijnt het anders gesteld. De wijngaard, juister de grond van den wijngaard, was, hoewel het vreemd lijkt, in vieren gedeeld, waarvan de eigendom onderscheidenlijk aan Nicolaus Billimis, en aan elk van de kinderen van zijn overleden broeders en zuster toekwam. Hoe kon anders Nicolaus zijn deel behouden, 't geen toch het geval is, daar van de vier deelen slechts drie aan het klooster worden geschonken en hij ook in het aanvangsprotocol niet als schenker voorkomt.

De schenkingen zijn geschied in den gewonen vorm, voorgeschreven in het Grieksch-romeinsch recht: *πρᾶσις καὶ ἀγορασία συνίσταται ἡνίκα περὶ τοῦ τιμήματος ἑκάτερον συναινέσαν μέρος ὁ μὲν τὴν καταβολὴν ποιήσηται τοῦ τιμήματος, ὁ δὲ παραδοίη τὸ πιπρασκόμενον· οὐ μόνον δὲ ἀλλὰ κἂν ὁ ἕτερος τούτων ἢ τὴν καταβληθεῖσαν τίμην*

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1) Zachariae von Lingenthal, *Geschichte des griechisch-römischen Rechts* [3], p. 199 meent, vreemd genoeg, dat in het gemeen gebleven erfgoed weinig voorkwam: *„Merkwürdig ist hier... wie die Ecloga* [XVI, 2] *den Fall einer Fortsetzung der Familien- und Vermögensgemeinschaft auch nach dem Tod der Eltern als etwas häufig vorkommendes betrachtet'*. Bedoeld is de *'Εκλογὴ τῶν νόμων ἐν συντόμῳ γενομένη παρὰ Λέοντος καὶ Κωνσταντίνου τῶν σοφῶν καὶ φιλευσεβῶν ἡμῶν βασιλέων ἀπὸ τῶν ἰνστιτούτων, τῶν διγέστων, τοῦ κώδικος, τῶν νεαρῶν τοῦ μεγάλου 'Ιουστινιανοῦ διατάξεων καὶ ἐπιδιόρθωσις εἰς τὸ φιλανθρωπότερον* van Leo den Isauriër en Constantinus Copronymus, van het jaar 739. Ook de Procheiros Nomos van Basilius, Constantinus en Leo, in 879 gepubliceerd, kent in gemeen bezit gebleven goederen: *εἰ δὲ καὶ ἀδελφοὶ ἐπὶ κοινωνίᾳ τὰς τῶν γονέων οὐ διείλοντο κληρονομίας οὐ κοινοποιοῦσι τὰ ἔξωθεν αὐτοῖς κτηθέντα* 19,17 = Epanagoge Basilii Leonis et Alexandri 26,8 (Zachariae von Lingenthal, *Coll. libr. iuris Graeci Romani ineditorum*, p. 156).

Het behoort niet tot de *ἐπιδιορθώσεις εἰς τὸ φιλανθρωπότερον*, was integendeel in het Romeinsche recht zeer gewoon, zooals trouwens ook nog heden ten dage. Vgl. Dig. XVII, 2, 52, 6 en de titels 36, 37, 38 van den Codex Iustinianus, *familiae erciscundae, communi dividundo, communia utriusque iudicii tam familiae erciscundae quam communi dividundo.* Een zeker voorbeeld bij Trinchera n. 324: *χωραφίου πετζῆν ἕναν απο των οιμετέρον χωραφίων ὅπερ κατέχωμεν καὶ εξαδίἑρετος νομεύωμεν δικάιο ἐκ πατρικης ημῶν κληρονωμίας.*

ἀναλάβοι ἢ τὸ διαπραθὲν πρᾶγμα παραλάβοι, ἐφ᾽ ᾧ τὴν πρᾶσιν ἀδιάλυτον προβῆναι, καὶ οὕτως τὰ τῆς πράσεως ἐρρῶσθαι.... ταῦτα δὲ περὶ πράσεως καὶ ἀγορασίας λέγομεν τῆς ἀγράφως γινομένης. ἐπὶ δὲ τῆς ἐγγράφως γινομένης οὐχ ἑτέρως τὸ τέλειον προσγενήσεσθαι λέγομεν τῇ πράσει καὶ τῇ ἀγορασίᾳ εἰ μὴ καὶ τὰ συμβόλαια τῆς πράσεως συγγραφῇ ἢ οἰκείᾳ χειρὶ τοῦ πιπράσκοντος ἢ ὑπὸ ἑτέρου μὲν γραφῇ, ὑπογράψῃ δὲ ὁ πιπράσκων· εἰ δὲ διὰ ταβελλίονος γίνεται καὶ κόμπλα παρακολουθήσει προσταχθείσης ὑπογραφῆς καὶ τοῦ συμβολαίου (Prochir. nom. XIV, 1)[1]).

De verkoop of schenking (want voor deze geldt dezelfde vorm) geschiedt dus of mondeling of *per chartam*. De verkoop- of schenkingsacte is eenzijdig, gaat uit van een der contracteerende partijen, nl. den verkooper of schenker. Zijn handteekening (kruis) gaat voorop. Hij geeft aan wat hij wil verkoopen of schenken, verklaart de bedongen prijs ontvangen te hebben (vervalt bij de schenkingsoorkonde, behalve in de enkele gevallen, dat, zooals hier, een tegengift bedongen is), geeft de acte over en daarmede is de handeling juridisch perfect, mits geschied onder getuigen, wier handteekening (kruis) onder aan de acte worden toegevoegd, evenals het *ἐγράφη* door mij enz. van den tabellio, die de acte geschreven heeft, of heeft laten schrijven (vgl. p. 16, 2).

Deze laatste is een geestelijke *πρεσβύτερος, πρωτοπάπας, ἱερεύς, ἀρχιερεύς, ἀρχιμανδρίτης,* die zich ook in de meeste gevallen, *νοτάριος* en *ταβουλάριος* noemt.

Na de invoering der *constitutiones Melfenses*[2]) komt deze verandering in de oorkonden dat zij alle geschreven zijn door den *πουπλικὸς νοτάριος* — nu geen geestelijke meer[3]) — die ook wel in het beginprotocol met nog andere notarii en *καλοὶ ἄνθρωποι* als tegenwoordig bij het opmaken der acte wordt genoemd (vgl. b.v. Trinchera n. 300 (a. 1265) 302. 303. 307. 313—315 enz.); en voorts dat in enkele niet op de oude wijze de verkooper (schenker) verklaart te verkoopen (schenken), maar de notarius publicus dit van den verkooper (schenker) verklaart: Trinchera n. 299 (n. 1257), 318 (a. 1269), 321 (a. 1270), 323 (a. 1270).

1) Vgl. Ferrari, *Byz. Arch.*, IV, p. 100.

2) Inhoud en bewoording van den tekst der oorkonden is in velerlei gelijkluidend met die der *formulae veteres* van Marculfus, monnik in de diocees van Parijs, uit de 7de eeuw. Zie Michot, *Histoire de la forme des conventions et actes privés... ou origines du notariat*, Paris 1878, II, p. 378 (n. 818) en 380 (n. 820).

3) Vgl. p. 18, noot 2 van p. 17.

APPENDIX

I

† Signum manus Nicolai Ardabasti † Signum manus Joannis fratris eius † Signum manus Basilii Ardabasti fratris eius † Signum manus Ursi Ardabasti.

Nos suprascripti, qui venerandas et vivificas cruces signavimus, manifesti sumus nos dedicare praedium templo S. patris nostri Joannis Messoris et Domino Cathegumeno Panchumio ceterisque fratribus pro salute animae nostrae et nostrorum parentum, situm et positum in loco qui dicitur ad montem, ad orientem templi S. Joannis Messoris, portionem bonorum Ardabastorum ex portione Atzupi nobis competentem, inter (praedia) Macedi et Rabiosi, ad perfectam et plenissimam donationem, immutabiliter neque inconsiderate. Nos autem accepimus e manibus Domini Cathegumeni Panchumii in manus nostras pro remuneratione tarinos quattuor, ad perfectam et plenissimam donationem; ut habeat sancta dei ecclesia potestatem faciundi quidquid velit nec sollicitatus nec impeditus ab ullo.

Sed si quando nos suprascripti sive ex nostris et heredibus manifesti erimus quaestionem litem vel actionem inferre contra hanc nostram puram donationem, ei stabimus eamque defendemus. Sin non evicerimus nec defenderimus sed etiam eam detorquere conati erimus ne audiantur sed primum habeat eos anathema a Patre Filio et Spiritu Sancto et tercentis sanctis divinis patribus et poenae nomine solvat fisco nummos XXXVI. et sic deinceps firma maneat haec pura nostra donatio.

II

† Signum manus Ursi Ardabasti, portione Billimis.
† Signum manus Leontis Billimis.

Nos suprascripti, nomine quoque fratris patruelis nostri, Joannis nepotis Billimis, manifesti sumus nos suprascripti dedicare praedium montis, terram vinealem avi nostri Billimis, a iugo rupis hirundinum, includens duo? rupis . . . . usque ad fines Portari et Humilis. Olim quoque presbyter humilis Drosus hanc vineam eidem monasterio donavit. Sunt quattuor partes: partem (habet) Nicolaus Billimis, et partem Leo fratris filius eius et partem Joannes, filius Theodori Billimis filii, huius autem

Joannis nomine Leo frater patruelis eius; et altera pars Ursi Ardabasti et fratris eius Nicolai. Hoc praedium cum piris, tres partes, donamus eas S. Joanni Messori pro salute animae nostrae et parentum nostrorum.

Nos autem accepimus pro remuneratione e manibus Domini Cathegumeni Panchumii tarenos quattuor et dimidium ad perfectam et plenissimam donationem, ut habeat sancta Dei ecclesia potestatem faciundi quidquid voluerit usque ad finem saeculorum nec sollicitatus nec impeditus ab ullo. Sed si quando manifestus sit aliquis ex portionibus nostris, sive nos suprascripti sive ex nostris et heredibus, quaestionem litem vel actionem inferre contra hanc donationem ei stabimus eamque defendemus. Sin non evicerimus nec defenderimus sed etiam eam detorquere conati erimus ne audiamur sed primum habeat (nos) anathema a Patre Filio et Spiritu Sancto et tercentis sanctis divinis patribus et poenae nomine solvat fisco nummos XXXVI. In praesentia testium.

† Leontius Nicephori Filori archipresbyteri fil. testis subscripsi.
† Nicolaus Casirii fil. testis venerandam crucem subscripsi.
† Basilius humilis presbyter propria manu subscripsi.
† Pancratius frater eius testis venerandam crucem subscripsi.
† Nicolaus aerarius testis venerandam crucem subscripsi.
† Constantinus catecheta Selimae testis venerandam crucem subscripsi.
† Ursicitius presbyter Changemi fil. testis mea propria manu subscripsi.
† Basilius Bucattias testis venerandam crucem subscripsi.

Scriptum est manu mei presbyteri Nicephori cognomine Mundupha anno 6636 ind. 6.

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AN ENGLISH-BLACKFOOT VOCABULARY



AN ENGLISH-BLACKFOOT VOCABULARY

BASED ON MATERIAL FROM THE SOUTHERN PEIGANS

BY

C. C. UHLENBECK AND R. H. VAN GULIK

VERHANDELINGEN DER KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM
AFDEELING LETTERKUNDE
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UITGAVE VAN DE KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM 1930

To the memory of
JOSEPH TATSEY

PRELIMINARY REMARKS

The printed sources of this vocabulary are:

A. The following papers published by C. C. Uhlenbeck in the "Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam": Original Blackfoot texts 1911, A new series of Blackfoot texts 1912, Flexion of substantives in Blackfoot 1913, Some general aspects of Blackfoot morphology 1914, Philological notes to Dr. J. P. B. de Josselin de Jong's Blackfoot texts 1915, A survey of the non-pronominal and non-formative affixes of the Blackfoot verb 1920.

B. A paper published by J. P. B. de Josselin de Jong in the same series: Blackfoot texts 1914.

C. The following papers published by C. C. Uhlenbeck in "Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen te Amsterdam": Geslachts- en persoonsnamen der Peigans 1912, De vormen van het Blackfoot 1914, De conjunctief-achtige modi van het Blackfoot 1914, Nieuwe woorden in het Blackfoot 1925.

D. A paper by C. C. Uhlenbeck published in "Festschrift-Vilhelm Thomsen": The origin of the Otter-lodge 1912.

E. A paper by C. C. Uhlenbeck published in "Internationales Archiv für Ethnographie": Some Blackfoot song texts 1916 (these song-texts had been recorded by G. B. Grinnell who generously placed them at C. C. Uhlenbeck's disposal).

F. The doctoral thesis of G. J. Geers: The adverbial and prepositional prefixes in Blackfoot 1917.

Besides, the authors have made use of unpublished field-notes of J. P. B. de Josselin de Jong and C. C. Uhlenbeck, especially of marginal notes to Tims' "Grammar and dictionary of the Blackfoot language".

Practically all the material contained in the present vocabulary was secured, either by J. P. B. de Josselin de Jong or by C. C. Uhlenbeck, in 1910 and 1911 among the Southern Peigans of Blackfoot Reservation, Teton County, Montana. No word was taken from Tims' dictionary that did not appear to be used by the Southern Peigans. Therefore that dictionary may not claim a place among the sources of this new one, though the two field-workers have, to a certain degree, been guided by it in their interrogations of the Indians during their trip to America in 1910.

The symbols used are the same as in former publications on Blackfoot by C. C. Uhlenbeck. For the palatal voiceless fricative the sign x has been preferred to χ' which was made use of in the texts, whereas the guttural non-palatalized voiceless fricative is expressed by χ. Details about the

phonetic system of Blackfoot are to be found in "Original Blackfoot texts", p. VI—X, and in "Flexion of substantives in Blackfoot", p. 4—6. Here it may suffice to observe that the vowel-signs have, roughly spoken, their continental value (*α* however, has nearly the same sound as English *u* in *but*; *â* sounds like English *a* in *fall*; *ε* is a short vowel with the sound of German *e* in *Messer*), and the same may be said of the consonants (the stops *p*, *t*, *k* are never aspirated; *s* is a peculiar sound, very similar to, though not identical with, Basque *s*; ' is the glottal stop).

Quantity, which in most cases depends on stress (*α* and *ε*, however, are always short, and so are all vowels before *χ* and *x*, and before geminates) did not need special marks. Only in a few cases where a vowel is constantly short, even when stressed, the sign ˘ has been put above the letter.

For the principal and secondary stress (or stresses), respectively, the acutus and gravis are made use of. Where the principal stress wavers between two syllables the acutus has been put on both of them. Still this vocabulary does by no means pretend to give all the ways of accentuation of every word. There are so many shifts of stress to be observed in the spoken language that it would be impossible to register them all.

The authors have allowed themselves slight changes in the orthography of the published texts, especially in those of J. P. B. de Josselin de Jong (Walter Mountain-chief's emphatical endings *-'a* and *-'i* are omitted). In general they have retained the use of *e* and *u*, respectively, by the side of *i* and *o*, though they strongly suspect that there are only two "phonemes" (*i*: e, and *u*: o), and that it perhaps would have been better to use accordingly only two symbols.

R. H. van Gulik, who was introduced into Algonquian linguistics, and especially into the study of Blackfoot, by C. C. Uhlenbeck, is the only one responsible for the general plan of this book and the arrangement of its details.

LIST OF ABBREVIATIONS

an.	=	animate.
cf.	=	confer.
excl.	=	exclusive.
gram.	=	grammatically.
in.	=	inanimate.
incl.	=	inclusive.
lit.	=	literally.
obv.	=	obviativus.
pl.	=	plural.
prop.	=	properly.
sing.	=	singular.
v.	=	vide.
voc.	=	vocativus.

A.

abide v. s t a y.

able (to be) *-kot-* (*-kots-*) : he can swim *ixkótautsim* ; I can sleep *nitoχkótsòk* ; (the buffalo) could not go back in *mátatoχkòtskitsipìmats* ; you (pl.) can never kill me *kimátoχkotsinikixpuaua.* — *askak-* (*askaks-*) : she could not persuade her *mátaskakatsistotoyìuats* ; he could not wake up *mátaskaksipokakìuats.* — Cf. c o n s e n t (to).

aboard (to go) v. g e t i n (to).

abount *-ap-* : he is looking about for you *kitápasàmmok* ; we shall camp about along the river *ákoχtamitapaukèkaup* ; then again he cried about the camp *támatapàisaisto* ; he then walked along about *támoχtapauàuaχkau* ; he was hunting about there *itápsàmiua* ; they lived there about during a long time *áisamitapàupiau.* — *aχk(s)-* (prop. let it be) : and about four were (his steps) *ki áχkaisoaii* ; there may be about ten of them *áχksikamài-piau* ; I catch about two (fishes) *áχkaistokàmi nitomixkàniks* ; and I hit him just about three times *ki áχksauokskaii nitáuaiakiaχpists* ; about two weeks *áχkaistòkaii natoiéksistsikuìsts* ; about ten o'clock *képuyi áχkaitoto ixtái-ksistsikùmiopa.* — *aχkap-* : about six *áχkapàuyi.*

about to *ak-* (*aks-*) : he was about to tell her *ákanistsiuaie* ; he was about to drink *áksimiu.* — *autamak-* (*autamaks-*) : it was about to be noon *autamákixtàtsikaiksistsiko* ; I was about to fall off *nitautamáksinìsi* ; it was just about to come off too *áutamatàksåχpiu.* — Cf. g o i n g t o, n e a r l y, u s u a l l y.

above v. h i g h (on).

abundantly *auk-* (*ok-*) (?) : they ate their fill *áukòyiau* ; he was happy having eaten his fill *itámaukoyìu* ; then I have really eaten my fill *nitáistamitàpokòyi.*

accept (to), e.g. a lover : I accept *nitaskákàni,* he (she) accepts *askákaniu.* I accept him (her) *nitaskákanistau,* he (she) accepts her (him) *askákanistsiu*; he did not accept her *mátaskàkanìuatsiks* ; he refused to accept me *nitúmaisauaskàkanik.*

accident (by) *páχtsapi* ; *paχt-* (*paχts-*), *paiaχt-* (*paiaχts-*), *paχtsap-* : I might shoot you (pl.) by accident *káχkipaχtoχpuau.* — Cf. f a l s e.

accompany (to) v. g o w i t h (to).

according to *manist-* (*manists-*) : according to that the water was so cold *maniststokimixp.* — *anist-* (*anists-*) : according to the moons *ánnistatòsiks* (*ánistatòsiks*) ; according to days (every day) *anistsiksist-sìkuists* ; every time he butted it (prop. according to when he butted it) *aniståχkiàpiksatàs* ; every time he was seen (prop. according to when he was seen) *ánistsinoàsai* ; her robe looked as if it were scabby (according

to if it were scabby) *ánistàpekàninàminai maiái*; he was far ahead (it was according to that he was far ahead) *anistsippitomò*; do not think thus (according to that) *pinanístsiksìmistàt*; you will always see him accordingly *kinétoχkanistaiàkàinoàu*; according to as we owned horses *nanistótaspinan*; and according to that is what I know about them, what I heard about them (viz. about the ancient Peigan tribe) *ki ánniaie nanístsksinoau, nanistáuχtsimatàu*; how (according to what) did you catch (a horse) *tsá kanístsinimàχp*. — *manistap-* (*manistap-*): according to their different sizes *manistápanikoχkìmixpiau*; according as they were big *manistápomaχksìpiau*; as (according to that) it was far in the winter *manistápisamistuyixp*; as (according to that) he shook them harder *manistápiikauatapiksixpiaie*; according to where they were hidden from view *manistápakanàpixpi*. — *anistap-* (*anistap-*): what are you talking about (according to what is it you are talking about) *tsáa kanistápapauànixpa*; how (according to what) did you steer the ears of the lodge about *tsá kanistápapaiàkstsimaχpa*; then they were according to that their wings were growing long *skátamanistapinauminiaiks*. — Cf. h o w (relative), s u c h.

according to (to be): what (according to what) shall we be *tsá áχkanistapsòp*. — Cf. s u c h (to be).

according to (to go) v. g o a c c o r d i n g t o (to).

account (person of no) v. p e r s o n o f n o a c c o u n t.

accuse (to): then he was accused *stámotuyimàu*.

ache (to): it aches *ástsiu, istsíu, -istsiu*; during one month it was that it ached *nitókskam natósiua manistsisamiistspi*. — Cf. t e a s i n g.

across *apámoχtsi, apámoχt*; *apam-, -opam-* (*-upam-*): then they began to jump across *itómatapopamoχpàipiaua*; I then was suddenly standing across *nitsítamsokitopamaipuyi*; he was nearly diving across *autamákopamistàiiua*. — *ikit-* (*ikits-*): they (the dead) were laid across on horses *ponokâmitaiks itáikitatsìmaiau*. — Cf. a l o f t, c r o s s (to), h i g h (on), o n t o p, o v e r.

across one another *asok-*: we began to run across one another *itauásokòmaχkaup*; we are mixed up (across one another) with them *táupokasokòpimanàniau*.

act badly (to): that is one thing in which they act badly *ánni sókanistòksistotakiau*. — Cf. t r e a t b a d l y (to).

act of (in the) *ai-, au-*: there was an old man sleeping, near a river he was sleeping, in the night *nápiu itáiokau, niétaχtai itáiokau, kokúyi*; the ancient Peigan people were shaking their heads (that means: were dancing) *ákai-Pekàniua áuauaχkisixk*; he is sitting on high *káietsopiu*; he (4 p.) was coming out from the camp *saiakapóyinai*. — Cf. u s u a l l y.

active v. q u i c k.

adhere (to) v. s t i c k (to).

adopt as son (to): I adopt him as son *nitoχkoiskatau*, he adopts him as son *oχkóiskatsiu*.

adoptive daughter v. s t e p - d a u g h t e r.

adoptive father v. step-father.
adoptive mother v. step-mother.
adoptive son v. step-son.
adultery (to commit) (to steal a young man): I commit adultery with a young man *nitáikamòsi manikâpi*; she commits adultery with a young man *áikamòsiu manikâpi.*
advise (to): I advise him *nitsíkakyanistau*; he advises him *-ikakyanistsiu*; that is the bird that advised Breast-man (what to do) *ánniaukinai omí sistsí omá Okína otsíkakyàniki.*
afraid (to be): I am afraid *nitáikòp*; he is afraid *áikòpum.* — they were afraid, that they would eat it up (too soon) *áiskàiau, maχkitsítsistamaχsàua.* — I am afraid of him *nitstunnoau*; he is afraid of him *stúnnoyiu*; I am afraid of it *nitstunnixp*; he is afraid of it *stúnnim.* (We also hear *ston-* instead of *stunn-*).
after v. immediately after, tracks (in the).
after a while *tam-*: come here again afterwards *támatsipoχsapot.* — *autam-* (*atam-*), *otam-*: I shall go there after a while *nitákotàmitapo*; tell him after a while *atámànistsis*; drink after a while *atámsimìt.* — Cf. then.
afternoon (it is) *áisikoχtatsikyaiksistsikò, áisikoχtatsikyaiksistsikùi*; *áutsistapskàpiu* (*natósiu*). — V. also evening.
afternoon (in the) *otáutakoχsì.* — Cf. evening (in the).
again *mat-* (*mats-*): go back again *matsiskót*; then they (4 p.) start to hit them again *ómatsitaumatapauaiàkiokoaiauaiks*; again he killed one of them *tókskam omátsìnitai*; when she came out again *omátsàksi.* — *at-* (*ats-*): it was again after a long while *átsisamò*; he was going to hunt again *atáksamiìxk*; they commenced again to be shot about *átomatapàpaskùnakataiau*; then he slept again *támatsòkau*; he was again told by him *otátanikaie.* — Cf. also, another, any more, other, too.
age *manik-*, *-anik-* (refers to age and size): that one that had the same age as he *ótoχpokanìkoχksìma*; according to their age *manistápomaχksìpiau.* — Cf. big, size.
agency (our) *nitsítunnixpinan.*
agent (of the reservation) *nínnàna* (excl.), *kínnùna* (incl.) (prop. our father).
age-society (members of an) *ixkanákàtsiiks* an. pl. (all-partners); I am a member of an age-society *nítoχkanàkàtsi.*
ah (interjection) v. oh.
aha (interjection) *aié, háié.*
ahead *isóχtsi*; *is-*: then he was told ahead by him *otsítsisànik*; he would run about ahead *áiisapàumaχkau*; then he said to her *itsísanistsiu*; look ahead *isátsit.* — Cf. front (in), future (in the).
ahead (to go): he goes ahead *-iso*; then he went ahead *itsisó.*
aim (to) (to be going to shoot): I aim *nitáiakaχkumi*; he aims *áiakaχkumiu*; I aim at him *nitáiakaχkumatau*; he aims at him *áiakaχkumatsiu.*

aim (to get up and) : I then got up and aimed *nitsítsipuiàkaχkumi.*

alarm (to have the) : then they would have the alarm *itáiinapitakiau*; we have had alarm *aiínapitakiòp.*

alas *aiáu, ki aiáu, à'eá.*

albino *ápinis, ápini-.*

alcali (black) *mátaχkimist* an., pl. *mátaχkimistaiks.* — *ksísàmi* an., pl. *ksísàmiks* (earth-medicine).

alike *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) : they (in.) looked like a short-back butte *nítanistsinatsìau ánni áskàkχkuyi*; they (in.) looked like snow-birds *áitanistsinatsiaists ánni otsikékinaχsoàts*; they dressed alike *itáitotùisapinàusiau.* — Cf. all, alone, one, only, really, same (the).

all *kan-, kanai-, kanau-, ixkan-, -åχkan-, åχkan-, kannai-, kannau-* : all the calves *kanáunistaχs*; they all came in *áukanaipìmiau*; they all came home from corralling *ixkanáutapàuakiau*; then they all entered there *áitåχkanaipìmiau*; they took them all *ǻχkanautoyiau.* — *auki-* (*aukiu-*), *oki-* (*okiu-*) : they were doctored by all *áukisokìnaiau*; then they all shot up at it *itáukispskùnakatàin*; they all went to buy *itáukiotåχpummàu*; that are all the things they have done *ánnyaie nitakáukistotakìau*; they will all have their guts torn out *ákokyaisautsìsaiau*; burn it all up *istokínisit.* — *iki-, ikiu-* : they all went *ikiómatapò*; they were all camping together *ikiuókunaiiu*; they went all up on a hunt *ikiuámisamìu.* — *itsin-* : he did the same thing to all of them (an.) *itsiniánistotoyìuaiks*; they were all gone on a hunt *itsínixkai áisàmiu*; when it is all gone *áiitsìnixkàs*; they then blew it all in two *itaiákitsinitoyiàiksaie*; they take them all *áitsiniotsimiàu*; they were all taken down *áitsininìpiau*; he finally cut it all up *nánauaitsinitsìuaie.* — *mot-* (*mots-*), *-ot-* (*ots-*), *motui-* (*-otui-*), *moto-* (*-oto-*) : try hard, all of you *motúiekàkimàk*; we are all old women *nimótsipitàkeixpinan*; then all of them stood about *sotamótèpuyiu.* — *sopok-* (*sopoks-*) : they all had plenty of food *áisopoksinòksiau*; they were nearly all bad *imátåχkanaisòpokokàpsiau*; he used all his medicine-power *sopóksapunstàiixk.* — *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) : and that is all *ki ánniaie nitsó* (*nítsoò*); they all ran by (her) *tótaumaχkàii*; all of them yelled *áitsitsòyåχsiu.* — *omaχk-* (*-omaχks-*) : then she made it all into one roll *túmomaχkatskoχpatsìmaie.* — Cf. all over, alone, big, ended, one, only, really, same (the), whole.

all (of) *istoχkan-* (*istoχkanai-, istoχkanau-*) : he is the worst of all *istoχkanáukapsiu*; all the people on high *spóχtsim istoχkanáitapiua.*

all about v. all over.

all alike : it is all alike *ixkanáunistasiu.*

all behind *kanáuχsoχtsi.*

all day v. day (all).

all means (by) : you shall come back again by all means *kitákunaukatskoto.* — Cf. at all.

all night v. night (all).

all over *mot-* (*mots-*), *-ot-* (*-ots-*), *motui-* (*-otui-*), *moto-* (*-oto-*) :

water-all-over (i.e. ocean) *motaiäχke*; lakes-all-over (everywhere lakes) *motómaχksikimi*; they were running all over *mótapomaχkàii*; the carcases were scattered all over *mótuixtsii máksiniks*; that they were standing all over the camp *otótuitsitòkepùyis*; he then blacked his face all over *aistamótosikskiu*. — *-amotap-*, *-omotap-*: the horses that had meat on them would be taken all over (the camp) *áistamamotapìpiaii itapótsopiks*; you might wear your claws out for nothing *káχksamotapaitsìnikitsixpuau*.

all over the camp *sitok-* (*sitoks-*): that they were standing all over the camp *otótuitsitòkepùyis*. — Cf. a m o n g, m i d d l e (in the).

all the same *misk-* (*misks-*), *-isk-* (*-isks-*): he then shot westward (up the river) all the same *misksitamitaχkùmiua*. — Cf. i n s p i t e, i n s t e a d, n o t w i t h s t a n d i n g.

all winter v. w i n t e r (all).

aloft *ikit-* (*ikits-*): put it there aloft *istsikitsixtsis*; he then floated aloft *stámiketsauàtsiu*. — Cf. a c r o s s, h i g h (on), o n t o p, o v e r.

alone *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive, and subjunctive to *nist-*): they ate of them (in.) alone *nitoχtâuyiauaists*; now we are always living here alone *annóχk áskχsaitàupop*; he then camped about alone *áistamitsìtapaukunaiixk*; I am walking alone *nitsítapaiiksikai* (also: *ninítapaiiksikai*); I am doing it alone *nitsítauanistotsixp* (also: *ninítauanistotsixp*). — *nitap-* (*-itap-*): he is often fishing alone secretly *áikapisimiitapaumixkau*. — Cf. a l i k e, a l l, o n e, o n l y, r e a l l y, s a m e (the).

alone (to be): I am alone *ninítsitápi*; he is alone *nítsitápiu*.

alone (to live): I live alone *ninítsitapaupi*; he lives alone *nítsitapaupiu*.

along *ixt-* (*ixts-*), *t-*, *oχt-* (*-oχts-*): he goes along *ixtó*, *-oχto*; she walked along *ixtsapó*; let us travel along *áχkunoχtàpauàuaχkau*; then he started up along *stámoχtàmisò*; he went traveling along about *sótamoχtapauàuaχkau*; we shall camp about along the river *ákoχtamitapaukèkaup*. — *moχt-* (*moχts-*): he was chased along by him (4 p.) lower down *ómoχtsinàpiskokaie*. — Cf. f o r, f r o m, w i t h.

along (to go) v. g o a l o n g (to).

aloud *sok-* (*soks-*), *soχk-* (*soχks-*): he would say aloud *áisokaniu*; it was then breathing aloud *itámsokaisaitamiu*; he then wept aloud *itsóχkàuasainiu*; why do you say that aloud *kimáumaisoχkanisks*. — Cf. s t r a i g h t, s u d d e n l y.

already *akai-*, *akau-*, *ak-*, *-kai-*, *-kau-*, *-k-*: be already seated there for a moment *ánni ákaitaupit*; it was already full *akäχtuitsiu*; I am already old *nikáiàpi*; she was already suspected by him *okáipistsimòk*; I have done fighting (lit. I have fought already) *nikáuaitskàsi*; I have come already *nikáuto*. — *ikai-*, *ik-*: there they walked about already *íkaitsapàuaipìiau*; he put them already in (the fire) *íkaikanaisòoχtom*; she had already put them near her *íkatsiksiststom*; he had already told him *íkanistsiuaie*; they may be killed by him already *máχksikaiinikoaiauaie*; he might have died already *áksikåχkùiniu*; as he had doctored before *otsíkanistsokinàki*. —

aikai- (*aik-*) : they then would not turn them loose already *áikaitsaua-potoyìu*; from that moment the people were getting many already *áikaistapauakàitapiu*; they would already all be ready *áikåχkanaiksistsii*; he (4 p.) kept already looking about farther away *áikaistapaipyàpsapìnai*. — *ino-* (*inau-*) : what has been already given to them *ínåχkòtaχpiau*; I have turned into a wolf now already *nitsínauapi'siuàs*; he has already given it to me *nitsínoχkokaie*. — Cf. ancient, finally, former, long, old (to be), yet.

also *mat-* (*mats-*) : he (4 p.) took it also *matótsiminai*; they were also all bad *mátåχkanàukapsiixkiau*; I give you them also *kimátoχkot*; he was also pitied by (bears) *omátsikimmok*. — *at* (*ats-*) : she will kill us also *akatsínikiu*; and that youngest beaver, you will also give me that one *ki óma kanáinakstsìma ksiskstakìua ánnai kitákatoχkòki*. — *noχkat-* (*noχ-kats-*), *-oχkat-* (*-oχkats-*): they came also all to the shore *noχkátåχkanàisoo*; he was also glad just the same *noχkátanistsinokètakiu*; he also gave (the holy things) to him *noχkátanistoχkotsìu*; that we can see them also *áχkoχ-katsitsìnoau*. — Cf. again, another, other, too.

altar *otsítauatsimoixkàχpi* in., pl. *otsítauatsimoixkàχpists* (where-he-prays).

altar (to serve at the) : the boys that serve at the altar *omíksi saχkúma-piks otäχpokatsìmoixkamàiks*.

always *askχs-* (*aiskχs-*), *askχsai-*, *askχsau-* : those were the people that were always corralling *ánnaχkaie askχsáipiskiu*; she is always playing with him *áskχsaikoanimiuaie*; he (4 p.) was always thinking *áskχsaustaiinai*; he always cried *áskχsauàsainiu*. — *amap-*, *-omap-* (*-aumap-*, *-umap-*) : as they were always melting fat *isáists otáumàpipuχpùχsimatoχs*.

Americans (of the U.S.A.) *ómaχksistòaiks* an. pl. (those who have big knives).

amiss *istsik-* (*istsiks-*) : then he (4 p.) made a mis-cut *itsístsikskàiinai*; I made a real slip-cut *nitáitapistsiksk*; then he made a mis-step *itsístsik-sikskimàie*. — Cf. wrongly.

among *itsin-* : she put it among them *itsinoχtom*; he then traveled about among the wolves *támitsinàpauàuaχkau otápi'sìsin*; I am not among them *nimátaitsinspaiksau*; that a person walked among them *ótsitsinauàuaχkàni annik matápìin*. — *sitok-* (*sitoks-*) : his companions went among the lodges *ixtsítokòyi amóistsi moyists*; they went among the lodges *itsítokoiau moyists*. — *-spi-* : then he went among (the lodges) *itsítspiuò*; he then did not go among *mátsitspiuòatsaie*; he put it there among (them) *ítspiuχtòm*; they then suddenly sat among the buffalo *einí itámsokitspiàupiiau*; he then ran among (them) *ítspiàukskàsiu*; then he would look for her among them *itsitáspisamiua*. — Cf. all over (the camp), between, middle (in the).

amusing : it is very amusing *iikítamàpiu*.

ancestor : our ancestors *nimoχtsistapitapiixpinàniks* an. pl.

ancient *akai-* : the ancient people, the ancient Peigans *ákaitapìua, ákai-Pekàniua.* — Cf. already, former, old (to be).

ancient people (the) *ákaitapi* (ua) an.: I tell it to you as a story of the ancient people *kitsíkaitapìtsinik*; these ancient people were camped *amó ákauχta itáukunàiiu*; and the ancient people were moving about *ki omák ákauχtak tápauauatotsiu.*

and *ki.* This particle often combines with the first vowel of the next word, e.g. *ki ánni* (and that) becomes *kénni, ki itaníu* (and then he said) becomes *kitaníu.*

anger *istsítaksini* in.

angry *inik-* (*iniks-*) : then he was angry jumping up *itáinikspoχpàipiu*; then being angry he threw it away *ixtsitsíniksistapipiksiuaie*; then he went away being angry *itsiníksistapò*; she then was treated badly (prop. angrily) by him *otsítainiksistotòk.*

angry (to be) : I am angry *nitáiniksi*; he is angry *áiniksiu, iníksiu, miníksiu*; I am angry with him *nitáinikskotoau*; he is angry with him *áinikskotoyiu.* — I am angry *nitsístsitaki*; he is angry *ístsítakiu*; I am angry with him *nitáistsimau*; he is angry with him *áistsimiu, -istsimiu*; I am very angry with them *nitsìksístsimaiau.* — I am angry with him *nitókimau*; he is angry with him *áukimiu, -okimiu*; those with whom he got angry *otsíkim-maiks.* — he was very angry *ikskauketakiu.*

animal killed by one : the animal I killed *nítaχkstán*; the animal he killed *ótaχkstán.* — the animal I killed *nitsíniksini*; the animal he killed *otsíniksini.*

ankle-bone (his) *otáχkokìnaksin* in.

another *mat-* (*mats-*) : that is another one *omá mátstsiki.* — *at-* (*ats-*) : they also found another thing (an.) *atoχkónoyiiau*; then they had, to be sure, another game *sotámatoχkoikaχtsìau*; you have got another wife *kikátoχkoχkèmi*; he (4 p.) has got another wife *ákatoχkoχkemìnai.* — Cf. again, also, other, too.

another one : that is another one *omá mátstsiki.* — Cf. other.

another tribe v. foreigner, foreign people, foreign woman.

ant *áiskókinau* (*a*) an., pl. *áiskókinaiks.*

antelope *áuakàsi* (*ua*) an., pl. *áuakàsiks* (trotter); *auakas-*; *saukyáuakàsi* an., pl. *saukyáuakàsiks* (prairie-trotter); *kòkskí* (*ua*) an., pl. *kòkskíks* (corner-face). — turns into an antelope *áuakasiuàsiu*; they had antelope-dresses *noχkauákasistotòχsiks*; I chase an antelope (antelopes) *nitáuaka-sauakimmau*; that there can be more antelopes in the future *tsístapapauaua-kàsiskoχs.*

antelope-dress : very few had antelope-dresses *iksímakàpsii noχkauáka-sistotòχsiks.*

antelope-hide *áuakasiotokìs* an., pl. *áuakasiotokìks.*

antler *istaχtsimàn* an. & in.? — *iit* in.

anus (his) *óósi* an.; jocular expressions are: *naiístoχtapinàmaχka*

(takes-gun-on-each-side), *paχkapúiàpini* (bright-eye). — *-ims-*: he wiped his anus *ixtsitsímsisau*; he wiped his anus *ixtsitsímsisauaie.*

any more (after a negation) *-ino-* (*-inau-*): he did not wake up any more *mátsinoaipokakiuatsiks*; she (4 p.) never got up again any more *matatsínoaipuauatsiksinai*; I shall not marry any more *nimátaktsìnoåχ-kèmixpa*; you shall not see me any more *kimátakatsìnoainokixpa*; they did not fall back in again any more *mátsinauataisapoχpìuaiks.* — *-at-* (*-ats-*): he was not afraid any more *mátatsikopumats*; they did not move camp about any more *mátatapistotsìuaiks*; then there was nothing to think about any more *mátatoχkapitsixtàuats.* — Cf. a g a i n, a l r e a d y, f i n a l l y, l o n g.

appeal (to) v. c a l l o n (to).

appearance (make one's): they make their appearance in the spring *itsitáixtsiau autúsi.* — Cf. c h a n g e one's appearance (to).

apple *áipostaminàtsi* in., pl. *áipostaminàtsists.*

approach (to) v. n e a r (to come).

approach to get a hold of (to): she approached her to get a hold of her *áuakomitsixtatsìuaie.*

April *aniotsítaisisksèmokoχpi* (in.) (when-the-grass-grows).

arise (to) v. g e t u p (to).

arm *moχtsíminan* in., pl. *moχtsíminanists*; *-kinists-*, *-oχtsimin-*, *-oχtsi-minan-*: I stretch my arm *nitáisausikinistsàki*; I have long arms *nitsínoki-nists*; I have bare arms *nitsipáksoχtsiminai*; he has long arms *inóχtsimi-naniu*; he has short arms *saχkóχtsiminaniu.* — Cf. h a n d.

arm-pit *moksísi* in.; *-moks-*: he (4 p.) just pressed it under his arm *kákoχpomòksakin*; he had it always under his arm *askχspaumóksàkiuaie.*

around *ak-* (*aks-*): then they were all standing around them *itauáksi-puyimiauaie*; (the buffalo) made a long run around *nitsisamauàksiksìsau*; then (the people) moved around *itaksístotsiu.* — *otakóχtsi*; *otak-* (*otaks-*), *autak-* (*autaks-*): around the lakes *ómaχksikimists otakóχtsi*; he (4 p.) jumped around *itótaksoyauanìn*; they went around saying *itáutakanìau*; then he would run around *itáutakomaχkau*; he was chased around (it) by him (4 p.) *otsítsitotautakskokaie.* — *at-* (*ats-*): the people sat all around it *itatsótopatòm.* — *ksist-* (*ksists-*): then they stood around *sotámiksistsi-puyiàiks*; when they all stood around *aukanáiksistsipuyìsi*; the people of the different tribe were already sitting around *ákaitautsiksistopìn omí noχkétsitapì.* — Cf. c i r c l e (in a), g o a r o u n d.

around (to go) v. g o a r o u n d (to).

arrange (to): I arrange it *nitápistotsixp*; he arranges it *ápistotsim.* — Cf. f i x (to), f i x u p (to), m a k e (to).

arrive v. c o m e t o (to), g e t (to), g e t t o (to).

arrow *ápssí* in., pl. *ápssìists*; my arrow *nóχpssí.* — Belly-fat then put his arrow to the bow-string *itsapánnoχkimau Okoáisau.*

arrow (to have an): he has an arrow *èpíu*, *-opiu.*

arrow with blunt point *káupiu* in.; my arrow with blunt point *nitoχ-káupim.*

arrows (to make): he makes arrows *auánoyosiu, -anoyosiu*; I shall make arrows for him *nitákannoiau*; I make curly arrows for him *nitsuyisksànoiau.*

arrow-shooting: with arrow-shooting, that is it they started the wheel-game with *omístsi ómonatsòaiau, ánnistsiaie nitáumatapitsiuàikaχtsìau.*

arrow-stick *sáixkimaχkàni* in., pl. *sáixkimaχkànists*; *sáixkimàni* in., pl. *sáixkimànists.*

ascend (to) v. g o u p (to).

ashamed (to be): I am ashamed *nitáistuyisi*; he is ashamed *áistuyisiu*; I am ashamed of him *nitáistuyisatau*; he is ashamed of him *áistuyisatsiu.* — because she was ashamed *otsíkoχkètaksi.*

ashamed (to make): they make us very much ashamed *máikoχkistotòkii.*

ashes *mákskitsìsts* in. pl.

ashore *isoóχtsi.* — *apit-* (*apits-*), *-opit-* (*-opits-*): when he was pulled ashore *aupitsískapataχs.* — Cf. c o m e a s h o r e (to).

aside *paχksistóχtsi*; *paχksist-* (*paχksists-*): the horses are standing aside *ponokâmitaiks páχksistsepuyiau*; he then hit them with that stick alongside of their necks *omi mistsísi itsitsipaχksistspìniuaiks.*

ask (to) v. i n q u i r e (to).

ask for something to eat (to): I ask for something to eat *nitoχkóauts*; he asks for something to eat *áuχkòautsiu*; I ask for it to eat *nitoχkóatatoχp*; he asks for it to eat *áuχkòatatom.*

ask for a wife (to): they then would ask for a wife *ákstàmaitakiau*; they never asked for a wife *mátauaitakìuaiks.*

ask in marriage (to) v. w o o (to).

ass *áiskomaχkstòki* (*ua*) an., pl. *áiskomaχkstòkiks* (instead of a mule). — V. also m u l e.

assemble (to): they then assembled *itoχkánnoiiau.*

at all *-unau-*: do not sleep at all *pinúnauaiokàt.* — Cf. a l l m e a n s (by).

at least v. l e a s t (at).

attack (to): he then attacked him with a butcher-knife *ixtsítoχtauàtsiuaie ómaχksistoàninai.* — Cf. k i l l (to be going to).

August *ótsitaiapistsiixpitsèksinaiks* in. (when-the-snakes-go-blind); no more used; nowadays = September.

aunt = s i s t e r (elder).

autumn *mokó, mokú* in., pl. *mokuists*; *moko-, -oko-*: buffalo killed in the fall of the year *mokúiniaiks*; when it snowed first in the fall *atotómokoχ-potàsi*; it is autumn *áuko* (*áuku*), *-oko* (*-oku*); it was late in autumn *áiikokoàie.*

autumn (in the) *mokŭsi, aukŭsi* (*áukusi*).

await (to) v. w a i t.

away *mist-* (*mists-*), *-ist-* (*-ists-*): then they went away *támistapòiau*; he then ran away with that other's wife *itsístsipoχtoyiuaie otoχkémaniaii*; who has run away with my wife *nitsístsipoχtokaχka*; he would throw it

away *itáiistapiksimaie*; all their tails were out of sight *áukanaistatoikàiau*; then they again take them (in.) away *mátsitaistauotsìmiau*; pour it away *aistásuyinit*; then they again ring "away" (ring the bell) *mátsitaistaisaitsikapiksistakiau*; when they again have rung "away" (rung the bell) *átsistaisaitsikapiksistakìsau*. — *mistap-, -istap-*: take him away and let him loose *mistapipòtos*; go away outside *místapsaksist*; then they ran away *itsístapokskàsiau*; he (4 p.) then ran away *stámistapomaχkàiinai*; they (4 p.) then fled away inside from him *otsítsipotsistapiksàkaiks*. — *ksisk-*: she (4 p.) then walked away from him *sótamiksikskàakaie*. — Cf. farther away, future (in the), later.

away (to go) v. go away (to).

awl *moksís* an., pl. *moksíks*.

awl-case: his awl-case *osóksisi* in. (?).

axe *káksàkin* an., pl. *káksàkiks*.

B.

baby v. l i t t l e c h i l d.

back (noun) *mokakíni* in.; *-kik-* (*-akik-*), *-ik-* (*-ek-*), *-okakini-*, *-skini-*: then she lay down on her back *itákikàixtsiu*; with (the knives) they cut the backs (of the bulls) open *ixtáisatsìkataiau*; Long-back-Joe (a man's nickname) *Inyókakinyắχtso* (*a*); he shot him then right in his back *ánnàtsik okakíni támsapokakinitoyìuaie*; he was bucking with (me) again *mátoχpitoχkokakiniàpiksiu*; he then stopped bucking *itsiksístoχkokakiniàpiksiu*; I bend my back *nitáutoχskìniaki.*

back (adverb) *apat-*: they would pull them (in.) back out of sight *áuapatsistaniskapatòmiauaists*; he (4 p.) was looking back *áuapatokakiosìnai*; then he began to knock his (the bob-cat's) face back *itauápatskimiuàie.* — *sk-* (*sks-*): I shall pull you up back again *kitákatsitskamiskapat*; they swam back again *mátskotsimiau*; put them (in.) with the fore-ends back *iskoχkistotau.* — *ikit-* (*ikits-*): he then stood back alone *itsíkitaipuyiu*; those that were tied back (to the tree) *itsíkitsistsipistàiks.* — *-ipau-*: I will take it (his robe) back *nitáksipauotoainai*; it is never again taken back from them *mátataipauotomoàuaiks.* — Cf. b a c k w a r d, b e h i n d, o v e r.

back-ache (to have): I have back-ache *nitástsoχtsatsikskini* (= *istsíu nokakíni*).

back-bone *mokakékin* (*makakékin*) in.

back-fat *òsáki* an., pl. *òsákiks.*

back-side (on the) *oχsókapòχtsi.*

backward *akik-*: then she lay down backward *itákikaixtsiu.* — *oχs-*: they moved backward (to the north) *itắχso*; when they came backward *otótoχsaii*; he then threw himself backward *stámoχsoχpauàniua.* — V. also b a c k (adverb) and cf. b a c k (noun), b e h i n d, o u t o f s i g h t.

bacon *áiksinioksisakò* in.

bad: I am bad *nitokáps*, he is bad *makápsiu, ikápsiu, áukàpsiu* an.; it is bad *makápiu, áukàpiu* in. — *makap-*, *-okap-*. — *mak-*: bad hide (i.e. buffalo-cow-hide) *makokís.* — *auk-* (*auks-*), *ok-* (*oks-*), *uk-* (*uks-*): you treat me badly *kitáuksistotòki*; those that treated you badly *kitauksistotàukiks*; you have treated me badly a very long time *kitáiksisumauksistotòki.* — *paχk-* (*paχks-*): things that smell bad *paχksimóists.* — Cf. w i c k e d.

bad case: even if it is a bad case, how he is shot *ímakumaiskunatàpis nitóaχpi.* — Cf. s t r o n g.

bad death: a bad death may she die *omá paχkóχsinikaie*; your lice have a bad-death-dirty taste *máipaχkòχsinisikapokomipùmini*; a-bad-death-may-she-die-bad-woman *paχkóχsiniokàpake* (*ua*).

bad dog *makápomità* (*ua*) an., pl. *makápomitàiks.*

bad horse *makápinokâmita* (*ua*) an., pl. *makápinokâmitaiks.*

bad man *makápinau* (*a*) an., pl. *makápinaiks.*

bad old man: they are already bad old men *ákaukàpiapìau.*

bad person *sauúmitsitapi* (*ua*) an., pl. *sauúmitsitapiks.* — *makápitapì* (*ua*) an., pl.*makápitapìks.* — because of his being a bad person, he was called the reverse of it *otokápitapìsin ixtapókapìnixkatau.*

bad river *makápiitaχtai* in., pl. *makápiitaχtaists.*

bad road *makápoχsokùi* in., pl. *makápoχsokuìsts.*

bad stove *makápipotàtsis* an., pl. *makápipotàtsiks.*

bad tree *makápiistsìs* an., pl. *makápiistsìks.*

Bad-water *Paχkăχke.*

bad woman *makápàke* (*ua*) an., pl. *makápàkeks.* — You are a bad woman *kitokápakèu.*

badge: give me your badge of membership of the age-society of the braves (*Mátsiks, Mátsiks*) *kitátsiàtsisi noχkoχkókit.*

badger *mìsinski* (*ua*) an., pl. *mìsinskiks.* — *sináiski* (*ua*) an., pl. *sináiskiks* (striped-face).

badly v. b a d.

bag *skinétsimàni* in., pl. *skinétsimànists.*

bail (to) (as water out of a boat): I bail it *nitáisaisuyinixp,* he bails it *áisaisuyinim.*

bake (to) v. c o o k (to).

baking *kétani* in. — Cf. c o o k i n g.

baking-pan *itáixketàupi* in., pl. *itáixketàupists* (where-we-bake-in.).

baking-powder *ixtáixketàupi* in. (which-we-bake-with).

bald: he is bald *istsíkixkiniu*; a bald-headed person *istsíkixkini* (*ua*).

ball (to play with) *pokún* an., pl. *pokúyiks.*

band v. t r i b e.

band (to belong to a): he did not belong to a band *mátoχkuiixkauayìu.*

bank (cut) v. b l u f f.

bare arms (to have): I have bare arms *nitsipáksoχtsiminai.*

bare breast (to have a): I have a bare breast *nitsipáksaukekìnaki* (*nitsítaukauaukaiaki*).

bare feet (to have): I have bare feet *nitsipáksaikàki.* They use also *nitáptsitsikini* (prop.: I have taken off my shoes).

bare head (to have a): I have a bare head *nitsipáksaixkini.*

bare legs (to have): I have bare legs *nitsipáksaikinàki.*

bark (of a tree) *otóksksìis* an., pl. *otóksksìiks.* — *-otoksks-*: she would knock off the bark (of the tree) *ákitaupitotoksksiuaie*; they peeled the bark from (the trees) *otápitotoksksàuaiks*; there she would knock off the bark (of the tree) *ákitaupitotoksksiuaie.*

bark (to): I bark *nitáuχki,* he barks *áuχkiu, ăχkiu*; I bark at him *nitáuχkatau,* he barks at him *áuχkatsiu.*

bark running (to): that he barked running *otoχkikaiaisinai* (*otoχki-kaiayisinai*).

barrel *asuyín* in., pl. *asuyínists.*

bat *áukspiàki* (*ua*) an., pl. *áukspiàkiks.*

bathe (to) v. swim (to).

bay horse *áisâkuyi* (*ua*) an., pl. *áisâkuyiks.*

bay-striped back (horse) *áisâkuyisikekaii* (*ua*) an., pl. *áisâkuyisikekaiiks.*

be (to): is *istsíu, áistsiu*; there is *itstsíu, aitstsíu, -otstsiu, áutstsiu*; there is none, there are none *mátsitstsixpa*; and that night the blizzard was there *ki ánniauk kokúyi itótstsiu mákaipìi*; now was (came) that, we were to become poor from *áutstsiu nimoχtakskìmmatapspinàni*; the arrow is still there *sákiitautstsiu ápssìi*; (the time) that it will be spring *motóyi otsitakots-tsixpi*; if there might be some people *matápi máχkitsitsìtsis.* — I am there *nitsitáixts,* he is there *itáixtsiu*; is there yet *imítaixtsiu, sákiaixtsiu* (*sákaixtsiu, sákixtsiu*); his lodge was still there *omím okóaii okánistaixtsìxp*; before he was there (that means: before he was born) *otsauomítaixtsisì.* — Cf. lie (to).

be about (to): a long time he had been (camping) about *áisamàpaistsiu.*

be all over (to): they are all over *itsinítstsiau*; there was snow all over his leggings *kóniskui itåχkánautstsiu matsíks*; there was snow all over those leggings of his *kóniskui omíksi matsíks nitsitåχkanàutstsiu.*

be among (to): I am not among them (that means: I do not take part in their play) *nimátaitsinspaiksau.*

be in (to): the paint was in there *asáni itsápixtsiu.*

be like (to): what shall we be like (into what shall we turn) *tsá áχkanistapsòp.*

be on high (to): his eyes would be away on high *oápsspiks áitsistap-ispaixtsìiaiks.*

be the one (to): I am the one *nitámi,* he is the one *ámiu, ámmiu*; if this tree is the one who has run away with my wife *ámiuopi amóm mistsísama annáχk nitsìstsipoχtokaχka*; there is no denying, to be sure, that it is Breast-chief *mátoχkoisauamiua Okínau*; we are the only war-chiefs, myself and Little-dog *nitsítamitstsixpinan kaχtomínaiks, nistóa ki Imitáikoăn.*

be outside (to): I am outside *nitsáixts,* he is outside *sáixtsiu*; and his leg was far outside, gone clear through (the tree) *ki akoχtsí ixtápsisapok-saixtsiua oχkátsi.*

be really (to): it really is *nitsíu*; and thus really was this first wonderful experience of mine *ki ánniaie nitsíu ámoχk nitotómipisatàpsin.*

be together (to): let us be together *áχkunoχpokisòp.*

be together (to come to): in that way all these men and all these women came to be together *ánniaie nitsítomanistò amó únnasina ki àkéks.*

bead *ksistsímman* in., pl. *ksistsímmanists.*

beak v. nose.

bean *áutoksinàtsi* in., pl. *áutoksinàtsists.*

bear *kyáio* (*a*) an., pl. *kyáioiks.* Taboo-substitutes: *paksíkoyi* (*ua*)

(*sticky-mouth*) ; *ómaχkitsìsi* (*ua*) (big bob-tail). — *-kyai-* : I trap a bear (bears) *nítoχkyaiekiaki* ; she has a bear for a lover *kyáiaχpatòmiu* ; that there can be more bears from in the future *ákoχtsitsìstapoχkyaiòskoχpi*.

bear (to act as a) : I shall act to you as if I were a bear *kitákietåχkyaiìskoχtoχpuau*.

bear (to turn into a) : he turns into a bear *ixkyáioàsiu* ; she (4 p.) already turned again into a bear *akatăχkyaioasìn*.

bear in a dream *papáuχkyaio* an.

bear (to) v. c a r r y (to).

bear with (to) : I bear with him *nitáiixtsitatau*, he bears with him *áiixtsitatsiu*.

bear-cub *kyáiopokà* (*ua*) an., pl. *kyáiopokàiks*.

beard *mistóan* in., pl. *mistóaists* ; my beard *nitsístoan*, his beard *otsístoan*.

bear-knife (knife given by a bear) *kyáiistoan* an. ; he had a bear-knife *ixkyáiistoànniu*.

bear-lodge *kyáiekokàup* (*ixkyáiekokàup*) in.

bear-skin *kyáiotokis* in., pl. *kyáiotokìsts*.

beast an. : my beast *nótàs*, pl. *nótàsiks*, his beast *ótàs*, pl. *ótàsiks*. — *-otas-*.

beat (to) : I beat *nitáistokiaki*, he beats *áistokiakiu* ; I beat it *nitáistokixp*, he beats it *áistokim* ; by the side of *nitáistokiaki*, *áistokiakiu*, etc., we find *nitástokiaki*, *ástokiakiu*, etc. ; he then beat on that stick with another stick *omí mistsìsi itsístoksiksìmau*. — Cf. d r u m (to), h i t (to), k n o c k (to), and v. also d e f e a t (to), s u r p a s s (to).

beaver *ksiskstaki* (*ua*) an., pl. *ksískstakiks*. — *-ksiskstaki-* : that child of hers was a little beaver *ksískstakisini omí okósi* ; I trap a beaver (beavers) *nitsiksískstakiakiaki*.

beaver-den : then he came to the beaver-den *itsitótò omim ksískstakiokòaii*.

beaver-dream : he had had a beaver-dream *kaiíkstakipapàukau*.

beaver-furred buffalo *ksískstakiokuyì* (*ua*) an., pl. *ksískstakiokùyiks*.

beaver-hole *ksískstakiauatsimàni* in., pl. *ksískstakiauatsimànists*.

beaver-lodge *ksískstakioyis* in., pl. *ksískstakioyists* (lodge belonging to beavers).

beaver-lodge *ksískstakikokàup* in. (lodge ornamented with beavers).

beaver-rolls *åχkéminàniks* an. pl. ; *amopistániks* an. pl. ; my beaver-rolls *nitómopistaniks*.

beaver-rolls (owner of) *áiăχkèmi* (*ua*) an., pl. *áiăχkèmiks* (lit. : water-owner) ; he is the owner of beaver-rolls *åχkémiu*, *áiăχkèmiu*.

beaver-roll-songs *åχkemìnixksists* (*åχkèminixksists*) in. pl.

beaver-songs *ksískstakìnixksists* in pl.

beaver-stick (stick cut by beavers) *kákstáksin* in., pl. *kákstáksists*.

beckon (to) : I beckon *nitápstò*, *nitápaistò*, *nitápastò* ; he beckons *ápstò*, *ápaistò*, *ápastò* ; I beckon to him *nitápstoau*, *nitápaistoau*, *nitápastoau* ; he beckons to him *ápstoyiu*, *ápaistoyiu*, *ápastoyiu* ; he beckons to me

nitápastòk ; why do you beckon to me *kimáukapastoksk* ; then he beckoned at random *itsiksístuitapastò* ; then he stood about beckoning *itápaistuipuyìu*. — Cf. signal (to give a).

become well (to) : I think this my war-bonnet becomes you well *kitúmmaiixkètso amói nisámai*.

bed (standing) *aksín* in., pl. *aksísts* ; my bed *nitóksin*.

bed (lying) *sekáni* (*sikáni*) in., pl. *sekánists* (*sikánists*) ; my bed *nisekáni* (*nisikáni*).

bed : they would put in rye-grass for beds *matoiópaists ixtsípstsikaiàuaists*.

bed (to have for a) : I have him for a bed *nitsíkanatau, nítsikatau* ; he has him for a bed *síkanatsiu, síkatsiu* ; I have it for a bed *nitsíkanatoχp, nitsikatoχp* ; he has it for a bed *síkanatom, síkatom*.

bed (to make a) : he then made a bed out of them (in.) *ixtsítsekaχkàuaists*.

bed (to make the) : I make (fix) my bed *nitáisekatoχp nitóksin* ; he makes (fixes) his bed *áisekatom otóksin* ; then we make our beds *nitsitáiaksekaχpinan*.

bed-bug *paχksimím* an., pl. *paχksimímiks*.

bedding *sekánists* in pl.

bed-robe : those wonderful buffalo-hides were his bed-robes *osékaχkanaiks omíksi pisátsiniks*.

bedroom *itáukaupi* in. pl. *itáukaupists* (where-we-sleep).

bed-sticks : he walked on top of the bed-sticks *apikiåχsàtsisik ánnistsikaie ixtäχkitò*.

bee *namó* (a) an., pl. *namóiks*.

beef *ápotskinauksisakò* in.

before (of space) *itsoχk-* ; in certain modes of the verb we find *istsoχk-* : then (the gambling-wheel) fell down before (the door of the lodge) *támitsoχkoχpìinai* ; I was standing before (the door) *nitsítsoχkàpui* ; sit before (the door) *istsóχkopìt*. — Cf. front (in).

before (of time) : before he goes far *aχkúnaipiuòyi* (lit. : he might go far) ; before they just could speak (lit. : they might just speak) *áχkaukaksepuyìau*. — *sini-* : who have done eating before others *siniksístauyìks* (name of a band). — *sauumai-* (with the conjunctive) : before (all the people) got up (lit. : when all the people had not yet got up) *sauumáipuausi* ; before he died *otsauumáinisaie* ; before they came to the Sioux-country *sauumáitautoχsau Pinápisinai otáuaχsini* ; before (the sun) has risen (lit. : when the sun has not yet risen) *sauumáisaskàpis* ; before daylight (lit. : when there is yet no wind and daylight) *sauumáisopuìinakus*. — Cf. already, yet.

before (already) *ikai-, ik-* : where she had seen him before (already) *otsíkaitsinòaχpiai*.

beg (to) : I beg *nitáukamani*, he begs *áukamaniu* ; I beg it *nitáukamanistoχp*, he begs it *áukamanistom* ; I beg from him *nitáukamanistau*, he begs

from him *áukamanistsiu.* — Cf. a s k f o r s o m e t h i n g (to), e a t (to)

beg always (to): he begs always *kámaniepitsiu.*

beggar *kámaniepitsi* (*ua*) an., pl. *kámaniepitsiks.*

begin (to) *aumat-* (*aumats-*), *omat-* (*omats-*): then he began to say *itomátaniu.* — *aumatap-* (*omatap-*), *aumatapi-* (*omatapi-*): then they began to eat *itomátapioyiau*; (the people) began to skin *áumatapiitsimàu*; then he began to cry *itáumatapasàiniu*; then the soups begin to be brought in *itomátapaipstsìpoχtoχpiau auáusists*; then he will go to sleep (begin to sleep) *ákstamomatapiòkau.* — Cf. n e a r l y s t a r t (to).

behave (to) v. s t o p (to).

behind *oχsóχtsi, apatóχtsi, apátoχsoχtsi, oχsókapòχtsi.* — *oχs-*: he (4 p.) cried from behind *ixtoχsásainìn.* — *apat-*: his hindlegs *otapátoχkatsists*; I sat behind (it) *nisótamitapataupi.* — *apatoχs.* — *skóχtsi* (*iskóχtsi*), *skóχt* (*iskóχt*): they who are behind *skóχtsiks* an. pl. — Cf. b a c k w a r d, n o r t h, o u t o f s i g h t.

behind (to be): he is behind *ápatò*; I was behind (i.e. the last one) *nínitapàtau*; he is behind *apatóχtsikauk.*

behind of all *kanáuχsoχtsi.*

belief *áumaitakisini* in.

believe (to): I believe *nitáumaitaki,* he believes *imáitakiu, áumaitakiu*); I believe him *nitáumaitoau,* he believes him *áumaitoyiu*; I believe it *nitáumaitsixp,* he believes it *áumaitsim.*

bell *ixtáisaitsikapiksistakiòpi* pl. (which-we-ring-with). — *saiítsikixtan* an., pl. *saiítsikixtaniks.*

bellow (to) v. s o u n d (to utter a).

bellows *ixtáuχpakuyisakiòpi* in., pl. *ixtáuχpakuyisakiòpists* (which-we-blow-with).

belly *mókoăn* in., pl. *mókoaists*; *-okoa* (*n*)-, *-oko-* (*-ako-*): I have belly-ache *nitsístsisokoan*; who (4 p.) was lying there and who had a big belly *áχkinakoχkitsìnai.* — Cf. t r i p e.

belly-ache (to have): I have belly-ache *nitsistsisokoăn* (= *istsíu nókoăn*).

belly-fat *okoáisau, okoésau* in. (as a proper name it is, of course, animate); I got belly-fat at least *nitoχkókoaisimiskàn.*

belly-part of robe: the belly-part of his robe *oŏsi* an. (?). — Cf. a n u s

belong (to): it belongs *istótsiu*; what belonged to one Brave, that kind of people they were all *omá Mátsiu otsitapíuaχsini, ánniaie anistápitapìau*; we belong over there in that other place *ómi nimátsitapitapiìxpinan.*

below *ksiuóχtsi*; is below *ksiixtsíu.* — V. also l o w d o w n.

belt *ípsàtsis* in., pl. *ípsàtsists*; he put her in his belt, he put her right there *annautsípsan, annautsítstsòkai.*

bend of the river *pistskiáta* in.(?).

bend (to) (to stand with body bent): I bend *nitáutoχsèpuyi,* he bends *áutoχsèpuyiu.*

bend one's arm (to): I bend my arm *nitáuaksikinistsàki*, he bends his arm *áuaksikinistsakiu*.

bend one's back (to): I bend my back *nitáutoχskìniaki*, he bends his back *áutoχskìniakiu*.

bend one's head (to): I bend my head *nitáutoχsokiaki*, he bends his head *áutoχsokiakiu*.

bend one's leg (to): I bend my leg *nitáuaksikàki*, he bends his leg *áuaksikakiu*.

bent tree *ataχsiksím* an., pl. *ataχsiksímiks*.

berry *míni, mí'ni* in., pl. *mínists, mí'nists*. — his berries *otsiníuanists* in. pl. — Cf. p i c k (to), p i c k i n g.

berry-bag *asóisàtsis* in., pl. *asóisàtsists* (I suppose the true form of the word is *asóisàtsis*, not *aisóisàtsis*, as it occurs once in the texts); their berry-bags *osóisatsauaists*.

berry-flavoured water *míniksistsikìmistàni* in.

berry-pemmican *minióкàkin* in., pl. *minióкàkists*; and they were also fed a big meal of berry-pemmican *ki átomaχksisòaiau miniáukaki*.

berry-soup *mí'niàusini* in., pl. *mí'niàusists*.

best (to be the): he is the best *istoχkanáiàχssiu, istoχkanáisokàpsiu*; it is the best *istoχkanáiàχsiu, istoχkanáisokàpiu*.

best (to do one's very) v. t r y h a r d (to).

bet (noun) *ápskàni* in., pl. *ápskànists*.

bet (to put on a): I put him on a bet *nitápskatau*, he puts him on a bet *ápskatsiu*; I put it on a bet *nitápskatoχp*, he puts it on a bet *ápskatòm*.

bet (to): I bet *nitápsk*, he bets *ápskau*; I bet with him *nitápskatau*, he bets with him *ápskatsiu*.

better (to be): he is better *otsítskàχssiu, otsítsksokàpsiu*; he is better than *otsítsksokàpskoχtòyiu*; it is better *otsítskàχsiu, otsítsksokàpiu*.

better buffalo: there close by are the better buffalo *ámistoiauk sipátsiniuà*.

between *tatsik-* (*tatsiki-*), *tatsik-* (*tatsiki-*): I am hit between the ears *nitstatsikistòkioko, nitstatsikioχtòkiokò*. — *sitok-* (*sitoks-*): it was thrown between (buffalo-) hoofs *ixpsítoksistsinàpiksop*. — there were only two (boys left) between him (and the woman) *ámistòkami otsókixtaniks*. — *isap-* (?). — Cf. a m o n g, m i d d l e (in the).

biceps *ápotstsinau* an., pl. *ápotstsinaiks*.

bid (to): I bid *nitáuatsim*, he bids *áuatsimau, átsimau*. — Cf. i n v i t e (to).

big: is big (of persons) (an.) *ómaχksim*; is big (of animals) (an.) *ómaχkimiu*; is big (of animate trees) *ómaχksiksim*; is big (of inanimate trees) *ómaχksiksiu*; is big (of inanimate things) *ómaχko*. — *omaχk-* (*-omaχks-*): they were also fed a big meal of (berry-pemmican) *átomaχksisòaiau*; with the last big snow (prop.: when it snows big the last time) *ni(t)stsáuòmaχkoχpotaii*. — *imaχk-* (*imaχks-*): she (4 p.) was big with

calves *imaχksíkoyìnai*; he (4 p.) had a big arrow *imaχkópiinai.* — Cf. all, whole.

big arrow: his big arrow *ómaχkopànni* in. (?).

big arrow (to have a): he has a big arrow *imaχkópiu.*

big bear *ómaχkauχkyàio* (*a*) an., pl. *ómaχkauχkyàioiks.*

big belly (to have a): who was lying there and had a big belly *tsimáie áχkinakoχkitsìnai.*

big bird *piksí* (*ua*) an., pl. *piksíks*; it was not a big bird of this country *annóm mátsitsipiksìuats.*

big black thing *ómaχkaisiksinàtsiu* in.

big blood-clot *ómaχkaikatoyìs* an.

big bucket *ómaχkòχk* an., pl. *ómaχkòχkiks.*

big buffalo *ómaχkaini* (*ua*) an., pl. *ómaχkainiks.*

big cottonwood-tree *omaχkauásetsiksim* an., pl. *omaχkauásetsiksimiks.*

big dog *ómaχkòmita* (*ua*) an., pl. *ómaχkòmitaiks.*

big frog *ómaχkitsekapisàu* an., pl. *ómaχkitsekapisàiks.*

big girl *ómaχkaikèkoăn* an., pl. *ómaχkaikèkoaiks.*

big heifer (four years old) *ómaχkoχkatsistuyik* (*a*) an., pl. *ómaχkoχkatsistuyikiks.*

big high cliff *omaχkáspakiksaχko* in., pl. *omaχkáspakiksaχkuists.*

big hill *omaχkáitumo* in., pl. *omaχkáitumoists.*

big horse *ómaχksìnokâmita* (*ua*) an., pl. *ómaχksìnokâmitaiks.*

big lake *omaχkáumaχksikimi* in., pl. *omaχkáumaχksikimists.*

big lodge *ómaχkàuyis* in., pl. *ómaχkàuyists.*

big log v. log.

big mountain *ómaχkaiistàk* in., pl. *ómaχkaiistàkists.*

big person *ómaχkaitapi* (*ua*), pl. *ómaχkaitapiks.*

big pine-tree *ómaχkàuχtoki* an., pl. *ómaχkàuχtokiks.*

big real bowl (big wooden bowl) *ómaχkaiitoχkòs* an., pl. *ómaχkaiitoχkòsiks.*

big river *omaχkáitaχtau* in., pl. *omaχkáitaχtaists.*

big rock *ómaχkòχkotoki* an., pl. *ómaχkòχkotokiks.*

big-rock-lodge *ómaχkskimikokàup* in.

big skunk *omaχkápikaii* (*ua*) an., pl. *omaχkápikaiiks.*

big-striped-lodge *ómaχksikixtsipikokaup* in.

big timber (collective) *ómaχksiksko, ómaχksikskui, ómaχksikskuyi* in., pl. *ómaχksikskuists.*

big toe = thumb.

big tree *ómaχkaiistsìs* an., pl. *ómaχkaiistsìks.* — *ómaχksiksim* an., pl. *ómaχksiksimiks.* — Cf. log.

big turnip *ómaχkàsi* an., pl. *ómaχkàsiks* (the text has *ómaχkàsists* in., which can hardly be correct).

big with calves (to be): she (4 p.) was big with calves *imaχksíkoyìnai.*

big wolf *ómaχkokuyi* (*ua*) an., pl. *ómaχkokuyiks.*

big young buffalo-cow *ómaχkaniskskèini* (*ua*) an., pl. *ómaχkaniskskèiniks.*

big and long (to be): his ears were big and long *oχtókistsaii ómaχkainoyìi.*

bigger (to get): he was already getting bigger *íkaistapàumaχksim.*

bill = n o s e.

bind (to) v. t i e (to).

birch *sékokíni* in., pl. *sékokínists.*

bird v. b i g b i r d, s m a l l b i r d.

bird of about the same size as a blackbird with a white strip on its tail *sótamistàu* (*a*) an., pl. *sótamistàiks.*

bird-dog *suiómita* (*ua*) an., pl. *suiómitaiks* (in-the-water-dog).

bird's-feathers (common) *piksáuanokists* in. pl.

birth (to give): women that were about to give birth to a child *akéks aiáksistsistomaiks*; they did not give birth to a child in their lodges *okóauaists mátsitaipstsistsistomiuaiks*; therefore they did not give birth to a child in their lodges *ixtsáiitaipstsistsistomiau okóauaists*; when they had given birth to a child *áistsistòmis*; those that have just given birth to a child *mánistsistomaiks.*

biscuit *míkskapayìni* in. (stiff bread? or: instead of bread?).

bishop *ómaχkatoàpapikoăn* an., pl. *ómaχkatoàpapikoaiks* (great holy white man).

bitch *skímiòmita* (*ua*) an., pl. *skímiòmitaiks* (female-dog).

bite (to): I bite *nitáisikstaki, nitsíkstaki,* he bites *áisikstakiu, síkstakiu*; I bite him *nitáisiksipau, nitsíksipau,* he bites him *áisiksipiu, siksípiu*; I bite it *nitáisikstsixp, nítsikstsixp,* he bites it *áisikstsim, sikstsím*; I bite for him *nitáisikstomoau,* he bites for him *áisikstomoyiu*; he then bit his elder sister *itsíkstsinipiu únists*; then he bit it *itsíkstsinixtsimaie*; then bite it *stsíkstsinixtsit*; then bite the end of my ear *atámikstsinixtsit noχtókisi.* — I bite it *nitáisatotòkstsixp,* he bites it (of a supposed strawberry) *áisatotokstsim.*

bite (to allow one to) v. b i t e (to make one).

bite (to make one): I make him bite *nitáisikstakiatsau.*

bite down (to): I bite it down *nitáiniomistsixp,* he bites it down *áiniomistsim.*

bite loose (to): the coyote began to bite his leg loose *omá ksináuau itauápstsim oχkátsi.*

bite off (to): I bite it off *nitsíkaχkstsixp,* he bites it off *káχkstsim*; this that I shall bite off is she *ámoiàuk tákoχtsikàkstaki.* — Cf. g n a w o f f (to).

bite through (to): I bite it through *nitáunixtsixp,* he bites it through *áunixtsim.*

bite through the skull (to): they were each of them bitten through the skull by her (4 p.) *ótaχtaikspipokoaiauaie.*

bitter: is bitter *istsipokó.*

black *sik-* (*siks-*); he is black *siksinám* an.; it is black *siksinátsiu* in.

black alcali v. a l c a l i.

black bald-faced horse *sikápski* (*ua*) an., pl. *sikápskiks.*

black bear *síkoχkyàio* (*a*) an., pl. *síkoχkyàioiks.*

black blanket *sikapáipistsi* an., pl. *sikapáipistsiks.*

black buffalo *siksíni* (*ua*) an., pl. *siksíniks*; it has a black buffalo painted on it *siksínikokàu.*

black-buffalo-lodge *siksínikokàup* in.

black bug *síksksìnau* (*a*) an., pl. *síksksìnaiks.*

black colt *sikimíkoăn* an., pl. *sikimíkoaiks.*

black cow v. b l a c k h o r s e.

black dog *sikómita* (*ua*) an., pl. *sikómitaiks.*

black gun-spring *síksapistsimàtsis* an., pl. *síksapistsimàtsiks.*

black hair *sikókuyixkinsini* in.; he has black hair *sikókuyixkiniu.*

black horse *síkimi* (*ua*) an., pl. *síkimiks.*

Black Horse people *Síkimitapì* (*ua*) an. (which tribe? Ute?).

black liquid *síkoχtàii* in. (?).

black pail *sikóχk* an., pl. *sikóχkiks.*

black paint *sikíi* in. — Cf. c h a r - c o a l.

black rock *síkskim* an., pl. *síkskimiks.*

black trunk *siksisókaiis* in., pl. *siksisókaiists.*

black one's face (to): (the war-party) blacked their faces with it *ixtsitásikskiuaie*; he then blacked his face all over *aistamótosikskiu.*

black-and-brown-striped cow *sipayími* (*ua*) an., pl. *sipayímiks.*

blackbird *kseni* (*ua*), *kseini* (*ua*) an., pl. *kseníks, kseiníks.*

Blackfoot Indian *Síksikáikoăn* an., pl. *Síksikáikoaiks.*

Blackfoot tribe *Síksika* (*ua*) an.

Blackfoot woman *Síksikáke* (*ua*) an., pl. *Síksikákeks.*

black-fox *sikotátuyi* (*ua*) an., pl. *sikotátuyiks.*

blacksmith *áiàksakiàki* (*ua*) an., pl. *áiàksakiàkiks.*

black-striped back (horse) *siksíkekaii* (*ua*) an., pl. *siksíkekaiiks.*

black-tail deer *áisìkotùyi* (*ua*) an., pl. *áisìkotùyiks.*

blame (to): I blame him *nitáutoimau*, he blames him *áutoimiu*; blame me *matóimokit*; they blamed them *áutoimìauaiks.* — and that is the one who is to be blamed *ki ánniaie stautápixp.*

blanket *náipistsi* (*-aipistsi*) an., pl. *náipistsiks* (*-aipistsiks*); (*-aipistsi*). — Cf. w o o l.

blaze (to make): I make it blaze *nitsístokinsixp*, he makes it blaze *istokínsim, áuχpakuyìtsim.*

blaze up (to): it blazes up *pakuyítsiu.*

bleat (to) v. s o u n d (to utter a).

bleed (to make): I made his nose bleed *nisókitsìmiskiau*; that made his nose bleed awfully *únetumokautsikìnokaie.*

blind *nápistsi* (*ua*); I am blind *nitsápistsi*, he is blind *ápistsiu*; then we are blind *nitáistamiapistsìixpinan.*

blister *ikatsímani* in., pl. *ikatsímanists.*

blizzard: there came a blizzard *itótstsiu áχketsimìi*; and that night the blizzard was there *ki ánniauk kokúyi itótstsiu mákaipìi.*

blood *aápani* in., pl. *aápaists*; *-apan-*: when it turns to blood *aumăχks-ikimskàs*; that it turned to blood *otómåχksikimskàni*.

blood on it (to have): that he may have no blood on it *pinápanàs*; your body will have no blood on it (there will be no blood about your body) *mátàksapanasìua kostúmi*.

blood-clot *katoyis* an.

Blood Indian *Káinaikoăn* an., pl. *Káinaikoaiks*.

Blood Indian tribe *Káina* (*ua*) an.

Blood Indian woman *Káinàke* (*ua*) an., pl. *Káinàkeks*.

blood-sucker *áskstakì* (*ua*) an., pl. *áskstakìks*.

bloody: he was bloody all over *nitómåχkainam*.

bloody mouth: they are all with bloody mouths *nitomåχkáuyakiau*; they were all with bloody mouths *nítomåχkàuyakiaiks*; (that) you are all with bloody mouths *kínitomåχkàuyàkixpuai*.

bloody tracks: (the black-tail) left only bloody tracks *kákitaumåχkoχ-sokuyìu*.

blossom v. f l o w e r.

blow (with mouth etc.) (to): I blow *nitáuχpakùyisaki*, he blows *áuχpa-kùyisakiu* (they also use for "I blow" *nitáuχpakuyìsi*, for "he blows" *áuχpakuyisiu*); I blow him *nitáuχpakùyisau*, he blows him *áuχpakùyisiu*; I blow it *nitáuχpakùyisixp*, he blows it *áuχpakùyisim*; I blow for him *nitáuχpakùyisomoau*, he blows for him *áuχpakùyisomoyiu*.

blow a wind-instrument (to): I blow a wind-instrument *nitáiiki*, *nitáiki*, he blows a wind-instrument *áiikiu*, *áikiu*. — Cf. w h i s t l e (to).

blow (to) (of the wind): it blows *áisopù*; after a long while the wind stopped blowing *áisamo itsíksopu*; from where the wind blew *ómoχtapsò-poχpi*.

blow about (to): there he was blown about *itótapoχpapokàiiu*; then he was blown about on them (that is: on the birches) *ánnistsimaie itótapoχ-papokàiu*; then he was blown about around them (in.) *itsitákotapoχpapo-kàiiuaists*; I was happy, being blown about *itsipápokapoχpapokàiop*.

blow away (to): then (the wind) blew him away *itámoχpàpok*; then he began to be blown away *itomátapoχpapokàiiu*; a long time he was blown away *áisamoχpapokàiiu*; then, being blown away, he came to (some birches) *itsitótoχpapokaìiu*.

blow harder (to): let it blow harder *iiksopoχsisà*.

blow out (to) (a light): I blow it out *nítaχtsixp*, he blows it out *áχtsim*.

blow up (to): I blow him up *nitspóχpakùyisau*, he blows him up *spóχpa-kùyisiu*; I blow it up *nitspóχpakùyisixp*, he blows it up *spóχpakùyisim*.

blue: he is blue *ótskùinam* an.; it is blue *ótskùinatsiu* in. — *otskui-*, *otsku-*: he is blue-faced *itótskustoksìu*; Blue-face (the hero of an old story) *Ótskústoksi* (*ua*), *Ótskúski* (*ua*). — Cf. d a r k - b l u e, g r e e n.

blue horse *otskuiími* (*ua*) an., pl. *otskuiímiks*.

blue lodge *otskóyis* in.

blue stone *otskúsko* in.

blue-bird *ótskùisistsì* (*ua*) an., pl. *ótskùisistsìks.*

blue-faced: he is blue-faced *ótskustoksìu, òtskúskiu.*

blue-jay v. b l u e - b i r d.

bluff *ákiksaχko, ákiksaχkui* in., pl. *ákiksaχkuists.* — Cf. c l i f f.

blunt: it is blunt *istáiekim.*

blunt (to): I blunt him *nitáistàiinau,* he blunts him *istáiiniu.*

boar *áiksini* (*ua*) *napím* an., pl. *áiksiniks napímiks.*

board-floor v. f l o o r.

boat *áχkioχsàtsis* in., pl. *áχkioχsàtsists.*

bob-cat *natáio* (*a*) an., pl. *natáioiks.*

bob-tailed dog or horse *tsísi* (*ua*) an., pl. *tsísiks.*

body *mostúm* (*i*) in., pl. *mostúmists*; *-sto-*: my whole body *nitåχkanáist-umì*; there were only bodies *okáksistomoaii*; he would not be shot through the body *mátakaistokitoàu, matáistokitoàuats.*

boil (noun) *ikixkán* in.

boil (to have a): I have a boil *nitsíkixk,* he has a boil *ikixkáu.*

boil (to): I boil *nitáinixt,* he boils *áinixtau*; I boil him *nitáinixtatau,* he boils him *áinixtatsiu*; I boil it *nitáinixtatoχp,* he boils it *áinixtatom*; here he is, I boiled him (that means: I put him in the pot to boil him) *ámoχkauk, nitsínixtatau*; and then he boiled their bodies *ki ostúmoauaists itsínixtatòm*; I boil for him *nitáinoχtoau,* he boils for him *áinoχtoyiu.* — (the things) that you can boil *káχkakoχkosixpixk.* — I boil *nitáuakoχsoyi,* he boils (it boils) *áuakoχsoyiu*; then he put again some more stones in the pot, he makes it again boil harder by it *stsíki mátsitsàpoχtom óχkotok, mátoχtakoχsimàu.* — it boils *áuakotsiu, -akotsiu*; the boiling is ended *áukakotsiu, ixkakótsiu, nitakótsiu.*

boil the bones (to): then he boiled the bones *itsínikìnau*; then she would boil the bones *itánnikinau.*

boil meat (to): he boils meat *áupisau, -opisáu*; they had done boiling meat *áiksistopisàiau.* — Cf. p o t o f m e a t (to have a).

boil over (to): it boils over *sákoχsoyiu, sákotsiu.*

boiled meat *inixtánists* in. pl.

bone *oχkíni* in., pl. *oχkíists*; *-kin-, -kinaki-*: during the night you must make grease of the bones *sipiánnikinàk.* — Cf. f o o t, l e g.

bones (to turn into): she had already turned into bones *ákauksikìnakim*; that they had turned into bones *aitoksíkinakisàiks.*

bones (old boiled): your old boiled bones *kikápitsikinànoaists* in. pl.

bonnet v. c a p, h a t.

book *spíksìnaksin* in., pl. *spíksìnaksists.*

boot *spistsikítsikin* in., pl. *spistsikítsikists.*

bore (to): I bore *nitáχkaniksàki, nitauáχkaniksàki,* he bores *áχkaniksàkiu, auáχkaniksàkiu*; I bore him *nitáuaχkaniksau,* he bores him *áuaχkaniksiu*; I bore it *nitáuaχkaniksixp,* he bores it *áuaχkaniksim*; I bore for him *nitáuaχkaniksomoau,* he bores for him *áuaχkaniksomoyiu.*

borer (tool) *ixtauáχkaniksakiòpi* an., pl. *ixtauáχkaniksakiòpiks* (which-we-bore-with).

borrow (to): I borrow him *nitáχkumatatau*, he borrows him *áχkumatatsiu*; I borrow it *nitáχkumatatoχp*, he borrows it *áχkumatatom*.

bosom v. b r e a s t.

bosom (to put in one's) *ixpítsapòkauàniuaie*; I put him in my bosom *nítsapòkauanatau*, he puts him in his bosom *sápokauanatsìu*.

boss-ribs *áiisoísts* in. pl.

bother (to): then they (4 p.) will bother them *tsikaiistsistotokòaiauaiks*; when they (4 p.) bother them too much *áumaiistsistototsìnikiauaiks*; there are none that are bothering me *màtsitstsip nitáiistsistotòki*; you are always bothering us *kitáskχsaiistsistotokixpinan*.

bottom (to the) v. d o w n to the bottom.

bounce v. r e b o u n d.

bow (noun) *námaii* in., pl. *námaists*; my bow *ninámau*, his bow *onámaii*. — *aukspíkainàma* (*akspíkainàma*) in., pl. *aukspíkainàmaists* (*akspíkainàmaists*) (sticky bow).

bow (to make a): he makes a bow (bows) *áukspikainàmaχkau*; she (4 p.) made a bow for him *otsítsinàmaχkòkaie*.

bow down one's head (to) v. b e n d o n e ' s h e a d (to).

bowels v. e n t r a i l s.

bowl v. c u p.

bows and arrows (to take): I take bows and arrows *nitáinamaχk*, he takes bows and arrows *áinàmaχkau*.

bows and arrows (one who takes) *námaχkau* (*a*) an.

box *atáksàksin* in., pl. *atáksàksists*.

boy *saχkúmapi* (*ua*) an., pl. *saχkúmapiks*; small boy (vocative) *tsìki*; turns into a boy (also: turns out to be a boy) *saχkúmapiuàsiu*.

bracelet *pún*, pl. *púniks*.

bracelets (to wear): I wear bracelets *nitoχpuni*, he wears bracelets *ixpúniu*.

braid (to): I braid *nitáiamixtsinaki*, he braids *áiamixtsinakiu*; I braid it *nitáiamixtsinixp*, he braids it *áiamixtsinim*.

braid one's hair (to): I braid my hair *nitáiamixtsinim*.

brains *ópi* in.; *-opi*: they had done the oiling (of the skins) with the brains (and the liver) *áiksistapaupixkatòmiauaists*. — Cf. h e a d (h a i r).

brains and liver: their brains and livers *otópixkatsoàuaists*.

branch *okaníksiu* in., pl. *okaníksists*.

brand (to): I brand *nitáistsaki* (*nitástsaki*), he brands *áistsakiu* (*ástsakiu*); I brand him *nitáistsau* (*nitástsau*), he brands him *áistsiu* (*ástsiu*); I brand it *nitáistsixp* (*nitástsixp*), he brands it *áistsim* (*ástsim*). — Cf. b u r n (to).

brandy *nápiåχke* in., pl. *nápiåχkèists* (white-man's water).

brant *iínåχksìkanikimi* (*ua*) an., pl. *iínåχksìkanikimiks* (— -wings).

brave (noun) *mátsì* (*ua*) an., pl. *mâtsiks.* — *miikitapì* (*ua*) an., pl. *miikitapìks.*

brave (to feel): the young men that felt brave *áksistuyitakìks manikâpiks.*

bread *napayíni* in. — Cf. m e a l. — *kétan* in., pl. *kétanists.* — Cf. l o a f.

bread-pan (in which bread is baked) *itáixketàupi* in., pl. *itáixketaupists* (where-we-bake-in).

break (to): I break it *nítskixp,* he breaks it *iskím.* — I break it *nitsipónixp,* he breaks it *ipónim*; he is broken *ipónikau.* — just break it *sisíkit*; I break for him *nitasíkomoau,* he breaks for him *asíkomoyiu.* — women might break us for scrapers *akéks aχkitsitáipåχpakistakìi.* — Cf. s m a s h (to).

break (to) (of a rope, a string, and such like) *ikaχkapi-* (*ikaχkapiu-*): then the rope of her wood (sticks) broke *itáikaχkapikàii otsístsists*; he then broke (the rope) *itsíkaχkapiuotoyìu*; then she broke (the string of) them (viz. the hoofs) loose *itsíkaχkapiksistsìuaiks*; then, being in the water, he broke (the string) *itsítsuiaikaχkapiotsim.* — Cf. c u t l o o s e (to).

break (to) (of horses): he then had a dream, he was breaking a black horse *itsipápaukau, áikistau sikimíixkinai*; they were not broken *mátaikyauaiks.*

break by dropping (to): I break it by dropping it or by throwing it down *nitsiponistòχp, nitáuponistòχp,* he breaks it by dropping it or by throwing it down *ipónistòm, áuponistòm.*

break down (to): then the ice broke down *amói kokotúyi stámsikoχpi* (to be read: *stámsikoχpiu*?). — he broke it all down *nítapoχkitsiksìmaie.*

break a head (to): then she broke the head (i.e. the elk-head) *itáupokixkìnimaie*; they broke his (elk-head) *áupokixkiniixkiauàie*; come on, you must prepare to break his (elk-) head *áuke, káχkitapaiàkopokixkìniauaie.*

break in two (to): after a short while they broke it in two *áipstsiksisamò itaiákitsinitoyiàiksaie*; their mothers had to break (the rock) in two *oksistoauaiks matsitánitsinitoyiaiksaie, oksístoauaiks mátsitanetoχpatsistoyìinai.*

break off (to): I break him off *nitáuminiau,* he breaks him off *áuminiu*; I break it off *nitáuminixp,* he breaks it off *áuminim.*

break off with hand (to): I break it off with hand *nitáuminiòtsixp,* he breaks it off with hand *áuminiòtsim.*

break off pieces (to): then they broke off pieces of (the rock) *itáuminitoyiiàuaie*; they would break off pieces of (the rock) every time *áisokuminitoyiàiksaie.* — Cf. b r e a k t o p i e c e s (to).

break stones (to): they would break stones *áipaχpakistàii.*

break through (to): he then broke through the ice *itsíkotòkim amó kokotúyi.*

break to pieces (to): the people will break us to pieces (if we turn into rocks) *matápiua ákaumìniokiu*; they then broke (the rock) all to pieces *stámitsinàuminitoyiiàuaie.* — Cf. b r e a k o f f p i e c e s (to).

break up (to): I break it up *nitáipinixp,* he breaks it up *áipìnim, paiinim*; I break up for him *nitáipinomoau,* he breaks up for him *áipinomoyiu.*

break with foot (to): I break with my foot *nitáskàki*, he breaks with his foot *áskàkiu*; I break it with my foot *nitáskixp*, he breaks it with his foot *áskim*.

break with hand (to): I break with my hand *nitáisinaki, nitásinaki*, he breaks with his hand *áisinakiu, ásinakiu*; I break him with my hand *nitáisinau, nitásinau*, he breaks him with his hand *áisiniu, ásiniu, isíniu*; they are the ones that broke us *ánniksimaie nitsinokinani*; I break it with my hand *nitáisinixp, nitásinixp*, he breaks it with his hand *áisinim, ásinim, isínim*; I break for him with my hand *nitáisinomoau, nitásinomoau*, he breaks for him with his hand *áisinomoyiu, ásinomoyiu*.

break with a shot (to): he breaks it *isikítsim*.

breakfast (noun) *ksiskaniáuaχsin* in.

breakfast (to): I then breakfasted there *nisótamitsikskanyoyi*.

breast *máukaiis* in., pl. *máukaiists*; my breast *nomáukaiis*, his breast *omáukaiis*. — *mokékin* in.; my breast *nokékin*, his breast *okékin, okíni*. — *-aukai-, -ok-, -okekin-, -okin-*: I have a bare breast *nitsítaukauaukaiaki*; she put (the stone) in her bosom (breast) *ixpítsapòkauàniuaie*; then she put him in her bosom (breast) *itsápokauanatsìuaie*; she (4 p.) was called Whitebreast *ánistaiixkìnai Kaiékaukèkini*; because she had an albino-breast *ápinyaukèkinixk*; I have a bare breast *nitsipáksaukekìnaki*; I have breast-ache *nitástsòkini*; he has only a breast *kakókin, kákokìniua*; Ghost-breast (a man's name) *Staókìni (ua)*.

breast-ache (to have): I have breast-ache *nitástsòkini* (= *istsiu nokékini*).

breath (out of) v. o u t o f b r e a t h (to be).

breathe (to): I breathe *nitsáitam*, he breathes *sáitamiu*; I breathe it *nitsáitamatoχp*, he breathes it *sáitamatom*; I breathe for him *nitsáitamatomoau*, he breathes for him *sáitamatomoyiu*.

bride *áiakòmi (ua)* an. (a woman who is going to be married).

bridegroom *áiakoχkèmi (ua)* an. (a man who is going to be married).

bridge *apástàni* in., pl. *apástànists*.

bridle *ĭskuyipistàtsis* an., pl. *ĭskuyipistàtsiks*.

bridle (to use as): I made use of (it) as a bridle *nimoχtsiskuyipìst*; he used (the ropes) as bridles for (the people) *áiaksiskuyìpistoyiuàiks*.

bring (to): I bring him *nitáutsipiau*, he brings him *itsípiu, áutsipiu*; I bring it *nitáutsipoχtoχp*, he brings it *itsípoχtom, áutsipoχtom*, he brought first the white soldiers here *napíinakiks itsitsáutsipiu*; and then he brought him *ki aitotsípiuaie*; I bring to him *nitáutsipoχtoau*, he brings to him *itsípoχtoyiu, áutsipoχtoyiu*. — bring him back there *matsitsípotos*; bring (pl.) it *pótok*; let them bring it *pótoχsauaie*; then he brought them (an.) back again *stámatsitskipotòyiuaiks*. — Cf. t a k e t o (to).

bring away (to): I bring him away *nitomatsìpiau*, he brings him away *áumatsìpiu*.

bring back in (to): I then bring them (viz. the horses) back in (to the stable) *nitáistamatsipstsipòtoaiau*.

bring here (to): I bring him here *nitáipoχsapìpiau, nitsipoχsapìpiau*, he

brings him here *áipoχsapìpiu* ; I bring it here *nitáipoχsapìpoχtoχp, nitsìpoχ-sapìpoχtoχp,* he brings it here *áipoχsapìpoχtom* ; I bring here to him *nitáipoχsapìpoχtoau,* he brings here to him *áipoχsapìpoχtoyiu* ; I bring here for him *nitáipoχsapìpoχtomoau,* he brings here for him *áipoχsapìpoχtomoyiu.*

bring home (to) v. take home (to).

bring in (to) : I bring him in *nitáipistsìpiau,* he brings him in *aipistsìpiu* ; I bring it in *nitáipstsipoχtoχp,* he brings it in *áipstsipoχtom* ; then he began to bring them (in.) in *itomátapipstsìpoχtom* ; where they had brought them (in.) in *áutsipoχtòsaists.*

bring in the meat (to) (prop.: to stretch out one's hands) I bring in the meat *nitótaχkòsi* (*nitáutaχkòsi*), she brings in the meat *-otaχkosiu, áutaχkòsiu.* — Cf. carcases (to go after the), meat from a carcase (to bring), stretch out one's hands (to).

bring out (to) : I bring him out *nitáisaipiau,* he brings him out *áisaipiiu.* — Cf. take out (to).

bring there (to) : I bring him there *nitsitapìpiau,* he brings him there *itapípiu* ; I bring it there *nitsitapìpoχtoχp,* he brings it there *itapípoχtom.*

bring things to eat (to) : in that way he was brought things to eat *ánniaie nitskàpoχkatàu.*

bring up (to) : bring him up for me *-istáuatomokit.*

broken (to be) : I am broken *nitáisk,* he is broken *iskáu, áiskau* ; now we are broken *annóχk nitáiskaχpinan.* — it is broken by dropping *ipóniu.* — it is broken (by accident?) *ákaisìksisiu* (e.g. *nitoχkáksàkin* my axe).

broken bones *iskáists* in. pl. ; those who had their bones broken *iskáiks oχkyóauaists.*

broken boss-rib *sikánoyisoyimanàii* in.

broken stone : they rubbed them (an.) with a broken stone *páχpàkitsiu ánnistsi ixtáisatsìniuaiks.*

brook v. creek.

broom *namáχkimàtsis* in., pl. *namáχkimàtsists* ; my broom *nitsámaχki-màtsis,* his broom *otsámaχkimàtsis.*

broth v. soup.

brother (elder) an.: my elder brother *ní'sa,* voc. *ni'sá, ní'sa,* pl. *ní'siks* ; his (her) elder brother *ú'si, ó'si,* pl. *ú'siks, ó'siks.*

brother (a man's younger) an.: my younger brother *niskáni,* voc. *niskáni, nisko, noátoχs,* pl. *niskáiks* ; his younger brother *uskáni,* pl. *uskáiks* ; they then had him for a younger brother *osótamaiùskanimokàiks.*

brother or sister an.: his (her) brother (sister) *ómoχpapìixpi,* pl. *ómoχpapìixpiks.*

brother or cousin or uncle (a woman's) v. relation (a woman's male).

brother or sister (a woman's younger) an.: my younger brother or sister *nisís* (a), pl. *nisísiks* ; her younger brother or sister *oχsísi,* pl. *oχsísiks.*

brother-in-law an.: my brother-in-law *nistámó* (a). pl. *nistamóaiks* ; his (her) brother-in-law *ostamói, ustamói,* pl. *ostamóiks, ustamóiks* ; then he

tracked Short-ribs, his brother-in-law *tamapoχkóiskiua Otsiskàpoχpi ostamóχkoaii*; his brothers-in-law *ostamóχkoiiks* an. pl.

brow v. e y e - l a s h e s.

brown hair *apuyixkinsini* in.; he has brown hair *apúyixkiniu.*

brown horse *otaχkúisksi* (*ua*) an., pl. *otaχkúisksiks.*

bruised bone *ipáikinaixp* in. (?).

bruised hand (to have a): he has a bruised hand *áksikìnistsìu.*

brush (to): I brush *nitáipaχpàki,* he brushes *áipaχpàkiu*; then she (4 p.) brushed him *stámapaχpùiinai*; they brushed them (an.) with arrows *ápssii ixtápaχpùyiuaiks*; (the people) brushed their fur with sticks *okúyoauaists mistsísts ánnistsiaie ixtápaχpokùyiuaie*; as if their hair were brushed *ánni àipoχpokúyi* (to be read: *àipaχpokúyi?*); brush him *tsìpoχpokúyis* (to be read: *tsìpaχpakúyis?*).

brush by hitting (to): he then brushed him by hitting *itókipaχpùyiu.*

brushes (into the) v. f o r e s t (into the).

brush-lodge v. s h e l t e r (noun).

bubbles in the water (to make): he (4 p.) made just bubbles in the water *kàksuiapistotàminai.*

buck (noun) v. b u l l.

buck (to) (of a horse): I buck *nitoχkókakiniàpiks,* he bucks *oχkókakiniàpiksiu*; a bucking horse *ponokâmita ăχkokakiniàpiks.*

bucket *ísk* an., pl. *ískiks*; my bucket *nóχk,* his bucket *óχk.*

buckskin horse *otaχkúiimi* (*ua*) an., pl. *otaχkúiimiks.*

buffalo *einí* (*ua*) an., pl. *einíks* (for one traveling buffalo they used *nitók kaiéu,* for two of them *natók kaiéu,* for three of them *niuók kaiéu,* for four of them *nisó kaiéu,* and so on); turns into a buffalo *einiuàsiu*; they became buffalo again *átsiniuàsiaiks.*

buffalo killed in autumn: they were buffalo killed in autumn *mokúiniaiks.*

buffalo that the people try to kill: over there is (a buffalo) that the people try to kill *ómaiaie nipotsíman.*

buffalo-bull *stámik* (*a*) an., pl. *stámikiks.* — *ponixtáiaii* (*ua*) an., pl. *ponixtáiaiks.* — Cf. b u l l.

buffalo-bull in a dream *papáistamik* (*a*) an.

buffalo-bull-calf *stámiksekoăn* an., pl. *stámiksekoaiks.*

buffalo-calf *einípoka* (*ua*) an., pl. *einípokaiks* (buffalo-child). — *unistáχs* an., pl. *unistáχsiks.* — *-koyi-.*

buffalo-calf when it has got hair on it *áimoyikoăn* an., pl. *áimoyikoaiks.*

buffalo-chip *kàmixtáu* in., pl. *kàmixtáists* (as a band-name it is, of course, *Kàmixtáiks* an.).

buffalo-chip-fire *kamixtástsi* in.

buffalo-chips (to make a pile of): they made a pile of buffalo-chips *átànnimakàiau.*

buffalo-corral *piskáni* in., pl. *piskánists*; out of big logs they built the buffalo-corral up against the cliff *ómaχksiksìmiks ixtáitapapitsitse piskiu*

omi mistákskui; (the chief) that called the people together to build the buffalo-corral *paiiskàpixtsi* (*ua*) an. — Cf. corral (to).

buffalo-cow *skéini* (*ua*) an., pl. *skéiniks* (female-buffalo). — Cf. cow.

buffalo-cow (fat) *kyáieskèini* (*ua*) an., pl. *kyáieskèiniks*. — *paksíkoyiskèini* (*ua*) an., pl. *paksíkoyiskèiniks*. Both mean prop.: bear-cow.

buffalo-cow with sucklings *istáχkaχtau* (*a*) an., pl. *istáχkaχtaiks*.

buffalo-cow-hide *makokís* in., pl. *makokísts* (prop.: bad hide); his robe was a buffalo-cow-hide *maiáii paχkíuaie*; his leggings were of buffalo-cow-hide *paχkéyai matsíks*; their clothes were buffalo-cow-hides *osókâsoaists paχkéyi*.

buffalo-head *einiótokâni* in., pl. *einiótokânists*.

buffalo-herd *einí* (*ua*) an.

buffalo-hide *íxkani* an., pl. *íxkaniks*.

buffalo-horn: there was a buffalo-horn *einiótskinàiinai*.

buffalo-leader (the man who leads the buffalo to make them jump off the bank) *áuàki* (*ua*) an., pl. *áuàkiks*.

buffalo-lodge *einíkokaup* in., pl. *einíkokaupists*.

buffalo-mouth (roof of) *einiótsistsìni* in.

buffalo-robe *imoiáni* an., pl. *imoiániks*. — Cf. robe.

buffalo-robe (leg of): scare (the buffalo-hide) four times with the leg of your buffalo-robe *nisoóyi taχpótsis kitoχkatsían*.

buffalo-robe (narrow strip of a) *amíkamàni* an.

buffalo-skin to patch moccasins: his buffalo-skin *osákonimàni* in.

buffalo-step *einiámiasìn* in.

buffalo-stone (stone used as a charm to make the buffalo come) *einískim* an., pl. *einískimiks*.

buffalo-trail *einióχsokuyi* in.

bug *isksínau* (*a*) an., pl. *isksínaiks*; turns into a bug *isksínauàsiu*.

buggy *ikstáinakàsiks* an. pl.

build (to) v. fix up (to), make (to).

bull *stámik* (*a*) an., pl. *stámikiks*.

bull (domestic) *áisaiâχkumi* (*ua*) an., pl. *áisaiâχkumiks*.

bull-back-fat *stámiksòsàki* an., pl. *stámiksòsàkiks*.

bullberry *miksinítsimi* an., pl. *miksinítsimiks*.

bull-calf *stámiksekoan* an., pl. *stámiksekoaiks*.

bull-dog *áisaiâχkumiòmita* (*ua*) an., pl. *áisaiâχkumiòmitaiks*.

bullet *auáksopan* an., pl. *auáksopaiks*.

bullet-sack: his bullet-sack *osoiátsimàii* in. (?).

bulls (collective) *otsístamíksisina* an.

bump-head: then he shot at her bump-head *itskúnakatsim omím okókixkinixpiai*.

Bunched Stars v. Pleiades.

burial *mákixtsàskin* in.

burn (to): burns *áistsoyiu*; they burn *istsòyiau*. — then he (4 p.) was all burned *stámoχkanaisoyìnai*. — he was burning in a blaze, when he went

away *ixpakúyisoyìu, otáistapoχs*; his eyes were burning *áitåχpakùyisoyìau oápsspiks*; then it burns *itáχpakuyitsiu.* — we shall be burned *áikitautatsòtsp.* — it burned there *ítstsìtsiu*; then it burns *itsístokinitsiu*; wherever he ran, it began to burn *mánistàpokskàspi nitapáipuyinitsìu.* — I burn him *nitáistsau,* he burns him *áistsiu, istsíu*; I burn it *nitáistsixp,* he burns it *áistsim* (by the side of the forms with *ai-*, we find *nitástsau, ástsiu, nitástsixp, ástsim*); the two pieces of bark were burning *otóksksìsi nátokamiaiks istsáiaiks*; he burned his eye with a stick *amó oápsp mistsii ixtástsapinisìuaie.* — Cf. b l a z e (to make), b r a n d (to), l i g h t (to).

burn up (to): I burn him up *nítototsàu,* he burns him up *ototsíu*; I burn it up *nítototòχp,* he burns it up *ototóm.* — I burn him up *nitáitsinisau,* he burns him up *áitsinisiu*; I burn it up *nitáitsinisixp,* he burns it up *áitsinisim*; they then burned up our dresses *itsínsimi nisókàsinànists*; it is burned up *itsínitsiu, áitsinìtsiu*; then they (in.) were all burned up *itsítsinitsiaists*; when it is all burned up *áitsinitsìsi*; we shall be burned up *ákapainisoiòp*; we are burned up *-inisòtsp*; burn up this buffalo-corral *amó piskan istokínisit.*

burned stuff: give me even burned stuff to eat *imakétsinitsi noχksísokit.*

burst (to): I burst *nitáipatsi,* he bursts *áipatsiu, paiátsiu*; I burst him *nitáipàkiau,* he bursts him *áipàkiiu*; I burst it *nitáipakixkixp,* he bursts it *áipakixkim*; he is burst *paiákixkau*; when it burst *pakixkísai*; then (the tumour) was burst (opened) *itsipákixp*; my belly might burst *náχkitsitsipaksìnis.*

burst by chewing (to): I burst it by chewing *nitáipakstsixp,* he bursts it by chewing *áipakstsim.*

burst into pieces (to): there he (4 p.) burst into pieces *itsipáksisìnai.*

bury (to): I bury him *nitáiakixtsau,* he buries him *áiakixtsiu* (prop.: to take care of the body and carry it off to its resting-place on a hill). — All the following forms refer to the burying in hot ashes of some gophers in an ancient story: I shall not be buried *nimátaksistsitsokòa*; we shall bury you *kitáksistsitsoχpinan*; I shall bury you all at once *kitákstamoχkanistsitsòχpuau*; just let me bury you all at once *káχksksotamoχkanaistsìtsoχpuau*; bury (pl.) me first *matómistsitsaukika*; they then buried him *otsítsistsitsaukaiks*; bury each other *ánistsitsotsìik*; they were burying each other *astsítsotsiiaiks*; when they had buried each other *áisikaχkiotsìisaiks.* — Cf. c o v e r u p (to).

bush v. f o r e s t.

bush-rabbit *sikáatsista* (*ua*) an., pl. *sikáatsistaiks* (black rabbit).

butcher (to) v. k i l l (to), and cf. s k i n (to).

butcher-knife *ómaχksistòăn* an., pl. *ómaχksistòaiks* (big knife).

butt (to): I butt him *nitoχkiápiksatau*; then he butted him *itoχkiápiksatsiu.*

butte *nitúmmo* in., pl. *nitúmmoists*; there was a butte right close to the creek *ánnimaie itsúitomo.* — Cf. h i l l.

butter *ápotskinauχpomìs* in. (cow-fat).

butterfly *apánni* (*ua*) an., pl. *apánniks.*

buttocks v. h i n d - p a r t.

button (noun) *sapikinamàtsis* an., pl. *sapikinamàtsiks.*

button (to): he buttons *áisapikinamau*; I button it *nitáisapikinixp*, he buttons it *áisapikinim*; I button for him *nitáisapikinamoau*, he buttons for him *áisapikinamoyiu.*

buy (to): I buy *nitáuχpum, nitā̊χpum*, he buys *ixpúmmau*; I buy him *nitáuχpummatau, nitā̊χpummatau*, he buys him *ixpúmmatsiu*; I buy it *nitáuχpummatoχp, nitā̊χpummatoχp*, he buys it *ixpúmmatòm*; I buy from him *nitáuχpummoau*, he buys from him *áuχpummoyiu.*

buy with (to get robes to): and then (the people) began to get robes to buy with *ki itaumátapoχpummàtskau*; then it was (the people) quit getting robes to buy with *ánnimaie ixtsiksistoχpummàtskatau.*

buy with (to have to): that (an.) he had to buy things with *ánnimaie ixkakā̊χpummàtsiu.*

buying (to come home after): then (the people) came home after buying *itáutapåχpummau.*

buying (to go home from): then (the people) would go home from buying *itauáχkyapåχpummau.*

buying (to use as a means for): I use him as a means for buying *nitā̊χ-pummatskatau*, he uses him as a means for buying *ixpúmmatskatsiu.*

by (passing) v. p a s t.

C.

cabbage *ixtáukopskàupi* in., pl. *ixtáukopskàupists* (which-we-make-soup-with).

cake-pan *ixtástoχkixketàupi* (gender?).

calf *unistáχs* an., pl. *unistáχsiks*. — *-koăn* (*-koan*), *-koyi-*: when the calves had hair on them *áimoyikoànisau*; the scabby buffalo-cow then had a calf *omí apíkskèini támsaikoyìnai*; then they began to have calves *itáu-matapsaikoyìau*; all had calves already *akåχkanáisaikoyiù*. — Cf. colt, pup.

calf of the leg *moχkinán* an., pl. *moχkináiks*.

calf-sacks *áχkiks* an. pl.

call by name (to): I call him *nitáinixkatau*, he calls him *áinixkatsiu*, *nínixkatsiu*; how he (4 p.) called himself *manistsínixkaskakàii*; I call it *nitáinixkatoχp*, he calls it *áinixkatom*, *nínixkatom*. — I call him *nitánistau*, he calls him *ánistsiu*. — Cf. called (to be), say (to).

call for somebody or something (to): I call *nitáinixkatsim*, he calls *áinixkatsimau*; then he called for (him) *itsínixkatsimau*; then he heard, there was a person calling for help *itóχtoyiuàie*, *amóiisk matapíin noχkáinix-katsimàiin*.

call ahead for help (to): then they called ahead for help *itáutomoχsìau*.

call on (to) (to appeal to): I call on him *nitáinixkatau*, he calls on him *áinixkatsiu*; I call on him *nitáinixkatsimatau*, he calls on him *áinix-katsimatsiu*. — Cf. call by name (to).

call on one for help (to): will you call on some one for help *kitáks-taukutapinixkatsimaχpa*.

called (to be): I am called (my name is) *nitániko*, he is called (his name is) *ánistau*. — Cf. call by name (to), say (to).

camp (noun) *akékàni* in., pl. *akékànists*. — *moyists* in. pl. — then he began to pitch camps *itomátapòtakiu*. — Cf. lodge.

camp (in the middle of the) v. middle (in the).

camp (to): I camp *nitáukek*, he camps *ikékau*, *áukèkau*, *-okekau*; they all were camping in the forest here *anóm atsiuáskui aitåχkánaistsokèkàm* (to be read: *-okèkàu*?). — I camp *nitáukunaii*, he camps *áukunaiiu*.

camp about (to): we shall camp about up along the river *ákoχtamitapau-kèkaup*; I shall go and camp about there *nitákitapotokèkamau*. — (the tribe) is just camped about *áistamitapaukùnaiiu*; then (the tribe) would be camped about there down on the river *áistamitsinapapaukunàiiu*.

camp about alone (to): he then camped about alone *áistamitsitapau-kunaiixk*.

camp alone (to): he camps alone *nitokímiu*.

camp back (to) v. move camp back (to).

camp in a circle (to) : when they were camped in a circle *àkokátsis.* — Cf. gather for the circle-camp.

camp in small number (to) : there were few of the ancient Peigans in a camp *ákai-Pekáni unnatókimiua.*

camp with (to) : he camps with him *ixpokókatsìmiu*; he camped with them for a long time *ixpóksamistàukunàiimiu.*

camp-fire *potáni* in., pl. *potánists.*

camp-ground (old) *mámapis* in., pl. *mámapists*; my old camp-ground *nomápis.*

camping people *ikúnaii* (*ua*), *ékunaii* (*ua*) an.

camping-place (old) v. camp-ground (old).

can (tine-plate box) *iksipóχkos* an., pl. *iksipóχkosiks.*

can (vessel for liquids) *mokámipoχkòs* an., pl. *mokámipoχkòsiks.*

can (to kick the) : then we are kicking the can *nitsítaiksasχkototsiixpinan* (a game).

Canadian *ápatoχsapikoăn* an., pl. *ápatoχsapikoaiks* (northern white man).

Canadian woman *ápatoχsapiàke* (*ua*) an., pl. *ápatoχsapiàkeks* (northern white woman).

canal v. ditch.

candy v. sugar.

cane (to use as a) : that is why they use it as a cane *kátoχtautoanisòyi.*

cannibal v. man-eater.

cannon *soχkúyinama* an., pl. *soχkúyinamaiks.*

canoe v. boat.

cap *istsámmokân* in., pl. *istsámmokânists*; my cap *notsámmokân*; in winter the men had strips of robes for caps *istuyisi nínaiks ámikamàstsam-mòkiau.*

cap of gun *ksisáikitan* an., pl. *ksisáikitaniks.*

captive (to be taken a) : I was taken a captive by wolves *népuχkanòps-kàkò.*

carcase *máksini* (*ua*) an., pl. *máksiniks.*

carcase (to go after the) : (the people) all went after the carcases with the dogs' travois *ixtăχkanaiautaχkosiu imitáiks unistsiuaiks*; come on, go (pl.) after the carcase *kakó, matáχkòsik.* — Cf. bring in the meat (to).

card (playing-card) *káχtsàtsis* in., pl. *káχtsàtsists.*

care of (to take) : then she began to take care of him *itápaikaχkànisto-toyiuaie*; mother, take good care of my partners clothes *na'á, nitákàua otsistotóχsists áχsapistòtsitau.* — you must take care of them *noχkánoχ-katsatsisàu.* — then they took care of them (viz. of the horses) *itsitóka-kìauaiks*; we took very good care of them (viz. of our horses) *nitsiikíto-kakixpinàniau*; then it was that we took very good care of our horses *nótàsinàniks nitsiikitokakixpinàni*; in the same way we took care of the cattle *nitúyi ápotskinaiks nanistsítokakixpinan*; that we took good care of our horses *nitsitokáksinani nótàsinàniks.* — Cf. wise (to be).

care for (to) : I care for him *nitápatsimau*, he cares for him *ápatsìmiu* ; it will be since a long time past that I did not care for them *ná ksistsamsàuχtapatsimàua*. — I do not care for man's lodges *nimátoχtsikixpa nínauyists* ; I shall not care for it *nimátàkoχtaikixpa*. — Cf. matter (to be the).

careful v. wise.

careful woman *myápakè* (*ua*) an., pl. *myápakèks* (prop.: hard woman).

carpenter *áisatsaki* (*ua*) an., pl. *áisatsakiks*.

carry (to) : I carry *nitoχpátaki*, he carries *ixpátakiu* ; I carry him *nitoχpátau*, he carries him *ixpátsiu* ; I carry it *nitoχpátoχp*, he carries it *ixpátom* ; I carry for him *nitoχpátomoau*, he carries for him *ixpátomoyiu* ; he (4 p.) would give him his top-knots to carry them *okímmànists ótoχpàtsokaie*. — they will carry (part of the soup) to their husbands *ákoχtauàpoχkatsìu ómoauaiks* ; they (different kinds of food) are carried (to the age-societies) *ápoχkataiàu*. — they carried (the doe) to their lodge *okóauai itótsipotoyìauaie*. — that she might help her to carry (the doe) *máχkitoχpoksistoχkemàmaχsaie*. — Cf. take along (to).

carry (to allow one to) v. carry (to make one).

carry (to make one) : I make him carry *nitoχpátakiatsau*.

carry about (to) v. take all over (to).

carry along (to) : I carry them (viz. my traps and my cow-head) along *nitáistamoχpoχtàua*.

carry far (to) : she did not carry (that doe) far *mátsipipotoyìuatsaie*.

carry off a woman (to) v. run away with (to).

carry on one's back (to) : I carry on my back *nitsìstsi*, *nitáiistsi*, he carries on his back *-istsiu*, *áiistsiu* ; then she (4 p.) again carried (the animal) on her back *itámsokatsitotsistsìnai* ; I carry him on my back *nitáiistamau*, he carries him on his back *áiistamiu* ; he then would carry them (an.) on his back *itáksistamìuaiks* ; he then carried her on his back *itamístsimiuaie* ; I carry it on my back *nitáiistsoχsatoχp*, he carries it on his back *áiistsoχsatòm* ; I carry it on my back *nitáiistoχtoχp*, he carries it on his back *áiistoχtòm* ; they would carry the wood on their backs *áiistoχtòmiau mistsísts*. — I carry him on my back *nitáisimàtamau*, he carries him on his back *áisimàtamiu*.

cart v. waggon.

cartridge v. bullet.

case v. box, trunk.

cash v. money.

cask v. barrel.

castrate (to) : I castrate him *nitáuaiitau*, he castrates him *iuaiítsiu*. — the male (horses) that were not castrated (prop.: cut) *omíksi napímiks kátaiistsinitaiks*.

cat (domestic) *púsa* an., pl. *púsaiks*.

catch (noun) (amount of fish caught) *amíxkàni* an., pl. *amíxkàniks* ; my catch *nitomíxkàni* (*nitomíxkàniks*). — Cf. fishing.

catch (to): I catch *nitáikanyòtaki,* he catches *áikanyòtakiu*; I catch him *nitáikanyòtoau, nitsikanyótoau,* he catches him *áikanyòtoyiu*; I catch it *nitáikanyòtsixp, nitsikanyótsixp,* he catches it *áikanyòtsim*; I catch for him *nitáikanyòtomoau, nitsikanyótomoau,* he catches for him *áikanyòtomoyiu.* The proper meaning of *ikany-ot-* is "to take exactly". It is used, e.g., of a ball. — then he caught him *itsísiniotoyiuaie*; they could not catch (the gambling-wheel) *mátaisiniotoyìuaiksau*; and if the catcher catches (the ball) *ki omá áikanyòtakiu istsísiniòtoasaie.* — V. also seize (to).

catch (to go to) (of horses): I then went to catch him *nitsítoiìnau, nitsitótoiinau.*

catch about (to): then I begin to catch about (some grass-hoppers) *nitsítaumatapàpinaki.*

catch fish (to) v. fish (to catch).

catch a horse (to): I catch a horse (horses) *nitáiinnim* (*nitáiinim*), he catches a horse (horses) *áiinnnimàu* (*áiinimàu*); now begin to catch (your horses) *annápaiinimàt*; then the women begin to catch for themselves the fine horses of their husbands *ótakèsina itáumatapinimàu ómoauaiks otsitsoótasoauaiks*; how did you catch (a horse) *tsá kanistsinimàχp.*

catch a horse (to go to): then I went to catch a horse *nisótamotoiiniim.*

catch in front (to): he then caught him in front (that means: as he went by) *itsipíxkiniuaie.*

catching v. seizing.

cattle v. cow (domestic).

cave v. hole.

cease (to) v. stop (to).

censer *ómoχtauamatòsimàχpi* in., pl. *ómoχtauamatòsimaχpists* (which-he-makes-incense-with).

cent *nitanáuksi* an., pl. *nitanáuksiks* (one-half). An old expression for "cent" is *ixtáskχkaχkumiskaupi* in. (something-one-makes-gun-sights-of).

central lodge-pole of the medicine-lodge at the Sun-dance *tútsikikùna-màn, tátsikikùnamàn* in. — when to put up the central lodge-pole *ótsitak-sipàpiksistsimàχp*; that we may put up the central lodge-pole *ákitoni-pàpixksixp.*

centre v. middle.

centre (in the) *-ikisi-* (?); then it was hit in the centre *támikisiksìsts-ixpaie.* — Cf. middle (in the).

chaff v. straw.

chain *sokopisátsis* an., pl. *sokopisátsiks.*

chair v. seat.

change (to) *isau-*: I then changed saddle-horses *nitsítsisauàket*; I then changed saddle-horses *nisótamisauaiiniim.*

change (to) (=replace): I change him *nitatsuáipiksistau,* he changes him *atsuáipiksistsiu*; I change it *nitatsuáipiksixp,* he changes it *atsuáipiksim.*

change one's appearance (to): he changes his appearance *áiòχketsi-nausiu*; he again changed his appearance to them *átoχketsinausatsìuaiks.*

change dress (to) v. change one's appearance (to).

change the mind (to) : I change my mind *nitsauáitsixt*, he changes his mind *sauáitsixtau*.

change in the weather v. weather.

char-coal *osoχktsímoko, osoχktsímokui, osoχktsímokuyi* in., pl. *osoχktsímokuists*. — *sikii* in. — Cf. black paint.

charge (to make a) : I make a charge *nítsàipi, nitáisàipi*, he makes a charge *sáipiu, áisàipiu*; I make a charge on him *nitáisaipiskoχtoau*, he makes a charge on him *áisaipiskoχtoyiu*; then the Sioux made a charge on them *otsítsaipiskoχtòk Pinápisinài*; let us mae a charge on them when they are near *aχkaistsaipiskoχtoaiiks*. — then he made charges upon them *itáixtsoχkitsìuaiks*; then they made a charge on one another *itsipótstsoχkitsiotsiiau*. — then they made a charge *itákàuyiau*; then they made a charge on Bear-chief and his companions *itákaàtsiiau Nínoχkyàioi ki otoχpokómiksai*. — Cf. rush (to).

charge (to run out to make a) : then all ran out to make a charge *itã̄χkanaisaisaipìau*.

charge down the river (to make a) : I make a charge down the river *nitsínapsàipi*, he makes a charge down the river *pinapsàipiu, -ínapsàipiu*.

charge toward (to make a) : I make a charge toward *nitsitápsàipi, nitáitapsàipi*, he makes a charge toward *áitapsàipiu*.

charm v. medicine-song.

chase (noun) *áuakimàni* in., pl. *áuakimànists*.

chase (to) : I chase *nitáuàkim*, he chases *áuàkimau*; I chase him *nitáuakimatau*, he chases him *áuakimatsiu*; I chase him *nitáuakoau*, he chases him *áuakoyiu*; he then got up and chased him *itsipáuakoyìuaie*. — I chase him *nitápaiskoau* (*nitápaskoau*), he chases him *ápaiskoyiu* (*ápaskoyiu*); I was happily chased by him (4 p.) *nitsipápokapaskokìn*; and then the Old Man was chased by him *ki omá Nápiua otsítomapskokàie*. — Cf. drive (to), pursue (to), run after (to).

chase about (to) : I chase him about *nitápaiskoau, nitápskoau*, he chases him about *ápaiskoyiu, ápskoyiu*.

chase an antelope (to) : I chase an antelope *nitáuakàsauakimmau*.

chase around (to) : he (4 p.) then chased him around *otsítsitotautakskokaie*.

chase back (to) : they chase each other back *áipotaumatapskotsìiau*.

chase an elk (to) : I chase an elk *nitsínokauakimmau*; there we shall chase elk *ákitsinokauàkimaup*.

chase hard (to) : this big rock has chased me very hard *ámok ómaχkskimak nitáiiksipuiinaskok*.

chase lower down (to) : he (4 p.) chased him lower down *ómoχtsinàpiskokaie*.

chase out (to) v. drive out (to).

chase up the hill (to) : then he (4 p.) chased him up the hill *otsítamixtsokitsòokaie*.

chase a wolf (to) : I chase a wolf *nitápìsauakimmau.*

cheap *unnátstsau* an. ; *unnátstoχp, unnátoχtoχp* in. (prop. : costs little).

cheat (to) : I cheat *nitátsistotsim,* he cheats *átsistotsimau* ; I cheat him *nitátsistotoau,* he cheats him *átsistotoyiu.*

cheek motstsípina in., pl. *motstsípinaists.* — *-spini-* : she had earth on her cheeks *isksáχkuspiniu* ; they then had their faces black on the sides (they then had black cheeks) *áitsikspiniau.*

cheese *únnikiauχpomi* in.

cherries with skimmed grease *pákkimsikàn* in.

cherry *pákkixp* (*pákixp*) in., pl. *pákkixpists* (*pákixpists*) ; then it turned into cherries *itsipákiuàsiu.*

chest v. b r e a s t, t r u n k.

chew (to) : I chew *nitáiaukstsimi,* he chews *áiaukstsimiu* ; I chew him *nitáiaukstsimatau,* he chews him *áiaukstsimatsiu* ; I chew it *nitáiaukstsimatoχp,* he chews it *áiaukstsimatom.* — I chew him *nitáipiksipau,* he chews him *áipiksipiu* ; I chew it *nitáipikstsixp,* he chews it *áipikstsim.* — I chew it for him *nitáiaukstomoau, nitáipikstomoau,* he chews it for him *áiaukstomoyiu, áipikstomoyiu.*

chew soft and wet (to) : sinews that we chew soft and wet *asipísts nitáutsikstsixpinàni.*

chew tobacco (to) : then we chew ("eat") chewing-tobacco *nitsítauyixpinan akspípistaχkan* ; Jimmy chews ("eats") (tobacco) on the sly *Tséma aisimióyiu.*

chewing-tobacco *akspípistaχkan* in.

Cheyenne Indian *Kixtsípinitapìkoăn* an., pl. *Kixtsípinitapìkoaiks.*

Cheyenne tribe *Kixtsípinitapì* (*ua*) an.

Cheyenne woman *Kixtsípinitapiàke* (*ua*) an., pl. *Kixtsípinitapiàkeks.*

chicken v. b i g b i r d.

chicken-hawk *áiinnimà* (*ua*) an., pl. *áiinnimàiks.*

chief *nínau, nínàua* an., pl. *nínaiks* ; those are the chiefs *ánniksaie istsínaii.* An ancient word for "chief" is : *akókskainau* an., pl. *akókskainaiks.* — Cf. m a n, t o p l i m b.

chief (to act as) : I act as chief *nitsínaixkàsi.*

chief (to become a) : I become a chief *nitsínauàsi,* he becomes a chief *nínauàsiu, -ínauàsiu* ; he has become a chief *akáinauàsiu* ; then he became a chief of all *sotámåχkanàinau* ; and (the people) would become chiefs because they saw the people of another tribe *ki ixtsitáinaiiu, otsinótsìmaχpi noχkétsim* ; Littledog's father became a chief on account of his wars *Imitáikoăn únni okaχtómisini ixtséksìnau.*

chief (to make a) : he was made a greater chief by the whites *nápikoaiks otsistapakepotok.*

chief-bull *stámiksinau* (*a*) an., pl. *stámiksinaiks.*

chief's child *nínaipoka* (*ua*) an., pl. *nínaipokaiks* ; even if they were chief's children *imaksínaipokàiisaiks.*

chief-woman *nínàke* (*ua*) an., pl. *nínàkèks.*

chief-woman of the pack-hunt *itáisìnauàke* (*ua*) an., pl. *itáisìnauàkeks*.

child *pokáu* (*a*) an., pl. *pokáiks*; my child *nókós*, his child *ókós*; they are all my children *nìtoχkanáukos*; these horses are all children (colts) of this mare *amói skí'ma otoχkánàukòs ámom ónokâmitàsin*.

child (to be with): she is with child *íkòsiu, ékòsiu, áukòsiu*.

child (to have a): she had already a child born *ákaukòsiu*; it is not good, that old women have children *mátaχsiua, kipitákeks máχkaukòsi*; you must just have a child *káχkaukokos*; you will have no child *kimátakokòspa*.

child (to have as a): I have him as a child (for a child) *nitokósimau*, he has him as a child (for a child) *okósimiu*.

child of plenty *minípoka* (*ua*) an.

children (collective) *opokásina* an.

chilly: it is chilly *stuyíu*. — Cf. c o l d.

chin v. j a w.

chinook v. o i l y w i n d.

choice (to take one's): I shall take my choice from (them) *nitákoχ-tsèkotaki*.

choice parts *ksístapìists, ksistápists* in. pl.

choice pieces v. h a p p y t h i n g s.

choke (to): I choke *nitáipotsk*, he chokes *áipotskau, paiótskau* (intransitive: to be going to die).

chop (to): I chop *nitáikakiàki, nitsikákiàki*, he chops *áikakiakiu, kákiàkiu*; I chop him *nitáikàkiau*, he chops him *áikàkiu*; I chop it *nitái-kakixp*, he chops it *áikakim*; I chop for him *nitáikakomoau*, he chops for him *áikakomoyiu*; that you may chop your lodge-poles *káχkitainikàkixp kimánistàmi*; those that chop the central lodge-pole *áikàkiks tátsikùnamàn*; I chop *nitáikakim*, he chops *áikakimau*; I had done chopping *nitáiksistsi-kakima*; there we shall chop the lodge-poles *ákitsikàkimau mánistàmiks*. — Cf. c u t (to).

chop (to go to): there I went to chop lodge-poles *nitsítotoikàkima mánistami*.

chop the bones (to): then he began to chop the bones *itomátapiksistàpau*.

chop for wood (to): the people will chop us for wood *matápiua akóχkoχtakiu*.

chop lodge-poles (to): I chop lodge-poles *nitáikàkim*, he chops lodge-poles *áikàkimau*.

chop meat (to): I chop meat *nitáipinaki*, he chops meat *áipinakiu*.

chop off (to) v. c u t o f f (to).

Christmas *stómaχkatoiiksistsikùi* in. (winter-big-holy-day).

church *itauátsimoixkàupi* in., pl. *itauátsimoixkàupists* (*where-we-pray*). —*natoápoyis* in., pl. *natoápoyists*. — Cf. m i s s i o n - h o u s e.

cigarette *amónima* in., pl. *amónimaists*.

cigarette (to roll a) v. r o l l a c i g a r e t t e (to).

circle *otakí* in.; all foot-men would stand around the buffalo, and then that was called "the circle" *kanáiksìtapiua áksipuyìmiu einí, ki ánniaie*

itáinixkatoχp : *áisiaii* ; there was a far-reaching circle (formed by the main part of the warriors) *akóχtsimaiè atánnimaukân.* — Cf. r o u n d.

circle (to make a) : then (the people) made a circle *itakáu* ; we shall make a circle *ákitakàuop.* — they made a circle *áuautsìau.*

circle (in a) *-amo-*, *-omo-* : then they camp in a circle *itámototsiu* ; when they gather for the circle-camp *aumótotsisi.* — *ksist-* (*ksists-*) : when they all stood in a circle *aukanáiksistsipuyìsi.* — *ak-* (*aks-*) : they stood in a circle *áuaksipuyìau* ; then they sat in a circle *aitakópiiau.* — *otak-* (*otaks-*), *autak-* (*autaks-*) : when they are dancing in a circle *áitotakixpìsau* ; then they started to dance in a circle *stámomatapotakixpìiaua.* — *at* (*ats-*) : we run in a circle *áuataiaiòp* ; (the war-party) came in a circle in sight of the camp *itótamiatàiayiua.* — Cf. a r o u n d.

circle (to go in a) v. g o i n a c i r c l e (to).

circle (to run in a) v. r u n i n a c i r c l e (to).

circle (to walk in a) v. w a l k i n a c i r c l e (to).

circle round (to) : then he (4 p.) circled round *itsitápaksinìnai* (*tám-itapaksinìinai.*

circle-camp *akókàtsists* in. pl.

city v. t o w n.

claim (to) : then he (4 p.) claimed it for him *osótamoχkoχsìxkok.* — you are claiming very much for yourself *kitsíkakois.*

clap hands (to) : I clap *nitáitsikinstsioχsi*, he claps *áitsikinstsioχsiu.*

clatter one's teeth (to) : he just clattered his teeth *áitapaχpàksikinàu.*

claw *mokítsis* an., pl. *mokítsiks.* — *-kits-*, *-okitsi-* : you (pl.) might wear your claws out for nothing *káχksamotapaitsìnikitsixpuau* ; he (4 p.) had three claws *niuókskaukitsìnai.* — Cf. f i n g e r.

clay *ákspixkimikò* in., pl. *ákspixkimikuists.*

clean : he is clean *ksikápsiu* (an.), it is clean (in.) *ksikápiu.* — *ksikap-.*

clean (to keep) : I keep him clean *nitáiksikimmau*, he keeps him clean *áiksikimmiu* ; I keep it clean *nitáiksiketsixp*, he keeps it clean *áiksiketsim.*

clean (to) : I clean it *nitáiksiksistotsixp*, he cleans it *áiksiksistotsim.* — now I shall clean my gun *annóχk ninámaua nitáksoχkyau* ; I had done cleaning (my gun) *nitáiksistsoχkyau.* — then I clean the fish *nitsítaisìst-simai omíksi mamíksi.*

cleanly *iksik-* : they would fall cleanly in it *áitsitsiksikåχpii* ; they fell cleanly out *nítsiksìkaisåχpii.* — Cf. e x a c t l y.

clear (to) : they began to clear the snow where it was deep *itáinokàiau taká imikóaie* ; they had done clearing (the snow) *áiksistsinokaiau* ; (the warparty) would clear the snow *kóniskuyì ákoχkanistapainokatòm.*

clear night *sipoatsístoko*, *sipoatsístokui*, *sipoatsístokuyi* in., pl. *sipoat-sistokuists.*

clear up (to) : it clears up *áipànniu.* — (the smoke) would not clear up *mátaskaksayiuaie.*

cleave (to) v. s t i c k (to).

clergyman v. p r i e s t.

cliff *mistáksko, mistákskui* in., pl. *mistákskuists.* — *ákìksi* in., pl. *ákìksists.* — Cf. b l u f f.

climb (to) : I climb *nitáuamiso, nitámiso,* he climbs *áuàmiso, ámiso* ; I climb him *nitáuàmisatau, nitámisatau,* he climbs him *áuàmisatsiu, ámisatsiu* ; I climb it *nitáuàmisatoχp, nitámisatoχp,* he climbs it *áuàmisatom, ámisatom.* — Cf. g o u p (to).

clip (to) : I clip it *nitáipinixp,* he clips it *áipinim* (of cloth). — I clip it *nitáipoksinixp,* he clips it *áipoksinim* (of hair).

clock *ixtáiksistsikùmiòpi* an., pl. *ixtáiksistsikùmiòpiks* (where-we-have-the-time-of-the-day-with).

close *aistóχtsi* ; *aist-* (*aists-*) : if he comes close saying *aistauánis* ; they are running close *áistomaχkàiau.* — Cf. c l o s e by, n e a r, n e a r b y.

close by *otsátoχtsi* (*otsátoχtsi*) ; *otsat-* : when they (an.) were close by *áutsatstsìsaiks* ; he is very close by *áiikotsatò.* — Cf. c l o s e, n e a r, n e a r b y.

close one eye (to) : I shall have one eye closed *nitákauanàukapoχs, nitákanaukapanoχs,* he then closed one eye *itanáukapanoχsiu* ; I shall have one eye closed *tókskama noápsspa tákauapànoχs* ; all the calves had one eye closed *unistáχsiksi áiåχkanauapànoχsìau.*

close the eyes (to) : I close my eyes *nitsápistsàki,* he closes his eyes *nápistsàkiu.* — Cf. b l i n d.

close the hand (to) : I close my hand *nitáumokinistsàki,* he closes his hand *áumokinistsakiu.*

cloth (piece of) *istoχkáipistsi* an. or in.?

clothe (to) : I clothe myself *nitsístotoχsi,* he clothes himself *istotóχsiu.*

clothes *istotóχsists* (*astotóχsists*) in. pl. ; he had no clothes *mátsistotoχsiuats.* — (*a*) *sókàsists* in. pl.

clothes (to wear) : I wear it *nitáisapskaχsatoχp,* he wears it *áisapskaχsatom.*

cloud *soksistsíko, soksistsíkui, soksistsíkuyi* in., pl. *soksistsíkuists.*

club one's head (to) : that I may club his head only *náχksikakàikspyaχsi.*

coat (*a*) *sókàsimi* in., pl. (*a*) *sókàsists* ; my coat *nisókàsim.* — Cf. c l o t h e s.

cock v. r o o s t e r.

cockle-bur : in the middle there is a cockle-bur *sitokóχtsim ánnimaie aχsoáyin.*

coffee *áisiksikimi* in. (black liquid).

coffee (to make) : I make coffee *nitáisiksikimsìm,* he makes coffee *áisiksikimsimàu.*

coffee-pot *itáisiksikimsimàupi* in., pl. *itáisiksikimsimàupists* (where-we-make-coffee-in) ; *ksisuyi* in.

coffer *itáisokixtakiòpi* in., pl. *itáisokixtakiòpists.*

coil up (to) : then (the people) began to coil up the ropes attached to the travois *itápauaukapìnim osákopstànists.*

coiled (to lie) : he (4 p.) lay coiled there *itomóitsiin.*

cold: he is cold (an.) *stósiu* (?), *stósim*; it is cold (of the weather, of some place, or thing) (in.) *stuyíu*; it is cold (of liquids) (in.) *stókimiu.* — *sto-, stui-, stuyi-*: then there was a cold wind *itstósopu.* — Cf. winter.

cold (to be able to stand much): they could stand much cold *mínipitsiàu.*

cold (to feel) v. freeze (to).

cold (for) *inipit-* (*inipits-*): he then started to cry as if he were cold *itomátapinipitåχkumiua*; their small children all cried for cold *auatásaininipitsiu òkósiks pokáiks.* — Cf. freeze (to).

cold night: if it is a cold night *istúikokusi.*

cold weather v. cold.

cold wind: there is a cold wind *stósopù.*

collar (of a horse) *kotsáksin* in., pl. *kotsáksists*; I put the collar on him *nitaiákoχkiniau*; I put the collar off *nítsautsixp kotsáksini.*

collar-bone *sámikin* in. (?).

colour: what colour is it *tsanistsinatsíuats*; it is such a colour *ánnistsinatsiu.*

coloured the same: he is coloured the same *nitsinám*; it is coloured the same *nitsinátsiu*; his legs were coloured the same *oχkátsistsaii nitúyi nitsinátsiau.*

colt *ókosípoka* (*ua*) an., pl. *ókosípokaiks*; my colt *nínasoχkoà*, your colt *kinasoχkoà.* — *-koyi-*: therefrom they held their colts hard inside (their bodies) *ixtáiipstsikoyìau.* — that is why they had good colts (prop.: children) *ixtáitsiuokòsiau*; that is why they had good colts (prop.: children) *kátaitsiuokòsiau*; and her colt (prop.: child) ran back *ki itáskokskàsin okós.* — Cf. calf, child, pup.

colt three years old *áiokskaistuyìmi* (*ua*) an., pl. *áiokskaistuyìmiks.*

colt two years old *nátokestuyìmi* (*ua*) an., pl. *nátokestuyìmiks.*

comb (noun) *mákixkinioχsàtsis* in., pl. *mákixkinioχsàtsists.*

comb (to): I comb *nitáiakixkini*, he combs *áiakixkiniu.*

come (to) v. come to (to).

come (to cause to): I shall cause to come (animals for food) *nitákotsitsìmists.*

come (to have): has he come already *kátomautòatsiksi*; he has not yet come *mátomautòatsiks.*

come again (to have): (that time of the year) has come again *átsitototsiu.*

come along (to): he came along *ixtsitó.*

come and take (to): I come and take him *nitáutotoau*, he comes and takes him *áutotoyiu*; I come and take it *nitáutotsixp*; he comes and takes it *áutotsim.*

come ashore (to): I come ashore *nitopitsisoò*, he comes ashore *apitsisoò*, *áupitsisoò*; only a few came ashore *unnátoχsimiks epitsisooi.*

come back (to) v. go back (to).

come down (to) v. go down (to).

come forward (to): then she came forward (to the centre) *itstsísau*;

then she suddenly came forward *támisokixtsisò*; then they would come forward *itáixtsisàuyi*.

come here (to): I come here *nitáipoχsapo, nitsipóχsapo*, he comes here *áipoχsapo (paióχsapo), póχsapo*. — Cf. hither, this way.

come home (to): I come home *nitáutaχkaii*, he comes home *áutaχkaiiu*; I come home *nítàχkyoto*, he comes home *áχkyoto*. — Cf. get home (to).

come in (to) v. enter (to).

come in front (to): I come in front of him *nitáiisatau*, he comes in front of him *áiisatsiu*; and then he came in front of her *ki itótsisàtsiuaie*.

come in a hurry (to): it will come in a hurry *ákotåχpiu*.

come in sight (to): I come in sight *nitótamisoo*, he comes in sight *ótamisoo, áutamisoo*. — then the boys came in sight *omíksi manikâpiks itsáiksistoyi*.

come late (to): there were some that came late *stsíkiks aipíixtsisoıau*.

come near (to) v. near (to come).

come off (to) (of a rope, or such like): and the other one was just about to come off *ki omí stsíki áutamatàksåχpiu*; and the other (rope) came off *íkaiistapsåχpiinai*.

come on (interjection) *áuke, óki*. Used when calling one's attention. — *áio*. — Used when appealing to one's help or sympathy.

come out (to): where the ditch comes out (of Badger Creek) *ómoχtsaikoyìixpi niétaχtàmiskàni*.

come out (to) (from a hiding-place): then he came out *stámistsisàu*; come out *anistsisáut* (imperative). — V. also go out (to).

come out of (to): I come out of it *nitáisakapatoχp*, he comes out of it *áisakapatom*. — Cf. go out on the prairie (to).

come out of the fire (to) v. come ashore (to).

come out this way (to): they all came out this way (to me) *ixkanáipoχsàpsaksiau*.

come recently (to have): he has come recently *mánotò*.

come running (to): I come running *nitâutsipiks*, he comes running *âutsipiksiu*.

come soon (to): why I did not come soon *nimoχtsaunakiotoχpi*.

come to (to): I come to *nitáitoto, nitsitóto*, he comes to *áitoto, itsitóto, áutò, itsitáuto*; he came to them (an.) *itsitótoaiks*; she then came to that post *itsitótau omí mistsís*; then we came to them (an.) *nisótamitotoχpinaniau*; then all came to it *stámatoχkanitàutom*; then she came to her husband's lodge *stámitotsoχkau omí ómi okóaii*; over there in a coulee they came to many horses *omí kauaχkúyi ónokâmitàsin itsitótaipiau*; those old women came to (that hole) *omiksi kipitákeks áitotaipii*. — Cf. go to (to), go towards (to).

come to fetch one (to) v. come to see one (to).

come to see one (to): I come to see you *kitsipóχsotasàm*; then I shall come back to see you *kitákotamatsitototosàmo*.

come together (to): then (the people) came together *itomúo*; after a

short while the Women-Society came together *matsisamóa itomoóyi Mátokeks.* — where her shoulders came together *otsítsipotsistsikaχpiàie.* — Cf. gather (to), together.

come up (to) v. go up (to).

come up in sight (to): then (the war-party) came up in sight on a hill *itótamisoò omí páuaχkuyi.*

come walking (to): then she (4 p.) came walking (to them) *itsitótaipiìnai.*

come with (to): I come with him to *nítoχpokitapòmau,* he comes with him to *ixpókitapòmiu.*

coming day v. day (coming).

coming night v. night (coming).

coming people *autóyiks* an. pl.

common people *saipáitapiks* an. pl.

companion *pokáupimau* an., pl. *pokáupimaiks.* — an.: my companion *nitoχpokóma,* pl. *nitoχpokómiks,* his companion *otoχpokómi,* pl. *otoχpokómiks*; a companion of his *amói otoχpóksìmiai*; my companions *nitoχpóksìmiks,* his companions *otoχpóksìmiks.* — Cf. war-companion.

complete *sap-*: they did not do it completely *sáisapannistsìiks*; if you catch him right (prop.: completely) *sapanístsìtsinàiniki*; she will complete her scalp-robe with (our scalps) *ákoχtsapanistsotokâniiu*; if he has completed his strikes *aisapánnistsèpiksis.*

complete (to be): is complete *sápanístsim* an., *sápanístsau* in.: they (the members of the war-party) were complete *áisapanistsimiàu*; all the moons were complete *áisapanìstsimi natósiks*; (the songs) were complete *áisapanìstsoii*; (the nights) were complete *áisapanistsoiaists*; when (the dances) were complete *aisapánnistsosàists.* — they (an.) all were there complete *ixkanítautsapokìmiaiks.* — Cf. used up.

complete (to): I complete *nitáisapanistsi,* he completes *áisapanistsiu*; I complete it *nitáiksistapistotsixp,* he completes it *áiksistapistotsim*; I complete it *nitáiksistsistotsixp,* he completes it *áiksistsistotsim.* — V. also complete.

completed: is completed *áiksistsiu, -ksistsiu.* — Cf. done, used up.

completely v. complete.

conceal (to) v. hide (to).

confess (to): I confess *nitáiinapani,* he confesses *áiinapaniu*; I confess to him *nitáiinapanistau,* he confesses to him *áiinapanistsiu*; I confess it *nitáiinapanistoχp,* he confesses it *áiinapanistom* (prop.: "to tell down"). — that I may just confess *náχkipitapaiakàni.*

conquer (to): I should have conquered him *náχkstaumòtsauopi*; how could you have conquered him *áχsa kaχtómotsaχpi.* — Cf. defeat (to), win (to).

conquer (to) (in wrestling): I conquer *nitátsaki,* he conquers *átsakiu*; I conquer him *nitátsau,* he conquers him *átsiu.* — Cf. throw (to).

consent (to) *askak-* (*askaks-*): he consents *áskàkaniu*; she did not

consent to go in *mátaskaksoòa*; he did not consent to eat them (in.) *mátaskàksauatòm*.

consumption *istsiksaskinàni* in.; I have consumption *nitástsiksaskin*, he has consumption *ástsiksaskinau*.

contact (to have bodily): where is he, I had bodily contact with *náχtau nitáiksiskòtsimaua*.

continually *sekun-* (*sekon-*): he kept on saying *sekunátàkaniu*; they continually wanted to stop (the gambling-wheel) *sekunákstatsìauaie*; he (4 p.) went on kicking him *otsékunaksekak*.

cook (noun) *auyósi* (*ua*) an.

cook (to): I cook *nitáuyòsi*, he cooks *áuyòsiu*; I cook him *nitáuyosatau*, he cooks him *áuyosatsiu*; I cook it *nitáuyosatòχp*, he cooks it *áuyosatòm*; I cook for him *nitáuyiau*, he cooks for him *áuyiiu*; the things they cooked with *omoχtáuyospists*. — I cook *nitáisaki*, he cooks *áisakiu*, *-isakiu*; I cook him *nitáisau*, he cooks him *áisiiu*, *-isiiu*; I cook it *nitáisixp*, he cooks it *áisim*, *-isim*; cook here food enough that you will carry with you *annóm ákaitaiksistsisik kitákitsauanoàuaists*; they (an.) were cooked *áisoyiaiks*; and when they are all cooked *ki aukanáisoyisau*; and when it is cooked *ki áitsis*; they (in.) were cooked *áitsiaists*; then they (in.) would be cooked by the sun *itáitsiaists natósi*.

cook (to) (to bake): I cook *nitáixket*, he cooks *áixketau*; I cook him *nitáixketatau*, he cooks him *áixketatsiu*; I cook it *nitáixketatoχp*, he cooks it *áixketatom*; I cook it for him *nitáixketoau*, he cooks it for him *áixketoyiu*; come on, now quickly make a fire, that we may cook *áuke, kipipótak, áχkitskètaup*; he went out to get a little (of the meat) to cook it *ákakχtoanatsaixketaχkauaiks*.

cook (to) v. also p o t o f m e a t (to have a).

cook hard (to): (take) two muscles of buffalo-legs (and) cook them hard *nátokami oχkinái miauánsakit*.

cooked (to be) v. c o o k (to).

cooked meat (to put one's): on those they put their cooked meat *itsisópitsixkètaiauaists*.

cooking *auyóssini* in. — *kétani* in. — Cf. p o t o f m e a t.

cooking-stove *itáuyosòpi* in., pl. *itáuyosòpists* (where-we-cook).

cool the guts (to): then they began to cool the guts *itáisustutsìsimaiau*.

corner *kokí* in., pl. *kokiists*; *kóksiksìu* in., pl. *kóksiksists*.

corners (to cut the): she had each corner of her robe cut *maiái átsotsikaχksinitsìuaie*.

corpse *iní* (*ua*) an., pl. *iníks*. — Cf. d e a d.

corral (noun) *piskáni* in., pl. *piskánists*; *nistsépiskani* in., pl. *nistsépiskanists*. — Cf. b u f f a l o - c o r r a l, f e n c e (noun), h o r s e - c o r r a l.

corral (to): I corral *nitáipiski*, he corrals *áipiskiu*, *paiískiu*. — Cf. b u f f a l o - c o r r a l.

corral (to make): and that one made them corral (led them to make buffalo-corrals) *ki ánniaie otáipiskèpiokòaiau*.

corralling (to have done the): he had done the corralling *áiksistsipiau.*

corralling (to make a good): he suddenly made a good corralling *sokóχkaχsàipiau.*

corralling-place (old) *ákaipisksìni* in.

cost (to) v. the special numerals; also: c h e a p, d e a r.

cottonwood-tree *asétsiksim* an., pl. *asétsiksimiks* (small tree).

cottonwood-trees (collective) group of cottonwood-trees *asétsiksko, asétsikskui, asétsikskuyi* in., pl. *asétsikskuists.*

cough (noun) *saskínani* in.

cough (to): I cough *nitáisaskin,* he coughs *áisaskinau.*

coulee *kauaχkó, kauaχkúi* in., pl. *kauaχkuísts*; where the coulees were about *manistápikauaχkùskoχpi.*

coulee (deep): and then we camped again in a deep coulee, where they cut hay *ki stsikómik, áipoχkìxpi, nisótamatsitokekaχpinan.*

count (to): I count *nitáukstaki,* he counts *áukstakiu*; (and if the horse-shoe falls against the stake) we count one (horse-shoe) three *tókskama niuókskai ixtáukstakiop*; (if he throws the horse-shoe into the stake) it counts five *áisitokstakiu*; I count him (them) *nitáuksau* (*nitóksau*), he counts him (them) *áuksiu*; he counted the moons *áuksiu natósi*; I count it *nitáukstoχp, nitáukstsixp,* he counts it *áukstòm, áukstsim*; that he may count *maχkáukstsimmaχsi.*

counter *ìkstsímmatsis* in., pl. *ìkstsímmatsists*; my counter *nitókstsimmatsis* (*nitókstsimatsis*); he (4 p.) had counters (to count the moons and the days) *ìkstsímmatsìinai.* — on those they used counters *ánnistsimaie áinasinatòmiau.* — with those they made the counters *ánniksiaie noχtátsimistaiau.*

country *áuaχsini* in., pl. *áuaχsists.* They give also *ksaχkúyi* (cf. e a r t h). But "my country" is only *nitáuaχsini.*

coup *námaχkàni* in., pl. *námaχkànists.*

coups (to count): and on these (raids) he each time counted a coup *ki ámoistsi itaχkánaisìnikiu*; then they count many false coups *itauákaiksistapitsìnikii*; he was the only one that counted his coups *ánnaie tókskam åχkanáitsiǹikatòmaie.* — Cf. k i l l a n e n e m y (to).

coups (to make): then (the people) began to make coups on him *tápaisinìkimatsìuaie.*

cover (noun) *ixtáisìkiakiòpi* an., pl. *ixtáisìkiakiòpiks.*

cover (to): I cover *nitáisikiaki,* he covers *áisikiakiu, -sikiakiu*; I cover him *nitáisikiau,* he covers him *áisikiu, -sikiu*; I cover it *nitáisikixp,* he covers it *áisikim, -sikim.* — they had covered their saddles from one end to the other *sáikimaisòtsixpiu otsítanists.*

cover one's self (to): she covered herself with the bear-skin *áuksinatsìu omí kyáiotokis.*

cover up (to): then he covered (the rock) up with his robe *ixtsíkiuaie omí maiái*; then he covered them (an.) up *itsíkàχkiuaiks*; he was just covered up *áuksèkyaiixk.* — their faces were not covered up *mátastaχkixtsàuaiks.* — he had done covering him up *áiksistòpaiuaie*; this tripe is

warm, I shall cover you up with it *amói ókoani ksistuyíu, kitákoχtokskòpau.*

covered with (to be): then they were all covered with snakes *stámoχtsekyaiau pikséksinaiks.*

cow *skéini* (*ua*) an., pl. *skéiniks.* — Cf. buffalo-cow.

cow or bull (domestic) *ápotskina* an., pl. *ápotskinaiks* (white-horns). — What is the exact meaning of the plural *stapótskinaiks,* that occurs once in a text describing the round-up? Perhaps "winter-cattle"?

cow-boy *ápotskinasaχkùmapi* (*ua*) an., pl. *ápotskinasaχkùmapiks* (unidiomatic formation).

cow-head *ápotskinautokâni* in., pl. *ápotskinautokânists.*

cow-house *ápotskinàuyis* in., pl. *ápotskinàuyists* (cow-lodge).

cows (collective) *otápotskinaiisina* an.

coyote *apísi* (*ua*), *apí'si* (*ua*) an., pl. *apisiks, apí'siks*; *-apis-, -apí's-.* — *ksínau* (*a*) an., pl. [*ksínaiks*]. — Cf. wolf.

crack (to): ice must begin to crack *pákotokimà.* — I crack him *nitáisksksinitau,* he cracks him *áisksksinitsiu*; I crack it *nitáisksksìnixp,* he cracks it *áisksksìnim.* — Cf. split (to).

cradle (Indian) v. swing (noun).

cramp: I have cramp *nitámoχso,* he has cramp *ámoχso* (also *ámoχsiu*?).

crane *sékami* (*ua*) an., pl. *sékamiks.*

crawl (to): I crawl *nitáuaiskàpi,* he crawls *áuaiskàpiu.*

crawl (to start to): he (4 p.) then started to crawl *itomátapskapìnai.*

crawl apart (to): and then all these snakes crawled apart *ki amóia opíksèksinasinai itsikáiskapiu.*

crawl in (to): I crawl in *nitáistaχkàpi,* he crawls in *ístaχkàpiu, áistaχkàpiu.*

crawl out (to): I crawl out *nitáisaiskapi,* he crawls out *áisaiskapiu*; I crawl out *nitáisaiistaχkàpi, nitáisastaχkàpi,* he crawls out *áisaiistaχkapiu. áisastaχkapiu.*

crawl through (to): then he crawled through (the hole) *stámsisapòksistaχkapiu.*

crawl to (to): then he (4 p.) crawled to her *stámitapskapìnai.*

crawl upon (to): that he was crawling upon (the skinned elk) *otsítoχkitskapsaie.*

crazy: I am crazy *nitátsàpsi,* he is crazy *mátsàpsiu, áuatsàpsiu*; when they are crazy *átsapìsi.* — they must be crazy *aχkáumainitàyii.* — Cf. lunatic, mind (out of one's).

cream-buckskin horse *otaχkápi* (*ua*) an., pl. *otaχkápiks.*

Creator v. God.

credit (to give on): they will no more let us get anything on credit *nitáisauatskaksinakyatsokinaniau.*

Cree *-sina-*; *-sai-, -sayi-.* — Cf. Sioux.

Cree (to speak): I speak Cree *nitáisinaipuyi. nitáisaiepuyi,* he speaks Cree *áisinaipuyiu, áisaiepuyiu.*

Cree Indian *Asináikoăn* an., pl. *Asináikoaiks.* — *Sayékoăn* an., pl. *Sayékoaiks.* — Cf. Sioux Indian.

Cree tribe *Asiná* (*ua*) an. — *Sayí* (*ua*) an. — Cf. Sioux tribe.

Cree woman *Asináke* (*ua*) an., pl. *Asinákeks.* — *Sayáke* (*ua*) an., pl. *Sayákeks.* — Cf. Sioux woman.

creek *asétaχtai, asétaχtau* in., pl. *asétaχtaists* (small river). — *-sisaχtai.*

crime v. evil-doing.

criminal v. evil-doer.

crimson v. red.

cripple *áistsèkaii* (*ua*), *ástsèkaii* (*ua*).

crisp up (to) v. shrivel up (to).

cross (to make the sign of the): then they make the sign of the cross *itáiksinoχsìau.*

cross v. angry.

cross (to): I cross *nitáupamò,* he crosses *áupamò*; I did not know, how I had crossed *nimátsksinixp, nanistópamoχpi.* — there was a creek, we crossed it *amóia asétaχtau, nitsitsoátoχpinan.* — Cf. move across (to).

crow *maistó* (*a*) an., pl. *maistoíks.*

Crow Indian *Isapóekoăn* an., pl. *Isapóekoaiks*; *-isapo-.*

Crow Indian (to speak): I speak Crow Indian *nitáisapoepuyi,* he speaks Crow Indian *áisapoepuyiu.*

Crow Indian tribe *Isapó* (*a*) an.

Crow Indian woman *Isapóàke* (*ua*) an., pl. *Isapóàkeks.*

crow-bird-lodge *maistóikokàup* in.

crowd (to): then (the people) crowded one another about *itápauχ-patskotsìu*; then all the people crowded each other about *itā̊χkanaiapåχ-pàtskotsiu.*

crowd around (to): all the people always crowded around the horses *kanáitapìua áskχsauakåχkoyìuaiks ponokâmitaiks.*

crowd of people *akáitapisko, akáitapiskui, akáitapiskuyi* in., pl. *akáita-piskuists* (many people together). — Cf. many people, town.

crowded: then the lodge was quite crowded with them *stámoχtoyitsopa omíma moyisima.*

crow-guts *isapótsists* (*sapótsists*) in. pl.

crow-tail-feathers *maistā̊χsoàtsists* in. pl.

crush (to) v. break (to).

crushed skull (to have a): he has a crushed skull *ikspiáu.*

crutch v. walking-stick.

cry (to) v. weep (to), yell (to).

cry about all over the camp (to): I cry about *nitápaisaisto,* he cries about *ápaisaisto.*

cry for cold (to): he cries for cold *áuasaininipitsìu*; their small children all cried for cold *auatásaininipitsiu òkósiks pokáiks.* — then he began to cry for cold *itomátapinipìtoχkumiu.*

cry in a hurry (to): then he cried in a hurry: out of the way *itsipúinaskinàusiu*: *niuaàki*.

cry in a rush (to): and the Snake Indian people cried in a rush, when their chief was held by his hair *ki omáie Pitséksinaitapìua itasáinixkitsìu, aitsínaχsì otsínaim otokânists* (the text has, probably erroneously, *itasáinixkotsìu*.

cry one's self small again (to): he cried himself small again *iskoχpókauanisìu*; then he cried himself small again *skátamiskatoχpokàuanisìu*.

cry out all over the camp (to): I cry out *nítsaisto*, he cries out *sáisto*.

crying (weeping) *asaini-*. For examples see the following catchwords.

crying (to go about): then his relations would go about crying *óksòkoaiks itápauasainisòiau*.

crying (to lie): there he lay crying *ánnamauk itauásainixtsìu*.

crying (to run home): he runs home crying *aχkyápasainikyàiayiu*.

crying (to sit): why do you (pl.) sit crying *kimaukitauasainiopixpuaiks*; then they sat crying by the opening of that beaver-hole *omím ksískstakiauàtsimàni stámitsauχkoàsainiòpiauaie*.

crying towards (to go): he went towards (them) crying *itápoχtasainisoaiks*; then he went towards him crying *itoχtásainisàtsiu*; then he went again towards them crying *mátoχtàsainisàtsiuaiks*; then they went crying towards him *itoχtásainisatsiiau*.

cup (earthen cup or dish) *kós* in., pl. *kósists*.

cup (wooden cup, tin cup or plate) *kôs* an., pl. *kósiks*.

cure (to): I cure him *nitoχkototoau*, he cures him *ăχkototoyiu*; I cure it *nităχkotaitsixp*, he cures it *ăχkotaitsim*. — V. also f i x u p (to).

curious (to be): they were curious to see them (an.) *áipisitsimìuaiks*.

curlew *makénimau* (*a*) an., pl. *makénimaiks*.

curly *suyısks-* (*soyisks-*): make a curly arrow for me *suyisksánoiòkit*.

curly (to be): he is curly *suyisksíu*, *soyisksíu*.

curly animal *suyisksí* (*ua*), *soyisksí* (*ua*) an., pl. *suyisksíks*, *soyisksíks*.

curly arrows (to make) v. a r r o w s (to make).

curve (to): they (the bullets) curve *àuauanósiau*.

cut (to): I cut *nitsistsinitaki*, he cuts *istsínitakiu*; then I began to cut the meat *nitsítomatapiistsinitaki íksisakuyi*; I cut him *nitsistsínitau*, *nitáiistsinitau*; he cuts him *istsínitsiu*, *áiistsinitsiu*; I cut it *nitsístsinixp*, *nitáiistsinixp*, he cuts it *áiistsinim*; and he also nearly cut (stabbed) his heart *ki imatátsistsinimaie úskitsipaχpi*; the meat he was cutting *omíma íksisakuyima otáiistsinixpìma*; I shall cut his fingers *nitákoχktsinitaii okétsiks*; I cut for him *nítsistsinomoau*, he cuts for him *istsínomoyiu*. — he just cut the meat down to the ends of the boss-ribs *aiisoists kákanistauaiitsistàinim*. — then he began to cut his body *ostúmi itáiksinnim*; and he himself cut his face and his body *ki ánniaχks ostóyi áiksinim ostoksisi ki ostúmi*; then they cut them (the hides) so that they would fit together *itáiaksinimiauaists*.

cut (to) (of grass): I cut it *nitáipoχkiixp*, he cuts it *áipoχkiim*; in sum-

mer we cut the grass *nepús nitáipoχkiixpinan matúyixkuyi.* — Cf. cut hay (to).

cut (to) (of a rope, a string, and such like): I cut it *nitáikaχkapitsixp,* he cuts it *áikaχkapitsim*; then he cut it *itsíkaχkapìkim.*

cut (to) (a tree) v. chop (to).

cut across the face (to): he cut him across the face *itsipískskiuaie,* he cut me across the face *nitsítsipiskskiòk*; he may cut me across the face *nakóχkatsitsipiskskiòki*; he suddenly cut him across the face *soksipísks-kiuaie.*

cut around (to): she had cut it around *ixkumínitsiuaie.*

cut between (to): I cut between it *nitsítsitoksistsinixp,* he cuts between it *itsítoksistsinim.*

cut even (to): they would cut it (the lodge) even *áiksistannimiàu.*

cut gashes in one's head (to): even if you cut gashes in my head *imaká-paisatsikixkiniokiniki.*

cut one's hair (to): I cut one's hair *nitáiàmixkinitaki*; he cuts one's hair *áiàmixkinitakiu*; I cut his hair *nitáiàmixkinitau,* he cuts his (another persons') hair *áiàmixkinitsiu*; I cut my hair *nitáiàmixkinisi*; all their horses that were not killed had their tails and manes cut *ótàsoauaiks kátaiinitàiks å̊χkanaiàminitàii.* — Cf. cut off one's hair (to).

cut hay (to): I cut hay *nitáipoχkiàki,* he cuts hay *áipoχkiàkiu.* — Cf. cut (to) (of grass).

cut in the head (to be): he was hit on the head and cut at the same time *saiátsekekìniau.*

cut the hides for ropes (to): those that will cut the hides for ropes *áiaksìsapitakìks.*

cut lodge-poles (to) v. chop lodge-poles (to).

cut loose (to) (of horses, etc.): I then cut (him) loose *nitsítaχkapi*; how they cut (them) loose *manistsikaχkapitakixpiau*; there were also two (horses) that he cut loose *noχkátsistòkami okaχkapítaksì*; I cut him loose *nitáikaχkapitau,* he cuts him loose *áikaχkapitsiu*; then he cut also loose another (horse) *támatsikaχkàpitsiu.* — Cf. break (to) (of a rope, a string, or such like).

cut meat (noun) *ítsitsimànists* in. pl.

cut meat (to) v. cut to slices (to).

cut notches (to) v. notches (to make).

cut off (to): their hands were cut off, their feet too were cut off *otsó-aists káχksinixp, oχkátoaists mátsikaχksinixp.* — they had their little fingers cut off *otsanáukitsoàuaiks áikàkiaiks*; they had also their (little) fingers cut off *mataikákikitsoχsìau.* — then he began to cut the meat off the skin *itomátapiamistsìmixkimaie otokísi.* — Cf. chop (to).

cut off one's ear (to): I cut off his ear *nitáikaχkstokitau,* he cuts off his (another person's) ear *káχkstokitsiu*; his ear is cut off *káχkstokitau.*

cut off one's hair (to): (the women) would have their hair cut off

otokânoauaists áikaχkspaiau. — he had his hair all cut off *nítsamanistoχ-kìtau.* — Cf. c u t o n e ' s h a i r (to).

cut off one's head (to) : he cuts his (another person's) head off *káχkò-kiu, káχkòkitsiu* ; he then cut off the heads of these little children *itsíkaχ-kòkitsiu amóksi inaksípokaiks.* — Cf. c u t o n e ' s t h r o a t (to).

cut off one's nose (to) : I cut off his nose *nitáikaχkanitau,* he cuts off his (another person's) nose *káχkanitsiu* ; his nose is cut off *káχkanitau.*

cut open (to) : then he cut her belly open *okoánni itómaχkaiistsìnim.*

cut open the back (to) : with them their backs would be cut open *ixtái-satsìkataiau.*

cut open the belly (to) : then he (4 p.) cut her belly open *otsítaχkaχtsì-nokaie.*

cut out (to) : we then began to cut out the strays from the cattle that we drove *nitoχkumátaksinàniks nitsitómatapisikχkskoanàniau.*

cut out a piece (to) : each time he would cut out a piece (of his robe) *áisokatanistsiuaie.*

cut one's throat (to) : I cut his throat *nitáikaχkòkitau,* he cuts his (another person's) throat *káχkòkitsiu* ; his throat is cut *káχkòkitau* ; he cuts his (own) throat *káχkokìsiu.* — Cf. c u t o f f o n e ' s h e a d (to).

cut through the hide (to) : when they first cut through the hide *manis-tsítsksinitoχsauai.*

cut to pieces (to) : he cuts him to pieces *ánitsìnitsiu* ; in that way they cut (the willow-bark) to different pieces *ânni nitáisikaχksìnitsìau.* — then they cut it to different pieces *támomyanistàinimiàu.*

cut to slices (to) : he cuts (meat) to slices *áiitsitsimau* ; I cut it to slices *nitáiitsitsixp,* he cuts it to slices *áiitsitsim.*

cut up (to) : he finally cut (his robe) all up *nánauaitsinitsìuaie.*

D.

dance (noun) *páskàni* in., pl. *páskànists*; their dances were four *nisoóyi otspíuåχsoàuaists* in. pl.

dance (to): I dance *nitáixpii*, he dances *áixpiiu*, *-ixpiiu*; I dance with him *nítoχpokixpiimau*, he dances with him *áipokixpiimiu*.

dance (to) (of the great festival dances): I dance *nitáipask*, he dances *áipàskau*.

dance (to) (prop.: to shake the head): I dance *nitáuaχkisi*, he dances *áuaχkisiu*.

dance (to make): and then he made them dance *ki itsipáskoyiuàiks*.

dance the beaver-dance (to): they dance the beaver-dance *áiksiskstakixpiiau*.

dance by (to): he will dance by (you) *ákoχtsitskixpìu*; when I dance by (you) *autsítskixpiènikiaki*; when he danced by *tsítskixpis*.

dance in a circle (to): then they began to dance in a circle *stámomatapotakixpìiau*; when they are dancing in a circle *áitotakixpìsau*.

dance past (to) v. dance by (to).

dance with (to) v. dancing (to use as a cane while).

dance with a hole (to have a): they will have a dance with a hole (in the ground) *ákatanimàipaskaiau*; they are the ones that give the dance with a hole (in the ground) *ánniksaie áuatanimaipaskoχkìau*.

dancing (to use as a cane while): she (4 p.) would also use (that gun) while dancing *mátoχtautauanàuaχkìsin*; they would use spears as canes while dancing *sapapistatsiks ixtáutauanàuaχkìsiau*.

danger (to be in): if you are in danger *ikamípuiniskokuiniki*; my son must be in great danger *noχkóa aχksíksipuiniskoau*.

dangerous: I am dangerous *nitstúnnataps*, he is dangerous *stúnnatapsiu*, it is dangerous *stúnnatapiu*; now there is something dangerous *annóχk istúnnatapiu*. — *stunnat-* (*stunnats-*): he will do some dangerous thing to you *kitákstunnatsistotòk*.

dark (it is) *áiskìnatsiu*; it is very dark *íkskìnatsiu*; it was just dark *áuyiksinàtsiu*.

dark-bay horse *sikáisâkuyi* (*ua*) an., pl. *sikáisâkuyiks*.

dark-blue: he is dark-blue *kúmonuinam* an., it is dark-blue *kúmonuinàtsiu* in. — *kumonui-*. — Cf. blue, green.

daughter an.: my daughter *nitánna*, voc. also *nitanni*, *nitanné*, pl. *nitánnaiks*; his (her) daughter *otánni*, pl. *otánniks*.

daughter (eldest) an.: my eldest daughter *nitómaχkotanna*, his eldest daughter *otómaχkotànni*.

daughter-in-law an.: my daughter-in-law *nímsa*, *ní'msa*, pl. *nímsaiks*, *ní'msaiks*; his (her) daughter-in-law *ómsi*, *ó'msi*, pl. *ómsiks*, *ó'msiks*.

dawn (to): it dawns *áisopuiìnako.*

day *ksistsikó, ksistsikúi, ksistsikúyi* in., pl. *ksistsikuists.*

day (all) *ómaχkaiksistsikùyi.*

day (coming) *áiàksiksistsikùixk.*

day (during the) *ksistsikůsi.*

day (every) v. every-day.

day (next) *matsiksistsikuyi.*

daylight: it is daylight *áiksikìu*; it was getting daylight *áumatap-aisopuiìnako.* — Cf. morning.

daylight (before) *sauumáisopuiìnakus.* — Cf. night (during the).

dead: he is dead *ákaiiniu.*

dead (the) (left on the battle-field) *initáiks* an. pl. — Cf. ghosts.

dead-man's-lodge (it is a) *ikínaua.*

dead person *iní* (*ua*) an., pl. *iníks.* — Cf. ghost.

dead trees (collective) *akániksko, akánikskui, akánikskuyi* in., pl. *akánikskuists.* — Cf. branch.

deaf *kátaioχtsimi* (*ua*); I am deaf *nimátaioχtsimixpa,* he is deaf *mátaioχ-tsimìuats.*

dear: is dear (costs much) *akáixtsau* an., *akåχtoχp* in.

deceive (to) v. cheat (to).

December *stómaχkatoiiksistsikàtòsi* (*ua*) an. (winter-big-holy-day-moon).

decide (to): I shall decide it *nitákitskskàtsixp.* — I decide *nitáukakix-tsim,* he decides *áukakixtsimau.*

deep: it is deep *immíu*; this deep river is not far *amó immíim niétaχtai matsípio*; where it is deep *otsítsimixpi*; where it is very deep *otsítomaimixpi.* — *immi-, imi-.*

deep places: where they had been sitting, there were just only deep places *otsítopixpiau, kàksipistanistsikiiau.*

deep snow (there is) *imikó*; the snow was very deep *iiksímiko*; where the snow was very deep *otsítomaimikoχpi.*

deer *áuatùyi* (*ua*) an., pl. *áuatùyiks* (wagging-tail). — *imitáutuyi* (*ua*) an., pl. *imitáutuyiks* (dog-tail).

deer-buck *áuatuyistamik* (*a*) an., pl. *áuatuyistamikiks.*

defeat (to) (in a race or game): I defeat him *nitskitsímmau* (*nitskets-ímmau*), he defeats him *skitsímmiu* (*sketsímmiu*); I defeat them (my school-fellows) in (a game with horse-shoes) *nitsítaisketsimàiau.* — I defeat him *nitáumotsau,* he defeats him *áumotsiu*; when they defeat one another *amótsotsìsau.* — Cf. conquer (to), outrun (to), surpass (to).

defecate (to): then immediately he (4 p.) defecated *stámoχpistapistà-piksìn*; then they began to defecate on his robe *itáksistapiksatsiiauaie maiái.*

deliberate (to): let us deliberate *áχkunapàiakaniop.*

delighted v. happy.

deny (to): I deny it *nitáisaiìtsim,* he denies it *áisaiìtsimau*; then she denied it hard *stamátamaiiksaiìtsimau.*

deprived v. done out of.

descend (to) v. go down (to).

desert (to): we are deserted *ákaitaukskitsp;* here are some of the children that were deserted *ánnaχkauk annáχk opokásin ikskítau*; some of the deserted (children) have come here *ikskítauaχk akoχtáutoχp*; that one that was deserted says this *annáχka ikskítauàχk ánni áuaniu.*

desk *itáisinakiòpi* in., pl. *itáisinakiòpists* (where-we-write-on).

devote (to): I devote him *nitáikitstsau,* he devotes him *ikítstsiu*; I devote it *nitsíkitstoχp,* he devotes it *íkitstom*; I devote for him *nitáikitstomoau,* he devotes for him *ikítstomoyiu.*

die (to): I die *nitáiini,* he dies *áiiniu*; that you may not die for me *kaχkstáiinomòki* (that is: there is nobody to prevent me from killing you); and that is the way that that old woman died *ki ánniaie itoχkúiniu omá kipitákeu*; it is you that he died from *ksistoánnauk ki ixtoχkúiniu*; he might have died *áksikoχkùiniu*; how she came to die *manístoχkuiènixpi*; he kept her until she died *inímiuaie.*

die from old age (to): you will die from old age *kitáksiksistuini.*

different *noχkétsi* (*noχkitsi*). — *matóχketsi* (*matóχkitsi*). — *noχketsi-* (*noχkitsi-*), *-oχketsi-* (*-oχkitsi-*); *noχkets-* (*noχkits-*), *-oχkets-* (*-oχkits-*): the enemy (the different people) *noχkétsitapì* (*ua*); they stood separately (in different places) *noχkétsipuyìau*; he was changing his appearance (he made his appearance different) *aióχketsinausiua*; he again changed his appearance to them (he again made his appearance different to them) *átoχketsinausataisiuaiks.* — *-omianist-* (*-omianists-*): then they cut it in different pieces *támomyanistàinimiàu*; they (in.) were all of different colours *kanáuomianistsinàtsiaii.*

different (to be): they are different *aiáketsiiau, amiánistsiau.*

different colours (to be of): his feathers were all of different colours *okúyistsaii kanáuomianistsinàtsiaii.*

different directions (in) *anit-* (*anits-*): then (the buffalo) ran all in different directions *sotámanitsipìksiu*; and then we ran again in different directions *ki nisótamatànitomaχkaχpinan*; he will scatter it in different directions *akatánnitàpiksim.* — Cf. separately.

different places (in) *kixkixt-* (*kixkixts-*): the Peigan-tribe camped along in different places *itsíkixkixtaukunàiiu amó Pekániua.* — Cf. now and then.

different times (at) v. now and then.

different tribe (people of a) v. foreign people.

difficult: it is difficult *miikó, -iikó.* — it is not difficult *mátakokamapiuats.* — Cf. important, strong.

dig (to): I dig *nitáuatàniaki,* he digs *áuatàniakiu*; I dig it *nitáuatànixp,* he digs it *áuatànim*; they would dig for false-roots *ákitànataiau paχtsíkakaχtànai*; I dig him *nitáuatаniotoau,* he digs him *áuataniotoyiu*; close by the water he then began to dig (a hole in) the earth *isoóχtsi támitauatаniòtoyiu ksáχkum*; I dig it *nitáuatаniòtsixp,* he digs it *áuatаniòtsim*; I dig for him *nitáuatànamoau,* he digs for him *áuatànamoyiu*; I dig for him *nitáuatà-*

niau, he digs for him *áuatàniiu*. — he (4 p.) was digging *aunatáiin*. — Cf. h o l e (to dig a).

dig after (to) : I dig after him *nitáuataniotoau*, he digs after him *áuataniotoyiu*; then he dug after him (i.e. after the kit-fox) *itatániotoyìuaie*; I dig after it *nitáuataniòtsixp*, he digs after it *áuataniòtsim*.

dig with (to) : I dig with him *nitoχpokáuatàniakimau*, he digs with him *ixpokáuatàniakimiu*.

dime *kepánauksi* an., pl. *kepánauksiks* (ten-halves). The Blood Indians use *áipanasainiu* (cries-all-night) for "dime".

dine (to) : then we ate dinner there *nisótamitstatskyoyixpinan*; when we were through dinner *táiksiststatsikyoyisinan*.

dining-room *itáuyopi* in., pl. *itáuyopists* (where-we-eat).

dinner *ixtatsíkiauaχsin* in. — Cf. d i n e (to).

dip (to) : I dip him *nitástapinau*, he dips him *istápiniu*, *ástàpiniu*; I dip it *nitástapinixp*, he dips it *istápinim*, *ástàpinim*.

dip water (to) : I dip water *nítsummosi*, he dips water *súmmosiu* (we also heard *som-* and *samm-* instead of *summ-*); she dips water for me *nitsummòk* (*nítsammòk*). — Cf. w a t e r (to carry home the), w a t e r (to get), w a t e r (to go early after).

Dipper *ixkitsĭkamiks* an. pl.

direction of (in the) *pot-*, *paiot-* (*aipot-* and *potai-* are also met with) : they went instead in the opposite direction *misksíppotapòiau*; we fought a long time between ourselves (prop.: in the opposite direction of each other; facing each other) *nitsipótsisamitskaχpinan*; he went back facing them (in the direction of them) *itàpipotskóaiks*.

dirt *nimiápists* in. pl.

dirty : he is dirty *sikápsiu* an.; it is dirty *sikápiu* in. — *sikap-* : he will make you dirty *kitáksikàpistotok*. — V. also b a d.

dirty (to make) : that you might make me dirty *káχksistskòki*; that you might make us dirty *káχksistskòkixpinan*. — V. also d i r t y.

dirty (to think) : I think it very dirty *nitsíksikètsixp*.

disappear (to) : she (4 p.) disappeared into it *kákitapiponinàminai*. — has disappeared (is gone) *áiitsinixkau*; when it has all disappeared *áiitsinixkàs*. — Cf. e n d (to be at an), g o n e (to be), i n v i s i b l e.

dislike (to) : if (people) eat during the night those are other ones they dislike *isipyáuyisau*, *ânnikskaie mátsikskatsimanoàiauaie*. — V. also h a t e (to).

dismount (to) : then I dismounted *nisótamaninisàu*; (the war-party) dismounted just for a moment *páχtsikåχkokinisàu*. — V. also g o d o w n (to), j u m p o f f (to).

disobedient (to be) : you are disobedient *kitsiékoχkoniàps*.

distance (at some) *otóoχtsi*.

distance (from a) *pi-* : then they saw from a distance two riders *itsíppiainoyiau nátsitapìi ixkitópii*. — Cf. f a r.

distress (to be in) v. d a n g e r (to be in), s u f f e r (to).

ditch *niétaχtàmiskàni* in., pl. *niétaχtàmiskànists.*

ditch (to work on the): and they were working on the ditch *ki áitaχtàmiskaii*; and now I began to work on the ditch *ki annóχk nitáumatapietaχtàmiskani.*

ditch-worker *áitaχtàmiskau* (a) an., pl. *áitaχtàmiskaiks.*

dive (to): I dive *nitástaii, nitsístaii,* he dives *istáiiu*; it was a very long time that he dived (lit.: his diving) *iksísamo otsístaisini*; I dive for him *nitástaiiskoχtoau,* he dives for him *ástaiiskoχtoyiu*; I dive for him *nitástaiiskoχtomoau,* he dives for him *ástaiiskoχtomoyiu*; I dive for it *nitástaiiskitsixp,* he dives for it *ástaiiskitsim.*

dive across (to): I dive across *nítopàmistaii,* he dives across *apámistaiiu.*

dive down stream (to): I dive down stream *nitáinapistaii, nitsínapistaii,* he dives down stream *áinapistaiiu.*

dive in (to): I dive in *nítsùiistaii,* he dives in *súiistaiiu*; I dive in *nítsistsìstaii,* he dives in *istsístaiiu.*

do (to): I do *nitáuanistsi,* he does *áuanistsiu*; I do to him *nitáuanistotoàu,* he does to him *áuanistotoyiu*; she would do the same to them (an.) ever and again *nitúyi áuanistotoyìuaiks*; I do to it *nitáuanistoχp,* he does to it *áuanistòm*; the child is dipping it in the grease (prop.: is doing it in the grease) *anná pokáua anním inikínanim itauáuanistòm.* — and some of the people they had done that to would be saved *ki anníksi noχkáikamotaii otsíksistotoauàiks*; he began to think about, what he should do to them *ápaskskàtsimau, máχkanistsitapiskotòaχpiai*; that are all the things they would do *ánniaie nitakáukistotakìau.*

do anything more (to): I cannot do any more *nitáisauatoχkùixkàs*; we could not do anything any more *nimátatoχkuixkaspinan.*

do away with (to): we shall prepare to do away with him *ákoχkapaiaksistotoàu.*

do not *pin-, min-*: don't look at him *pinsámis*; don't be afraid of (arrows) *minstúnnit.*

do with (to): and what do you do with that, that you are sitting on *ki anní kitsítoχkitàupixp, kímoχtakixp.*

doctor (to): I doctor *nitáisokinaki,* he doctors *áisokinakiu*; I doctor him *nitáisokinau,* he doctors him *áisokiniu.*

doctor (to) (by applying medicine): I doctor him *nitáupìnomoau,* he doctors him *áupìnomoyiu.*

doctor by giving to drink (to): and some doctored by giving something to drink *ki stsíkiks áisimistsii.*

dodge (to): that he might dodge *maχkáksis*; do not dodge *mináksisit*; do not dodge from him *mináksisatsìs.*

doe *áuatuyiskeinì* (*ua*) an., pl. *áuatuyiskeinìks.*

dog *imitá* (*ua*) an., pl. *imitáiks*; my dog *nitómitàm*; turns into a dog *imitáuàsiu.* — Cf. b e a s t.

dog-flea *imitáukum* (*a*) an., pl. *imitáukumiks.*

dog-rib *imitã̄χpekis* in., pl. *imitã̄χpekiists.*

dogs (collective) *otómitasìna* an.

dog-travoy *imitâunistsi* in., pl. *imitâunistsists.*

dollar *sopóksi* (*ua*) an., pl. *sopóksiks.*

done *ksist-* (*ksists-*) : he had done eating *áitsiksistapauyiuaie* ; we shall have done smoking *áksistaiksistòtsisop* ; they had done warming themselves *áiksistapaiksistoχsoiau* ; then (the people) had done dancing *támiksistsìpaskau.* — Cf. completed.

done out of: that he was done out of (his roasts) *otsítsitokssì* ; then he was done out of his robe *stámitsitoksìu maiâi* ; then he was done out of them (an.) *stámitsistoyisìtoksìuaiks.*

door *kitsím* in.

door (near the) *óχkoχtsi.* — *ipotóχtsi, ipotóχt.* — *ipot-.* — Cf. door (towards the) and lower end (at the).

door (towards the) *ipot-* : she then threw him towards the door *itsípotapiksistsiuaie* ; then he (4 p.) flew towards the door *itsíppotauanìnai.* — Cf. door (near the).

door-lodge-pole *kitsímstàma* an.

double up (to) : there (the war-party) doubled up (that means: lay down) *ánnimaie noχkitómuitsiu.*

dove *kakó* (*a*) an., pl. *kakoíks, kakuíks, kakúyiks.*

down *inisóχtsi.* — *in-* (*ini-*), with *ai*: *ain-* (*an-, ann-, ɛnn-*) : take him down *ináipiksistsis* ; I shall spit down on him *nitáksinitsokòtatau* ; then he (4 p.) jumped down *itsíniâχpaipiinai* ; then she knocked him down first *stámotominoχpatsìu* ; he has run down *áiniòmaχkau* ; then he was shooting down at them *itániaχkumatsìuaiks* ; then (the people) moved down *itánistotsiu.* — *sik-* : I shall let them down *nitákitaisikàipiksixp* ; he let them down *áisikapìnimaists.*

down to the bottom *ksiuóχtsi.*

down on the other side *mistapotamìnasoχtsi, místapokitòχtsi.*

down the river *pinápoχtsi* ; *pinap-* (*-inap-*), *pin-* (*-in-*) : he is swimming along down the river *ixtsínapàutsim* ; there the Old Man traveled about down a river *ánnaukixk omá Nápiua annó niétaχtau ixtsínapapauàuaχkau* ; he was chased by him lower down the river *ómoχtsinàpiskokaie.*

down the river (far) *piínapoχts.*

down the river (to go) : he goes down the river *-pinapo, -inapo* : I then go a long way down the river *nitaistámitapipìnapo* ; then we went down the river back again *nisótamatsksinapoχpinan* ; I went down that river *annó niétaχtai nitsínapàtoχp.*

down the river (to send) : I then sent them down the river *nisótamipinapìpiaiau.*

down to the river *ksisap-* : (the people) used to move down (to the river) *itáiksisapistotsiu.*

down to the river (to go) : he goes down to the river *-ksisapo* ; then he went down to the river *stámiksisapò* ; they went down alongside the river

áiksisapòiau ; where the buffalo would come down to the river *amóia einíua omoχtáiksisapòχp*.

doze (to) : I doze *nitáiokanopi*, he dozes *áiokanopiu*.

drag (to): he was dragging that earth *áuaiskapatòm omí ksáχkuyi* ; what is it that you are dragging *tsánistapiu anní kitáuaiskapatoχpi*. — Cf. pull (to).

drag along (to) : and the rest they dragged along *ki annístsi áutaχsinatòmiau*.

drag the small trees (to) : with them they drag the small trees *ánnistsiaie ixtauásaiskapixtaiau* ; when they have dragged the small trees *aiksistásaiskapixtas*.

draw (to) (represent by drawing lines) : I draw *nitáisinàki*, he draws *áisinakiu* ; and there are many other things we draw *ki ikákauoyi stsíkists mátaisìnixpinanists* ; she (4 p.) was still drawing on some elk-skin *omí ponokáiin sákiaisìnainai*. — Cf. marks (to make) and write (to).

draw water (to) : I draw water *nitáuakisi*, he draws water *áuakisiu*.

dream (noun) *pápàukani* in., pl. *pápàukanists*.

dream (in a) *papai-*, *papau-* : the bear in his dream *papáuχkyaiò* ; then he saw him in a dream *itsipápaiinòyiu*.

dream (to see in a) : I see him in a dream *nitsipápaiinoau*, he sees him in a dream *pápaiinoyiu*.

dream (to speak to in a) : I speak to him in a dream *nitsipápaisitsipsatau*, he speaks to him in a dream *pápaisitsipsatsiu*.

dream (to) : I dream *nitáipapauk*, he dreams *áipàpaukau* ; I dream about him *nitáipàpaukatau*, he dreams about him *áipàpaukatsiu* ; there were also some that dreamed (about the stick-game) *mátsitstsìi pápainimìksai*.

dreaming v. dream (in a).

dress (noun) v. coat.

dress (to) (to be dressed) : I dress *nitáinausi*, he dresses *áinàusiu*, *-inausiu* ; the women dressed like their lovers, how they dressed *àkéks itáitotùisapinàusiau otókamàtsimoàuaiks*, *manistápainàuspiaiks* ; now, hurry up, those that have a new way of dressing, that we can see them how they will dress *óki*, *anétakik*, *noχkátakapinausiu*, *áχkoχkatsitsìnoau otáiakanitsinàuspi*. — how they dressed *manistáisokàsimixpi*. — V. also clothe (to).

dress up (to) : dress your younger sister up *máksinais kisísa* ; the dead person was dressed up in the same way *omá iníua nitúyi nitáinau* ; she (4 p.) would be dressed up *ákàksinaiin* ; then they would be dressed up *itáiàksinaiàu* ; then they would dress up *itáiàksinausiau* ; I shall dress up with (my leggings) *nitákoχtàksinàusau*.

dried meat *káiis* in., pl. *káiists*.

drink (noun) *símsini* in.

drink (to get a) v. water (to get).

drink (to go to get a) : that dog went in the night to get a drink *omá imitáua itsípiotoisimiu*.

drink (to) : I drink *nitáisimi*, he drinks *áisimiu* ; I drink it *nitáisimatoχp*,

he drinks it *áisimatòm* ; then they take (the wine and water) that he drinks *itáutsimaiks omistsi otáisimatòχpists* ; I drink for him *nitáisimatomoau*, he drinks for him *áisimatomoyiu*.

drink (to allow one to) v. drink (to make one).

drink (to make one) : I make him drink *nitáisimiatsau*.

drinking-cup *ixtáisimiòpi* in., pl. *ixtáisimiòpists* (where-we-drink-with). — *mokámipoχkòs* an. in.? (straight-up standing cup).

drive (to) : I drive *nitáuχkumataki*, he drives *áuχkumatakiu*, *ixkáumatakiu* ; I drive him *nítoχkumatau*, *nitáuχkumatau*, he drives him *áuχkumatsiu* ; I drive it *nítoχkumatoχp*, *nitáuχkumatoχp*, he drives it *áuχkumatom* ; the cattle that we drove *nitoχkumátaksinàniks*. — I drive him *nitáiskoau*, he drives him *áiskoyiu* ; and that we drove them on good grass *ki áχsii matúyixkuyì istáskoaχkiàu*. — I drive (horses, or the like) *nitáiskim* (*nitáskim*), he drives (horses, or the like) *áiskimau* (*áskimau*) ; according to that we owned horses (separately), so we drove them (separately) *nanistótaspinan*, *ánni nanistáitaskimaχpinan*.

drive (to start to) : he starts to drive him *áumatàpskoyìu* ; then they started to drive these many horses *itomátapskoyìau amó ónokâmitàsin*.

drive back (to) : we drove (the horses) back again *nitátskotskimanan*.

drive back to camp (to) : I drive him back to camp *nitáutskoau*, he drives him back to camp *áutskoyiu*.

drive far (to) : I drive him far *nitáipiskoau*, he drives him far *áipiskoyiu* ; all the horses were not driven far away *ónokâmitàsina áikaisaiepiskoàu*.

drive higher up (to) : I drive him higher up *nítamiskoàu*, he drives him higher up *ámiskoyìu* ; the whites drove us higher up this way *nápikoàiks annó nitsitapamiskokinan*.

drive home (to) : I drive him home *nítaχkyàpskoau*, he drives him home *aχkyápskoyiu* ; I drive home for him *nitáuaχkiskumoau*, he drives home for him *áuaχkiskumoyiu*.

drive in (to) : then he drove (the horses) (in) *stámipitskìmau*. — it was driven into her ear *oχtókisi itsitsápstaixp*.

drive on foot (to) : they drove (their horses) on foot *káuaskimàiau*.

drive out (to) : I drive him out *nitáisaiskoau* (*nitáisaskoau*), he drives him out *áisaiskoyiu* (*áisaskoyiu*) ; then I drove the cattle out *nitsítsaskoaii ápotskinaiks* ; she would drive them out of the brushes, out on the prairie *áisoksakapoksisaskoyiu*.

drive over the cliff (to) : he drives buffalo over the cliff *áipiau*.

drive to (to) : then he drove them to it *itsitápiskoyiuaiks* ; and that girl was driven to Belly-fat *ki omí akékoăn áitapskoàinai Okoáisau*.

drive up the river (to) : I drive him up the river *nítamitskoàu*, he drives him up the river *amítskoyìu*.

driving (to come) : I then came driving (the horses) *nisótamotsiskima*.

drop (to) : I drop him *nitsinápiksistau*, he drops him *inápiksistsiu* ; I drop it *nitsinapiksixp*, he drops it *inápiksim*. — Cf. take down (to).

drown (to): I drown *nitsinetsi*, he drowns *inétsiu*; I drown him *nitsinetsimmau*, he drowns him *inétsimmiu*, *áinetsimmiu*.

drown one's self (to): I drown myself *nitsinétsimmoχsi*, he drowns himself *inétsimmoχsiu*.

drug *saámi* in., pl. *saámists*; my drug *nisámi*.

drum (noun) *istókimàtsis* in., pl. *istókimàtsists*.

drum (to): I drum *nitáistokim*, *nitáistokiaki*; he drums *áistokimau*, *áistokiakiu*. By the side of the forms with *ai* as *nitáistokim*, *áistokimau*, etc., there are variants with *a*, as *nitástokim*, *ástokimau*, etc. — Cf. beat (to), knock (to).

drumming *istok-*. — Cf. noise with the feet (to make).

drunk (to be): I am drunk *nitáuatsi*, he is drunk *áuatsiu*; (the Sioux) will be drunk from the whiskey *ákoχtatsìiua nápiåχke*; that (the Sioux) were drunk *otauátsisaie*.

drunkard *áuatsi* (*ua*) an., pl. *áuatsiks*. — *simépitsi* (*ua*) an., pl. *simépitsiks*.

dry (to be): it is dry *ixkitsíu*, *áixkitsíu*; when they (the lodge-poles) were all dry *aukanáixkitsiksìsoyis*.

dry (to become): (the pieces of meat) all became dry *itåχkanáitàpixkitsìi*; when (the hides) became dry *aipaχsítsisaists*, *aixkitsánisoyisaiks*; (the hide) had become a little dry *áipstsikixsoyìu*; then they (an.) all became dry *áukanaixsoyiau*.

dry (to): I dry him *nitáixksau*, he dries him *áixksiu*; I dry it *nitáixksixp*, he dries it *áixksim*; then he dried his skinnings *itáixkitsanitsìu otsíitsimànists*.

dry tree: it was a very dry tree (an.) (4 p.) *istsápikaniksìminai*.

dry up (to): then they (an.) dried up there *skátamitspikasòyiaiks*; where my body has dried up *nitsítopokàsoyixpi*.

dry up (to) (of leaves): it dries up *ápipitsko*. — Cf. dry (to become).

duck *méksikatsì* (*ua*) an., pl. *méksikatsìks* (pink-coloured-feet, red-feet).

dumb *kátaièpuyi* (*ua*).

dung *misisáu* in., pl. *misisáists*. — *istánists* in. pl.

dust *istskáu* in., *istskáksin* in.

dust (to fill with): we shall fill your eyes with dust *nitákoχtoitsaananiau koápsspiks*.

dust in one's eyes (to throw): they then threw dust in his eyes *otsítasksapiniokàiks*.

dusty: their eyes were dusty *áitsksàpiniau*.

Dutch *-ksistapiapikoa-*.

Dutch (to speak): I speak Dutch *nitáiksistàpiapìkoàipuyi*, he speaks Dutch *áiksistàpiapìkoàipuyiu*.

Dutchman *ksistápiapìkoăn* an., pl. *ksistápiapìkoaiks* (not real white man, stray white man).

Dutch woman *ksistápiapiàke* (*ua*) an., pl. *ksistápiapiàkeks* (not real white woman, stray white woman).

dying (almost): he is almost dying *páχtsikaitapìu* (prop.: he is living a little).

E.

each *aχt-, aχtui-* (*aχtoi-*), *aχtuyi-*: each of them was bitten through the skull by her *ótaχtaikspipokoaiauaie*; then he looked into each one of them *itaχtápaispistsàtsim*; go to each of them *aχtoátot*; then she held him to each one *stámaχtoitàutsiniuaie*; we shall carry her on our backs, each in his turn *ákauaχtuyisimàtamau*; we are, each of us in his turn, hit over the head with a stick once in a while *nitáikixkixtaχtoipakixkiniautspinan*. — Cf. all.

each in his turn v. each.

each other only morphologically expressed.

eagle *pítau* (*a*) an., pl. *pítaiks*.

eagle-arrows *pítauanokists* in. pl. — Cf. eagle-tail-feather.

eagle-tail-feather *pítauanoki* in., pl. *pítauanokists*. — V. also tail-feather.

eagle-tail-feathers (ornamented with): his arrows were all ornamented with eagle-tail-feathers *óχpsists kanåχsoatsisanokoiaists*.

ear *moχtókis* in., pl. *moχtókists*; *-oχtoki, -stoki*: I have one ear *ninétoχtoki*; they had only their ears left *káukoχtòkiaiks*; I am hit between the ears *nítstatsikioχtòkiokò, nítstatsikistòkioko*; they all kept one ear down *áiåχkanaukùpistokiåχsiau*; he cuts off his (another person's) ear *káχkstokitsiu*.

early in the morning *ksiskaniáutunii*; *ksiskan-*: he gets up early *ksiskanípuau*. — *ikskan-*: as they then had already done eating their breakfast *ákaitaiksistsikskanyòoyis*; I then ate breakfast there *nisótamitsikskanyoyi*; early in the morning they moved all together *ksiskaniáutunii nítsikskaniaupakii*. — Cf. dawn (to) and daylight (before).

ear-ring *moχtókipis* in., pl. *moχtókipists*.

ear-rings (to wear): I wear ear-rings *nítoχtokipi*, he wears ear-rings *óχtokipiu*.

earth *ksáχkúm* an.; his earth (a certain amount of it *otsksáχkumi*. A certain amount of it is most times called *ksáχkúyi* in.: his earth *oksáχkuyi*. — *ksaχku-, ksiu-* (*kso-, ksau-*): she had earth on her cheeks *isksáχkuspiniu*; then they threw loose earth in good shape *áitsokàpsksotùnnimiàuaists*; he had them (his lungs) full of earth *nítsksauauanistòm*; and then there were earth-medicines (black alcali), they were earth *ki anníksi ksisàm, ksáχkumaiksi*. — Cf. also down to the bottom.

east *otómoχtautamiskapixpi*. — *námists*; *nam-, -am-*: he (4 p.) was running east *aiámistsipatakaiayìn*. — V. also down the river and cf. eastward.

east (to go): he goes east *-pinapo, -inapo*; he was the first that went east *ánnamaie itomaipinapo*. — Cf. down the river (to go).

eastside (on the) *námists.*

eastward *nam-, -am-*: they would also throw them (an.) eastward *mataiámapiksistsìauaiks*; let us roll (the gambling-wheel) eastward *áχkunàminakatau*; do not roll (the gambling-wheel) eastward *minámina-katsis*; by little and little they rolled (the gambling-wheel) eastward *páχtsikaminakatsìau.* — *pinap-, -inap-* (prop.: down the river): let us not roll (the gambling-wheel) eastward *áχkstainapìnakàtaie.* — Cf. east.

easy *ikin-* (*kin-*): they opened it easy *ikináikaiinimiàu.* — Cf. gently, slowly, soft.

eat (to): I eat *nitáuyi, nitóyi,* he eats *áuyiu, -oyiu*; I eat him *nitáuatau,* he eats him *áuatsiu*; I eat it *nitáuautòχp,* he eats it *áuatòm*; I eat for him *nitáuatomoau,* he eats for him *áuatomoyiu.* Before *y* we often hear o instead of *au*. In forms without any prefix, except those where *au* is followed by *y, iu* is found by the side of *au,* e.g. *íuatsiu, íuatòm.* — they ate a long time (from the big animal) *áisumåχkòyiau*; they would find the other (trees) to eat *matăχketsi aipáuyikaiàu*; and he ate that pemmican *ki áutsoyiu omí mókàkin.*

eat (to allow one to) v. eat (to make one).

eat (to get plenty to): from that (the people) got plenty to eat *noχ-tástokoχkòyiu.*

eat (to get something to): I get something to eat *nitoχkoyi,* he gets something to eat *-oχkoyiu*; you (pl.) have got something to eat *kikăχko-yixpuau*; because they were happy to get something to eat *ótsiksimatoχkò-sau*; he got, though, hardly anything to eat *mátoχkaiikoχkoiiuàtsiks*; he was strong, whenever he went out to get something to eat *skunatápsatòm otápioyekànists.* — Cf. eat one's fill (to) and food (to get).

eat (to go to): I go to eat *nitáutòyi,* he goes to eat *áutòyiu*; then we went over to eat something *nisótamotoyixpinan*; we went there to eat *nitsítotoyixpinan.*

eat (to go home to): I go home to eat *nitáχkyòyi,* he goes home to eat *áχkyòyiu.*

eat (to go home and get something to): go home and get something to eat (pl.) *annaχkimàk.*

eat (to have nothing to): I have nothing to eat *nimátauχkòyi,* he has nothing to eat *mátauχkòyiu.*

eat (to make one): I make him eat *nitáuyatsau.*

eat awfully much (to): your pets eat awfully much *kitskánetàmiks iikástoksoyìi.*

eat little by little (to): I eat little by little *nitáinaksoyi,* he eats little by little *áinaksoyiu.*

eat one's fill (to): I eat my fill *nitáukòyi,* he eats his fill *áukòyiu*; then I have really eaten my fill *nitáistamitàpokòyi*; he ate his fill with good relish *áisokapokoyiu*; he was happy while eating his fill *áinokoχkòyiu*; he was happy having eaten his fill *itámaukoyiu.* — Cf. eat (to get something to).

eat raw food (to) : you must have eaten raw food *káχkaukoχkòksoyix-puau.*

eat up (to) : I eat him up *nitsístsistamau,* he eats him up *istsístamiu* ; that his food was eaten up *istsístàs otsóaχsists* ; that then it was eaten up *sotámistsistaχpi* ; now (all my food) is eaten up for me *annóχk nitsíts-tsistamòko* ; the foods that were put there were all eaten up *amóistsi itsipó-tsixpistsi auáuaχsistsi ixkanáitsistàpiau.*

eat with (to) : I eat with him *nitoχpóksoyimau,* he eats with him *ixpókso-yimiu.*

eat with delight (to) : then they ate with delight *itsinóksoyìau.*

eating the berries (to be happy) : they would be happy eating the berries *áitsinokoauanepoχsìau.*

egg *oáu* in., pl. *oáists.*

eggs (collective) : place where there are many eggs *akáuoasko, akáuoas-kui, akáuoaskuyi* in., pl. *akáuoaskuists.*

egg-shell *otókis* in., pl. *otókists.*

eight *nániso* (simple form) ; *nánisoyimi* an., *nánisoyi* in. — *naniso-* (*-aniso-*), *nanis-* (*-anis-*) : I did it eight times *nitánisànistsi.* — there are eight *nánisoyimiau* an., *nánisoiau in.* ; eight persons *nánisetapìau* ; it is eight days *ánisoniu* ; he is eight years old *áuànisostuyìmiu* ; eight times *nánisoyi* ; I did it eight times *nitánisànistsi* ; it costs eight dollars *nániso-ixtsau, nánisesopokìxtsau* an., *nánisoχtoχp, nánisesopoksòχtoχp* in. ; eight to each *manistánisoyepi* an., *manistánisoχpi* in., *kanáiànisoyimi* an., *kanái-ànisoyi, kanáiànisoai* in. ; eight lodges to each *kanáianisòyitoyis.*

eighteen *nánisekoputo* (simple form) ; *nánisekoputsi* an., *nánisekoputoyi* in., it is eighteen days *ánisekoputoniu* ; he is eighteen years old *áuaniseko-putostuyìmiu.*

eighteenth *ómoχtauànisekoputoχpi.*

eighth *ómoχtànisoχpi.*

eighthundred *nánisoikèpippo* (simple form) ; *nánisoikèpippi* an., *nánisoi-kèpippoyi* in.

eightieth *ómoχtauanisippoχpi.*

eighty *nánisippo* (simple form) ; *nánisippi* an., *nánisippoyi* in. ; eighty persons *nánisippetapìau* ; it is eighty days *nánisipponiu* ; he is eighty years old *áuànisippostuyimiu* ; it costs eighty dollars *nánisippoixtsau, nánisip-poisopoksìxtsau* an., *nánisippoχtoχp, nánisippoisopoksòχtoχp* in.

elbow *moχkinistsis* in., pl. *moχkinistsists.*

elbow-hair (its) *osókinistsis* in. (?).

elder brother v. b r o t h e r.

elder sister v. s i s t e r.

eldest daughter v. d a u g h t e r.

eleven *nitsikóputo* (simple form); *nitsikóputsi* an., *nitsikóputoyi* in.; there are eleven *nitsikóputsiau* an., *nitsikóputoiau* in. ; it is eleven days *áitsikopu-toniu* ; he is eleven years old *áitsikoputostuyìmiu* ; it costs eleven dollars

nitsikóputoixtsau, nitsikóputoisopoksìxtsau an., *nitsikóputoχtoχp, nitsikóputoisopoksòχtoχp* in.

eleventh *ómoχtsitsikoputoχpi.*

elk *ponokáu* (*a*) an., pl. *ponokáiks*; *-inok-*: that there can be more elks from in the future *ákoχkatoχtsitsistapapannokaskoχpi*; he then yelled like an elk *itánokẫχkumiu*; I chase an elk (elks) *nitsínokauakimmau*; I trap an elk (elks) *nitsínokakiaki.*

elk-buck *ponokáistamik* (*a*) an., pl. *ponokáistamikiks.*

elk-cow *ponokáiskeini* (*ua*) an., pl. *ponokáiskeiniks.*

elk-food *ponokáuaχsin* in.

elk-head *ponokáutokâni* in., pl. *ponokáutokânists.*

elk-horn *iít* in. — those pieces of the elk-horns *omí áistâχtsimmàni.*

elk-lodge *ponokáikokàup* in.

elks (collective) *ónokàsina* an.

elk-song *ponokáinixksini* in., pl. *ponokáinixksists.*

elk-teeth (to be with): it is with elk-teeth *ánnokâχpekinasiu.*

elk-tooth *ponokẫχpekini* in., pl. *ponokẫχpekists.*

encourage (to): then they were encouraged by their husbands that they might dance *otsítaiketsimokoaiau ómoauaiks, mâχksipaskàniau*; and then they were not afraid, because they were encouraged by them *ki itsáuatstunnoyiàuaiks, otáiketsimokoaiauaiks.*

end: and that is the end *ki ánni* (*kénni*), *ki ánniaie* (*kénniaie*), *ki ánnimaie* (*kénnimaie*). The idea expressed by *ki ánni* (*kénni*), etc., is very often strengthened by a construction with the verbal prefix *ixk-, -oχk-, moχk-.* — V. also e n d e d.

end (to be at an): is at an end *áiitsinixkau* (*áitsinixkau*). — Cf. d i s a p p e a r (to), g o n e (to be), i n v i s i b l e.

end (at the) *nátsáuχtsi.* — V. also e x t r e m e and cf. l a s t.

ended *ixk-* (*ixks-*), *-oχk-* (*-oχks-*): and now the boiling is ended *ki ánnimaie ixkakótsiu*; there was the end (of the smoke) *ánniauk ixkixtsíu*; and that was the end of my running around *ki ánnimaie ixkixtsíu nitápoχsini*; and that was the end of what he saw of him *ki ánnimaie ixksinóyiu*; and that is the end of what he knows about them *ki ánnimaie ixksksínoyiu*; and that is the end of what I also know about him *ki ánnimaie nimátoχksksinoau*; there also was the end of the smoke *noχkátoχkixtsìu áχkitsii.* — *moχk-* (*moχks-*): and now is ended what I know about a day *ki ánnimaie nímoχkàsksinixp ksistsikúyi*; and that is the end of what I saw of him *ki ánnimaie nímoχksìnoau*; and now my story is ended *ki ánnimaie nímoχkitsiniki*; we learned it all (to the end) *nímoχksksìnixpinan*; as they know their long-winded horses to the end (that means: as they know all of their long-winded horses) *ómoχksksinòoχpi míkoχponìks ótàsiks.* — Cf. e n d.

ends of the ribs (to break the): then they broke the ends of the ribs *itásokotskinaikimàiau.*

endure (to): I endure *nitáiitsixt,* he endures *mitsíxtau, áiitsixtau.* — Cf. s u f f e r (to).

enemy (collective) *kaχtómo* an.; our enemy (enemies) *kikaχtóminuna*.

enemy (personal): he is my personal enemy *nitáitskamòk*; you are personal enemies of each other *kitáitskamotsiixpuau*. — Cf. fight (to), foreigner, warrior.

English *napi-, -api-*.

English (to speak): I speak English *nitáiàpèpuyi*, he speaks English *áiàpèpuyiu*.

enlarge (to): I enlarge it *nitómaχkapistotsixp*, he enlarges it *ómaχkapistotsim*.

enough: it is enough *ánniaie, ki-ánniaie, kénniaie*; *ánnamaie, ki-ánnamaie, kénnimaie*.

enter (to): I enter *nitáipi*, he enters *áipim*; I entered there *nitsítsìpi*, he entered there *itsipím*; I enter to him *nitsipiskotoau*, he enters to him *paiiskotoyiu*. — I shall enter there *nitákitstsisò*, he will enter there *ákitstsisò*; then they entered there *stámitapixtsisòiau*.

enter by force (to) v. force one's way into (to).

enter first (to): I enter first *nitotómitsìpi*, he enters first *itómitsipìm*.

enter in a place (to): if they entered in a place (where, etc.) *istotaitsípisau*.

enter last (to): I enter last *nítsakoìipi*, he enters last *sákoiipìm*.

enter one's hole (to): they all went separately to enter their holes *áukanauanitotuìpstosiu*.

enter with (to): I enter with *nitáupìpi*, he enters with *áupipim*.

entrails *ópstòkists* in. pl. (*ópstòkists* seems to mean "his entrails", for *nipstòkists* is "my entrails"). — *piksiskànists* in. pl. — *auk-* (*auks-*), *ok-* (*oks-*). — Cf. raw.

entrails (to eat of the): and they ate of the raw entrails, being happy *ki áitamauksoyìau*; that you may later come and eat of the entrails *káχkotaiàuksoyixp*; will you not eat of the entrails *kitákstaukoχtsoixpa*; that he might eat of the entrails *maχkóksoatòχpiai*.

entrails (to get the): that we may go and get the entrails *áχkoχkitotuipìksiskau*.

eruption *apíksini* in.; he has eruption *ápiksiu* (of a person), has eruption *ápikimiu* (of an animal). — Cf. small-pox.

escape (to let): I let him escape *nitáikamotsau*, he lets him escape *áikamotsiu*; there was no chance any more, to be sure, that I should let them escape *nimátatoχkoikamotsiauaiks*. — Cf. live (to let), save (to).

escape (to make one's): they had made their escape (they had started on their escape) *imatsípiksiau*.

escape (to run for): I run for escape *nitáutsimmot*, he runs for escape *áutsimmotau, -otsimmotau*; they did their very best to escape (lit.: that they might run for escape) *iikákimàiau, máχkotsimmotàniau*; I run for escape from him *nitsitsimmotatau*, he runs for escape from him *itsímmotatsiu*; I run for escape from it *nitsítsimmotatoχp*, he runs for escape from it *itsím-*

motatom; then they (4 p.) all ran for escape from him *itâχkanáutsimokaie.* — Cf. f l e e (to) and r u n o f f (to).

escape (to try to make one's): I try to make my escape *nitáikamotàχpixk,* he tries to make his escape *áikamotàχpixkau*; try to make your escape *kamotáχpixkàt.*

esteem (to): I esteem him *nitáisakakimmau,* he esteems him *áisakakimmiu*; I esteem him *nitáiaχsimmau, nitáχsimmau,* he esteems him *áiaχsimmiu, áχsimmiu.* — Cf. l o v e (to), p l e a s e d (to be), v a l u e (to).

even (adverb) *imak-* (*imaks-*): even burned stuff *imakétsinitsi*; even if it was good *imakáχsisi*; even if you hear *imakáioχtoàiniki*; even if you think regarding him *imákstatàinik.*

even (to be): then they are even on both sides (in base-ball) *áistamaiàkitsapanistsitapìau.*

evening *áutáko* in., pl. *áutákoists*; they then started home that evening *sotámaχkàiiau ánni otákuyi.* — Cf. a f t e r n o o n.

evening (in the) *autákusi* (*autakŭsi*). — Cf. a f t e r n o o n (in the).

evening (late in the): it was late in the evening *áiikotàko.* — *aiikótakŭsi, aiikáutakŭs.*

eventually *ikam-* (*kam-*): if he eventually is pleased *ikamáχsitakisàie*; (if) eventually (the buffalo) are far away *ikamípixtsìi*; if she eventually had a side-husband *kamitaχpatòmis*; there might eventually be some one *kamóχkitstsixki*; I have a mind to begin with you first (prop.: let us eventually start with it first) *kámaχtatàumomatapauop.* — Cf. f a s t, p e r h a p s, q u i c k l y.

ever (for) *aino-, ainau-*: he has made me poor for ever *nitáinauàikimmàtsistotòk.* — Cf. f i n a l l y.

ever again v. a n y m o r e.

every *kanai-* (*kanau-, kan-*). — Cf. a l l.

everybody *kanáitapì* (*ua*) an.

every-day *kanáiksistsikuists.*

every-night *anistsikokuists.*

everywhere *mótistsi.* — Cf. o m n i p r e s e n t.

evil-doer *sauúmitsitapi* (ua) an., pl. *sauúmitsitapiks.*

evil-doing *sauúmitsitapisini* in., pl. *sauúmitsitapisists.*

exactly *iksik-*: if you hit exactly in the same wound *istsiksíkaisapaχkumèniki omí maksíni*; she hit exactly in the same wound *nitsitsiksìkaisapaχkumiu omí maksíni.* — *-ikan-, -ikani-*: she hit (my finger) exactly *itsikánixkoyìu*; if somebody catches (the ball) (takes it exactly) *ikamitsikanyòtoaχkiaie*; the catcher (the one who takes exactly) *omá áikanyòtakiu.* — *mokam-.* — Cf. c l e a n l y, s t r a i g h t.

exactly there: it is exactly there *mokámotstsiu.*

excellent *sakakáp-.* — Cf. f i n e, g o o d.

excellent (to be): he is excellent *sakakápsiu* an., it is excellent *sakakápiu* in.

excellent person, excellent people *sakakápitapi* (*ua*) an., pl. *sakakápitapiks.*

exchange (to): they then exchanged her arms *sotámauoχtòmiauaie otsists.*

excrement v. dung.

exist (to) v. be (to) and live (to).

extinguish (to): I extinguish it *nitáuaχtsixp,* he extinguishes it *áuaχtsim*; (the fire) was extinguished *ítaχtsiu.*

extreme *mínoχkoχtsi.*

extremely: when it was extremely cold *kotskístuyìsi.*

eye *moápsspi* an., pl. *moápsspiks*; *-ap-, -apini, -oapsspi*: I shall have one eye shut *nitákauanàukapoχs*; I will shut one of my eyes *tókskama noápsspa tákauapànoχs*; they all shut one of their eyes *áiåχkanauapànoχsìau*; he has black eyes *sikápiniu*; he was one-eyed *ánaukapiniu*; he has sore eyes *ákspapiniu*; I am winking *nitáisekaχkapiniàpiks*; he was wiping about his eyes *ápasàpiniuχsiu*; he burned the eye with the stick *amó oápsp mistsii ixtástsapinisiuaie*; they threw dust in his eyes *otsítasksapiniokàiks*; I have one eye *ninítoapsspi*; he had no eyes *mátoapsspiuats*; he had no eyes any more *áisauatauàpsspiu*; then he had to go without eyes instead *stámaχtsoaisauauapsspiua*; then he had them (an.) as eyes instead *itsítaχtsoauapsspinausiuaiks.*

eye-ache (to have): I have eye-ache *nitástsàpini.*

eye-ball *kumapínisin* in. (?).

eye-lashes *miápinànists* in. pl.; my eye-lashes *nimiápinanists,* his eye-lashes *omiápinànists* (also used for: brows?).

eye-lids *mótokyapinixpists* in. pl.

F.

face *mostoksis* in., pl. *mostoksists*; *-ki-*, *-ski-*, *-stoksi-*: he (4 p.) laid his face on (it) *itapitoχkyaisìnai*; white-faced horses *àpskiiks*; they are short-faced *áisaχkskiaiks*; then I washed my face *nisótamasiskyåχs*; they are sitting with pitiful faces *nitáikimatskiòpiau*; you must put paint on their faces *apåχpiskinisàu*; he is blue-faced *itótskustoksìu*. — Cf. head.

face to face v. direction of (in the).

faces (to make): he (4 p.) is making faces down on me *nitáitsiniomòkskiakàk.*

facing v. direction of (in the).

fail (to): it will never fail, you will be shot *mátakitsitokìu, kitákaipàuoko*; he never failed *mátsitsitokiu*; he never failed in times of war, he was shot every time *ináuksitaisitàuksiu auaχkáutsiisists, anistoau.*

faint (to): I faint *nitáiikamini*, he faints *áiikaminiu.*

fall of the year v. autumn.

fall (to): I fall *nitsínisi*, he falls *ínisiu, áinisiu.* — I fall *nitóχpi, nitåχpi*, he falls *óχpiu, åχpiu, áuχpiu.* — then (the tree) (4 p.) would fall *ákitsikosìnai.*

fall against (to): if (the horse-shoe) falls against (the stake) *ikamitapapitåχpiisi.*

fall back in (to): fall (pl.) back in again *matsksápoχpiik*; then his eyes fell back in again *sotámatsksapoχpìi oápsspiks.*

fall backward (to): I fall backward *nitákikoχpi*, he falls backward *ákikoχpiu.* — then he fell backward (i.e. then he fell dead) *stámoχsìnisiu.*

fall before (to): then (the gambling-wheel) (4 p.) fell down before (the door of the lodge) *támitsoχkoχpìinai.*

fall close by (to): I fall close by *nitsitótsinisi*, he falls close by *itótsinisìu.*

fall down (to): I fall down *nitsinåχpi*, falls down *inåχpiu.* — I fall down *nitsístoχkoχpi*, he falls down *ístoχkoχpiu.* — and buffalo fell there down by his side *ki einii omi áitsistotanisìinai*; let (buffalo) fall down on each side of me *nistói sapánisì.*

fall in (to): (his eyes) did not fall in again any more *mátsinauataisapoχpìuaiks.* — V. also fall into (to).

fall in cleanly (to): (their eyes) would fall cleanly in (to the dry tree) *áitsitsiksikåχpii*; then they would fall cleanly back again in to them *áitatsitsiksikaisapåχpìaiks.*

fall into (to): I fall into *nitsípstoχpi*, he falls into *ípstoχpiu*; I fall into *nitsápoχpi*, he falls into *sápoχpiu.*

fall into (to) (into the water or the fire): then he fell into (the river) *itsitsuiåχpiu.*

fall into (to) (of a river or creek falling into another one) : it falls into *itsítautoχtoχpiu.*

fall off the cliff (to) : when the Old Man heard them (viz. the hoofs), he fell off the cliff *omá Nápiua otóχtoχsaiks, sotámoχpàuaniu.* — Cf. j u m p o f f t h e c l i f f (to), and t h r o w o n e ' s s e l f (to).

fall on one's face (to) : he (4 p.) nearly fell on his face *imatástskiisìnai.*

fall out (to) : falls out *sa̋χpiu, áisåχpiu.*

fall out cleanly (to) : his eyes fell cleanly out (on the tree) *nitsiksìkaisåχpìi oápsspiks.*

fall over (to) : when he was going to sleep, he quickly fell over *otáksokàni, ki itsíkamikòsiu.*

fall through (to) : that it fell through *otáisisapokoχpìsi.*

falling on the edge (of gambling-bones) : its falling on the edge *omikátsimàn.*

false *paχt-* (*paχts-*), *paχtsap-* : False-morning-star *paχtsópisòaχs* ; false-roots *paχtsíkakaχtànai.* — *ksist-* (*ksists-*), *ksistap-* : why does he tell him something false *máukaiksistapanistsiuaie* ; then they tell many false coups *itauákaiksistapitsìnikii.* — Cf. r a n d o m (at), n o t h i n g (for), w r o n g.

falsely *kip-* : then he falsely said *támikìpaniu.* — Cf. a c c i d e n t (by), f a l s e, f e i g n i n g.

False-morning-star v. M o r n i n g - s t a r.

false people v. u n r e a l p e r s o n.

false-root : they would dig for false-roots *ákitànataiau paχtsíkakaχtànai.*

false-thunder (kind of bird) *paχtsíksistsikùm* (*a*) an., pl. *paχtsíksistsikumiks.*

famine : then the ancient Peigan people had a famine *omá ákai-Pekàniu itsótsiu* ; whenever there is a famine *aiótsapisi.*

fan (noun) *pokáiimàtsis* in., pl. *pokáiimàtsists.*

fan (to) : I fan *nitáipokàiim*, he fans *áipokàiimau* ; I fan him *nitáipokàiimoau*, he fans him *pokáiimoyiu, áipokàiimoyiu.*

far *pioóχt, piíxtsi* ; *pi-* : he ran far *pyómaχkau* ; when (the people) have moved far *aipístotsisì* ; they got far out on the prairie *áipisakapòiaiks* ; then they hunted far about *áipiàpsamiu* ; then he was far ahead (of the others) *támanistsìppiautomò* ; do not run far any more *mínatsipiomaχkàt.* — *akóχtsi, akoχts-* : there was a very big one (lit.: it was far), a big bear *akóχtsimaie, ómaχkauχkyàioyin* ; there was much (lit.: far) of her cherries with skimmed grease *akóχtsimaie opákkimsikàn* ; (his hair) was far down *akóχtsiaie* (*otokâni*) ; there was a far-reaching circle *akóχtsimaiè atánnimaukân* ; and the buffalo would run far *ki einíua akoχtsixkixtsiksìsau* ; and that way they ran away far *ki ánnixkaie ákoχtsipìksiau.* — Cf. d i s t a n c e (from a).

far (to be) : I am far *nitáipiuò* ; is far *piuó* (*pioó*), *áipiuò* (*áipiò*) ; when I am very far *aiíksípiuàiniki* ; is far *piíxtsiu, áipixtsiu, oitúixtsiu* ; they were not yet far away *mátomaipixtsìuaiks* ; when the buffalo-herd is far away

ikamípixtsìsi einí; Crow-arrow was already not far away from him *otsíkaisaièpioχkok Maistópan*.

far between *pi-*. — Cf. one by one.

far down the river *piínapoχtsi*.

far-reaching *akóχtsi*. — Cf. far.

fart (to): and then they would fart at (the rock) *ki itáipistoχkitoyiàiksaie*; they then farted at (the rock) *itáipistoχkitoyiiau*; they then would keep farting at the rock *itáksipistoχkitoyiiàuaie*.

fart (to make): they then just made him fart *áitapistànipiiauaie*.

fart down (to): then they began to fart down at him *itánipistoχkitoyiauaie*.

farther away *místapoχtsi*.

fast (opposite to "loose"): *mi-, -i-*: hold her fast *miínnìs*. — V. also strong.

fast (not slow): *ikam-* (*kam-*): he is very fast *iksíkamo*; then (the people) moved fast *itsíkamistotsiu*; then it (4 p.) rolled faster *itsíkaminakasìnai*; they ran very fast *iksíkamipiksiau*. — Cf. quick.

fast (to make) (of a rope): I make it fast *nitsiisksipixp*, he makes it fast *miisksipim*.

fat (noun) *pomís* in., pl. *pomísts*; and I put also some fat in the frying-pan *ki pomí nimátsitsitaisapixtaki omái síkoχkòsai*. — *isáu* in., pl. *isáists*. — *átsinnaii* (*átsinaii*) in., pl. *átsinnaiìsts* (*átsinaiìsts*).

fat (great quantity of) *omaχkóχpomis* in.

fat (to be): I am fat *nitáuàpoχsi*, he is fat *áuàpoχsiu*. — he is fat *áutsinnau* (*áutsinau*); he (4 p.) was fat again *matotsínnaiinai*; they then were fat like dog-ribs *áitanistotsinaiau ánni imitåχpeki*; it was the fattest one (4 p.) *istoχkanáutsinai*.

fat (to melt) v. melt fat (to).

fat of the guts *àkssís* in. (?).

fat ones (the) *auápoχsiks* an. pl. — *atsinnáiks* (*atsináiks*) an. pl.

fat-breasted: the fat-breasted ones stood all by themselves *auápoχsokèkini ánniksaie kanáutsipuyìi*.

father an.: my father *nínna*, voc. also *ninná*, *ninnăh*, pl. *ninnaiks*; his father *únni*, pl. *únniks*.

father (to have a): I have a father *nitúnni*, he has a father *únniu*.

father (to have as a): I have him as a father (for father) *nitúnnimau*, *nitáunimau*, he had him as a father (for father) *áunimiu*.

father-in-law v. parent-in-law.

fatigued v. tired.

fatten (to): we are being fattened *áuauapoχsàtstatsp*.

fattest buffalo-cow *kyáieskèini* (*ua*) an., pl. *kyáieskèiniks* (bear-cow). — *paksíkoyiskèini* (*ua*) an., pl. *paksíkoyiskèiniks* (sticky-mouth-cow).

fear (to) v. afraid, afraid of.

feather *okúyi* in., pl. *okúyists*; *-okuyi-*. — *mamín* an., pl. *mamíniks*; its feather *omín*. — *-omin-*: then they began to pick up feathers *itomátapominskàiaua*. — Cf. hair, wing.

feathers (to change): where the fowl changed their feathers *piksíks otsitsípoχkspì.*

February *sauúmitsikèsùm* an. (unreliable-moon).

feed (to): I feed *nitáiisaki,* he feeds *áiisakiu;* I feed him *nitáiisoau, nitsísoau,* he feeds him *áiisoyiu;* and they were also fed a big meal of berry-pemmican *ki átomaχksisòaiau miniáukaki.*

feed first (to): they fed them first *áutomisoyìauaiks.*

feel (to) (by touching): I feel him *nitáisòtoau,* he feels him *áisòtoyiu;* I feel it *nitáisòtsixp,* he feels it *áisòtsim.* — he was feeling their breasts with his hands (prop.: he was seizing their breasts) *áisokèkininiuàiks.* — then he will feel the place (where the sick person is shot) *ákitoχkòtsimaie;* when you feel the ground *áutoχkoàiniki ksáχkuma;* then all at once he felt the ground *itámisaukoχkoχkoyiu ksáχkùmi.* — then he suddenly felt, that the earth was shaking *támsokoχtoχkoyìu, ksaχkûm auátoχpatskoχs.*

feel (to): when he then felt comfortable *itáχsauanissi* (?).

feel about (to): then he felt about *itápasòtsimaie.*

feet (to make noise with the) v. n o i s e w i t h t h e f e e t (to make).

feigning kip-: I shall feign to dive down stream with him *nitáksikaupinikipainapistai;* then he feigned to fall (by a blood-clot) *itsitótsikipaipyăχpiuaie;* then they were feigning as if they were dead *itsikipaiinixkasìaiks.*

fell (to): I fell him *nitáikoχpatsau,* he fells him *áikoχpatsiu, káioχpatsiu;* I fell him *nitáikoχpatsotoau,* he fells him *áikoχpatsotoyiu;* he could not fell that tree *mátomatapoχpatsìuats omi mistsís;* she felled (the tree) altogether *imaχkákopatsiuaie* (*imaχkákoχpatsiuaie*). — Cf. k n o c k (to) and k n o c k d o w n (to).

fell by kicking (to): he could not fell (the tree) by kicking *mátsekakomatoχpatskoyìuats.*

female beast *skím* (*skí'm*) an., pl. *skímiks* (*skí'miks*).

fence (noun) *nistsépiskani* in., pl. *nistsépiskanists.* — Cf. c o r r a l.

fence (to) (to enclose with fence): I fence it *nitáiistsepiskatoχp,* he fences it *áiistsepiskatom.*

fetch v. c o m e a n d t a k e (to).

few *unnátoχsimi* an., *unnátoχsi* in.; *unnat* (s)-: very few had antelope-dresses *iksímakàpsii noχkauákasistotòχsiks.*

few lodges: there are a few lodges *unnatókimiu.*

field *ápoχkepi* in.

fifteen *nisitsékoputo* (simple form); *nisitsékoputsi* an., *nisitsékoputoyi* in.; it is fifteen days *áisitsekoputoniu;* he is fifteen years old *áisitsekoputostuyìmiu.*

fifteenth *ómoχtsisitsèkoputoχpi.*

fifth *ómoχtsisìtoχpi.*

fiftieth *ómoχtsisitsìppoχpi.*

fifty *nisitsíppo* (simple form); *nisitsíppi* an., *nisitsíppoyi* in.; fifty persons *nisitsíppetapìau;* it is fifty days *áisitsipponiu;* he is fifty years old

áisitsippostuyìmiu; it costs fifty dollars *nisitsíppoixtsau, nisitsíppoisopoksìxtsau* an., *nisitsíppoχtoχp, nisitsíppoisopoksòχtoχp* in.

fight (noun) *áitskàni* in., pl. *áitskànists*; I had three fights *niuókskai nitsítskànists.*

fight (to have a): they had a fight with the Sioux *áuaχkautsìmiau Pinápisinài*; then (the people) had a fight with (the pursuing enemy) *itáuauaχkàutsimiuaie*; then (the people) continued having a fight during the day *áistamauauaχkautsìm ksistsikús*; then they had a fight *itáuauaχkautsìiau*; then they quit having a fight *itáiksistauaχkautsiiau.* — Cf. w a r r i o r (to be a).

fight (to): I fight *nitáitsk, nitsítsk,* he fights *áitskau, itskáu*; I fight him *nitáitskamau,* he fights him *áitskamiu*; we fought a long time against each other *nitsipótsisamitskaχpinan*; this is how I came to fight one fellow *nitókskam nímoχtsiistapìtsitskamau*; therefore I fought him *nímoχtsitskamau.*

fight (to) (of wolves): they were fighting and biting each other, because they were happy to get something to eat *áitoχtaiainipotsìiau, ótsiksimatoχkòsau*; they were just happy fighting over (the food) *kákainokauainipotsìau.*

fight always (to): he fights always *áitskàpitsiu, ítskàpitsiu.*

fight (to want to): that you want to fight *kitaiáksinikixkàspi.*

fighter (a man who is always fighting): *áitskàpitsi* (*ua*) an., pl. *áitskàpitsiks.*

file *sesénitau* an., pl. *sesénitaiks.*

fill (to): I fill him *nítotokimmau,* he fills him *itókimiu*; I fill it *nítotokimstoχp,* he fills it *ótokimstom* (not sufficiently verified). — I filled my pipe *nitáχkuiinnimaniaii nítoχtoietòχp.*

fill the pipe (to): I fill the pipe *nitáisapitsim,* he fills the pipe *áisapitsimau.* — Cf. p u t i n (to).

fill up (to): he filled up the door *áuχtuitòm omíka kitsími*; they filled them (i.e. the old camp-grounds) up (with pieces of meat) *áuχtotòmiauaists.* — Cf. s t u f f (to).

filth *makápsini* in., *sikápsini* in.

filthy v. d i r t y.

fin *omínstsekin* in., pl. *omínstsekists* (?).

finally *ikyai-* (*ikyau-*): she finally found him *ikyáiâχkonoyiuaie*; finally all of it was bought (they finally bought it all) *ikyáiaisopòkoχpùmatau*; I finally caught him *nitsíkyaiaiinau*; we finally got back home *nitsíkyaiaiskotaχkaiixpinan.* — *ino-* (*inau-*): he finally never failed (that means: he never failed to the end) *ináuksitaisitàuksiu*; they (gram. a singular) finally found the buffalo *áinoâχkonoyiu eini*; I shall finally go after (you) *nitáinoaiàkitapò.* — *nanai-, nanau-* (*nano-*): he (4 p.) got there finally *nánayitautòyinai*; he went finally *nánauaitapòaie*; finally it was night *nánoaikòko*; they were then finally known by them (4 p.) *onánaiitasksìnokoaiau*; finally they were again called (Pelicans) *nánoatàinixkataiau.* — Cf. a l r e a d y, a n y m o r e, h a r d s t r u g g l e (after a), h a r d t i m e (having had a), l o n g.

find (to): I find *nítoχkònim*, he finds *ixkónimau, áukònimau*; I found there some sea-shells *anníksiskaie kstsíi nitoχkóniman*; he became a chief, because he found the food *ixtsínauàsiua omíxk otoχkóniman auáuaχsìnixk*; I find him *nítoχkònoau, nitáuχkonoau, nitáukonoàu*, he finds him *ixkónoyiu, áuχkonoyiu, áukonoyiu*; I find it *nítoχkònixp, nitáuχkonixp, nitáukonixp*, he finds it *ixkónim, áuχkònim, áukònim*; I find for him *nitoχkónomoau*, he finds for him *ixkónomoyiu*. By the side of *kon-* we find *koin-*: after a short while (the war-party) found the enemy *mátaisamòa itåχkóinimiu noχkétsitapì*; he did not find, however, (any buffalo) *mátoχkoinimìua*; then again he found people of another tribe *mátsitoχkòinimatsìu noχkétsitapìkoăn*; where they found the bulls *stámikiks onóχkitoχkòinimatoχpì*. — then she was found *itoχkúiksinau*.

find one's self (to): then he suddenly found himself again in (a lodge) *itámsokatsitsipstauχkònoχsiu*.

find out (to): then he could not find out his son (among the others) *stámisautsistapimiu oχkói*. — then he will find out what is the matter with him *ákitapaisotoyiuaie*. — V. also k n o w (to).

finding *kónimàni* in.; some sea-shells there were my finding (that means: I found there some sea-shells) *anníksiskaie kstsíi nitoχkóniman*.

fine *matsiu-* (*matso-, matsi-*), *-itsiu-* (*-itso-, -itsi-*): a fine young man *matsóanikapi* (*ua*); their fine horses *otsitsoótasoauaiks*; that she was a very fine woman *kaitsíuakèixpaie*; his (that means: your) lice taste very fine *káitsiuokomìpum*. — *matsoap-, -itsoap-*: a fine young man *matsoápanikapi* (*ua*). — Cf. g o o d.

fine (to be): he is fine *matsoápisiu, -itsoápisiu* an.; she is very fine *káiikiitsoàpisiu*.

fine day: it was a fine day *áitàmiksistsikùi*.

fine man *matsoápinau* (*a*) an., pl. *matsoápinaiks*.

fine person (fine people) *matsoápitapi* (*ua*) an., pl. *matsoápitapiks*.

fine woman *iikítsiuakè* (*ua*) an., pl. *iikítsiuakèks*.

fine woman (very) *kaitsíuàke* (*ua*) an., pl. *kaitsíuàkeks*.

fine young man *matsoápanikapi* (*ua*) an., pl. *matsoápanikapiks*. — *matsóanikapi* (*ua*) an., pl. *matsóanikapiks*.

fine young married man *matsoápsaχkìnau* (*a*) an., pl. *matsoápsaχkìnaiks*.

finery: the finery that belonged to him *ámoia matsoápii otsinàni*.

finger *mokítsis* an., pl. *mokítsiks*; *-kits-, -okitsi*: I spread my fingers out *nitáisaitsekitsáki*; they had also their (little) fingers cut *matakákekitsåχsiau*.

finger-nail *auótanòkitsis* an., pl. *auótanòkitsiks* (shield-finger).

finger-ring *sapíkitsoχsàtsis* an., pl. *sapíkitsoχsàtsiks*.

finish (to) v. c o m p l e t e (to).

fir *imoíistsis* an., pl. *imoíistsiks* (hairy tree).

fire *istsí, istsíu* in., pl. *istsíists*.

fire (to be on the): it is on the fire *itsúixtsiu*.

fire (close by the) *isoóχtsi*. — Cf. f i r e (in the), w a t e r (close by the).

fire (in the) *sui-* : they then pushed them (in.) in to the fire *itsúiistsitsimiaists*; put the stone-pot in the fire *soiáutoka.* — Cf. water (in the).

fire (into the) v. fire (in the).

fire (to go out to make) : I will go out (for wood) for a while to make a fire *tákipsautot.*

fire (to have in the) : they have already a stone in the fire *óχkotokì ákaitaisuyixtakiòp.*

fire (to have on the) : she had already put her real pot on the fire *ákaisuiixtsìu unnétoχki.*

fire (to make) : I make fire *nitáipot,* he makes fire *áipotau.* — I make fire *nitáutot,* he makes fire *áutotau* ; they went on ahead across the river to make a fire *aiisopamototótàiau* ; they had made a big fire (plenty of fire) *ákototàiau* ; it was a rotten log he made a fire with *píkoχksiksìmi otótotàni* ; he then made a big fire near the opening (of the hole) *itsitsóχkakòtotau.*

fire (to get up to make) : they would get up to make the fire *áipopòtaii.*

fire (to put wood in the) : I then put wood in the fire *nitsítsapotot.*

fire-box (that part of the stove the fire is in) : *itáisapototàupi* in., pl. *itáisapototàupists* (where-we-make-fire-in).

fire-place (old-fashioned) *potámskan* in. (?).

fire-steel an. : their fire-steels *otátsimauaiks.*

fire-stick *ototáni* in., pl. *ototánists.* — he wiped his anus with a fire-stick *omí istsímokùyi ixtsitsímsisau.* — V. also stick.

fire-wood *mistsísts* in. pl. — Cf. stick.

first *matómoχt, matómoχtsi* ; *matom-, -atom-* : the pieces he had first brought in *matómotapòtsists, otatómapòtsists* ; you must slide first *matómsotsìkat* ; then he will strike first (in base-ball) *áistamatòmipiksiu.* — *itom-, -otom-, autom-, otom-* : he goes first *ítomo-, -otomo, áutomo* ; he was the first that went east *ánnamaie itomaipinapo* ; he strikes first (in base-ball) *itomaipiksiu* ; he kills him first *ítomainitsiuaie* ; he first jumped to *stámotomitàpoχpaipiu* ; I shall throw (my ball) first *nitákotòmapiksistau* ; let us first run a race together *áχkotomikaiiskatsìop* ; they fed them first *áutomisoyìauaiks* ; he ran first (ahead) *áutòmomaχkau* ; they first feed them with (the tongues) *autómoχtsisoyiauaie* ; he overtook them first *ótomatsitsìuaiks.* — *-istsit-, -istsits-, -istsitsau-* : the first time that I was ill in my leg *nitsístsitaioχtoχkìs noχkátsi* ; when the first snow comes *istsitsáutoχpotàsi* ; this is, to be sure, what I know to be the first wonderful thing I have seen in my life-time *ámoχkaie nitsistsitoχkoisksinixp pisátapiu nitsápsin nitsitapísin* ; the one he had skinned first *omíma otsístsitsiitaiima* ; in the first part of December (lit. : when December was first seen) *istómaχkatoiksistsikatòsiua otsístsitsàinakùyis* ; when he threw (the ball) first *otsístsitsauapiksistaχsaie* ; when we first started to go *nitsístsitsaumatapatoχsinàni.* — *pits-* : in the first place *pitsistúyi.* — Cf. soon as (as).

first-born child *matómipokàu* (*a*) an., pl. *matómipokaiks.*

first day (beginning) of the last quarter *áuminioχtòsi* = when (the moon) tears itself.

first day (of the month) (it is the) *áinakùyimi natósi* (the moon is in sight) (no more used). A new expression: *otsítsitaiksistsikumisìnai.*

first wife an.: his first wife *okǟχkèman.*

fish *mamíu* (*a*) an., pl. *mamíks*; my fish *nitomím.*

fish (to catch): I catch about two fishes (lit.: about two are my fishings) *áχkaistokàmi nitomíxkàniks.*

fish (to): I fish *nitáumixk,* he fishes *áumixkau.*

fish-bone v. b o n e.

fisher (animal) *pinotúyi* (*ua*) an., pl. *pinotúyiks* (— -tail).

fish-hook *amíxkàtsis* an., pl. *amíxkàtsiks*; my fish-hook *nitómixkàtsis.* — *ápatàikim* an. or in.? (rather the whole fishing-outfit). — Cf. f i s h-l i n e.

fishing *amíxkàni* in. — Cf. c a t c h (noun).

fish-line *amíxkàtsis* an., pl. *amíxkàtsiks.* — Cf. f i s h - h o o k.

Fish people *Mamítapi* (*ua*) an. (which tribe? Somewhere in Oregon).

five *nisitó, nísito* (simple form); *nisitsí* an., *nisitóyi* in. — *nisitsi-* (*-isitsi-*), *nisito-* (*isito-*), *nisit-* (*-isit-*): it costed five *nisitóianàsiu*; I did it five times *nitsisitánistsi.* — there are five *nisitsíau* an., *nisitóiau* in.; five persons *nisitsítapìau*; it is five days *áisitoniu*; he is five years old *áisitostuyìmiu*; it costs five *nisitóianàsiu*; it costs five dollars *nisitóixtsau, nisitóisopoksìxtsau* an., *nisitóχtoχp, nisitóisopoksòχtoχp* in.; it counts five *áisitokstakiu*; five times *nisitóyi*; I did it five times *nitsisitánistsi*; five to each *manistsísitsepi* an., *manistsísitoχpi* in., *kanáisitsi* an., *kanáisitoyi* in.; five lodges to each *kanáisitòyitoyis.*

five hundred *nisitókepippo* (simple form); *nisitókepippi* an., *nisitókepippoyi* in.

fix (to): she could not fix it (i.e. the lodge that was smoking) *mátaisapistotsìmatsaie.* — Cf. a r r a n g e (to).

fix the bed (to) v. b e d (to make the).

fix up (to): I fix him up *nitápistotoau,* he fixes him up *ápistotoyiu*; I fix it up *nitápistotsixp,* he fixes it up *ápistotsim*; she had fixed up his hide *áiksistsistotoyìu omí otokís.* — we will fix up the corral *amó pískani ákàkoχtoχp*; when they had fixed up this (corral) *amóm aiksístoχtòs*; then they fixed them (in.) up *autamákoχtòmiau* (speaking of arrows and topknots). — Cf. m a k e (to).

fix up inside (to): (the lodge) was fixed up well inside *áipstsokapistotsixp*; it was all fixed up inside with (otter-skins, etc.) *ixtoχkánaipstànistòtsixp.*

flag *auǎstàm* an., pl. *auǎstàmiks.*

flag (to have for): he had tongues for flags *matsinists sáikskaχtamatòm.*

flame (to) v. b l a z e up (to).

flank (its) *otsímmaχkis* in.; flanks *mánauyists* in. pl.

flash lightning (to): when (the bird) looked, he flashed lightning *ótsàpsaie, stámipapùminai.* — Cf. l i g h t e n (to).

flat: it is flat *apáksikstoχkiu.*

flat rock v. r o c k (cut piece of).

Flat-head Indian *Kótokspìtapìkoăn* an., pl. *Kótokspìtapìkoaiks.*

Flat-head tribe *Kótokspitapì* (*ua*) an.

Flat-head woman *Kótokspìtapiàke* (*ua*) an., pl. *Kótokspìtapiàkeks.*

flavoured water *ksistsikìmistàn* in.

flay (to) v. s k i n (to).

flee (to) : then (the war-party) started again to flee *mátsitomatapìksiu*; he was fleeing all night *paiánnauapiksiu*; they still were fleeing *sákiapiksiau*; he (4 p.) fled to the mountains *mistákists itapípiksin*; he began to be ready to flee (jumping) about *íkatomotapaiaksistapiksìu*; he then fled into (it) *itsitsípstsistapiksiuaie*; they then fled inside from him *otsítsipstsistapiksàkaiks.* — Cf. e s c a p e (to run for) and r u n o f f (to).

flee into the brushes (to) : that rider fled into the brushes *omá ixkitópiuai istsíppiksiu*; then they fled into the brushes *itsístsàpiksiau.*

flee out on the prairie (to): when he fled out on the prairie *otáisàkapipiks.*

flesh (human) *matápioksisàko* in.

flight *áutsimotàni* in.

flint *apáuki* in., pl. *apáukists.* — they (in.) were flints *oksísakopàists.*

flint (of gun) *óχkotokiksisaikètan* in., pl. *óχkotokiksisaikètanists.*

float (to) : it floats *suiáixtsiu.* — they began to float pieces of ice *áutaiistsi ksisoχsikòniks*; he floated them far too (that means: he coaxed them far away) *mátsipiststatsìuaiks.*

float aloft (to) : he then floated aloft *stámiketsauàtsiu.*

float away (to) : my rope floated away *nitópimi aiámistsiu*; (my robe) floated away too *mátamìstsiu*; my legs then floated away (from under me) *nitsítamikinaiàists.*

float down (to) : then he floated down the river *itsínapistsiu.*

floor *kapoksínaksini* in., pl. *kapoksínaksists.*

flour *napaiíni* in. — Cf. b r e a d.

flow (to) : it flows *áuakuyiu.*

flow clear of ice (to) : now the rivers will flow clear *niétaχtaists annóχk ákaiàmistsiau.*

flower *apistsiskitsi* (*ua*) in., pl. *apistsískitsists.*

fly (noun) *soisksísi* (*ua*) an., pl. *soisksísiks.*

fly (to) (of birds, etc.) : I fly *nitáuani, nitáuauani,* he flies *áuaniu, auáuaniu.* — I fly *nitáipòt,* he flies *áipòtau, paiótau.*

fly about (to) : I fly about *nitápauani,* he flies about *ápauaniu.*

fly after (to) : then they flew along after (him) *ixtsítsapauaniauaie.*

fly ahead (to) : I fly ahead *nítsisauani, nitáiisauani,* he flies ahead *áiisauaniu.*

fly along (to) : I fly along *nitoχtàuani,* he flies along *ixtáuàniu.*

fly around (to) : I fly around *nitáutakauani,* he flies around *áutakauaniu.*

fly away (to) : I fly away *nitáiistapauani.* he flies away *áiistapauaniu.* — I fly away *nitáiistapipot,* he flies away *áiistapipotau.*

fly back (to) : I fly back *nitáiskauani,* he flies back *áiskauaniu.*

fly down (to): I fly down *nitsínaipot*, he flies down *ínaipotau*; then she (4 p.) came flying down to (him) *itsitápinyauanìnai*.

fly far (to): I fly far *nitáipiauani*, he flies far *áipiauaniu*.

fly home (to): I fly home *nitáχkyapauani*, he flies home *áχkyapauaniu*.

fly into (to): then they will fly in into our eyes *itsitáipstauanìau noápsspinàniks*.

fly out (to): I fly out *nitáisaksipot*, he flies out *áisaksipotau*.

fly to (to): I fly to *nitótauani*, he flies to *ótauaniu*, *áutauaniu*; I fly to him *nitótanistau*, he flies to him *ótanistsiu*, *áutanistsiu*.

fly towards the door (to): then he (4 p.) flew towards the door *itsíppotauanìnai*.

fly up (to): they would fly up back to (him) again *mátsitaiskitapamiau-aniaiks*.

fly with (to): I fly with *nitoχpókiauani*, he flies with *ixpókiauaniu*.

flying (to come): they came flying along *ixtótauaniau*.

foal v. colt.

foal (to be with): when the mares were with foal *skí'miks áukosisàu*. — Cf. child (to be with).

foam from rubbing: they had foam on them from rubbing *áitsipstsit-sauànisiau*.

fog *sitsí* in., pl. *sitsísts*.

foggy: it is foggy *sitsínatsiu*, *aiksksínako*.

follow (to): he follows *-sapo*; he then followed the buffalo-trail *einii oχsokúyi ánnixkaie áutsapò*; he followed where his elder brothers had gone *omíxk ú'siks ómoχtoχpi*, *ixtsápo*; then he followed (him) *támoχ-tsapòaie*; then they followed (the trail) *sotámoχtsapòiau*; they then followed (the road) *stámoχkat(s) itsapòiau*; follow (pl.) my tracks *noχsokúyi tsapók*. — I follow *nitoχpòkiuò*, he follows *ixpókiuò*; then he followed her *itoχpókiuaie*; then they went after (followed) the white men and the half-breed *itoχpókiuòiau omíksisk nápikoaiksk ki omí anáukitapì-koăn*. — Cf. go with (to).

follow back (to): then he (4 p.) followed it back along *stámoχtsksapòyi-nai*; he (4 p.) followed also back the same tracks past *noχkátoχsitsksapòyi-nai*.

follow running (to): she followed running *ixtsítsipsapomaχkau*.

following: all (the people) followed that way running *ixtåχkánaisapòks-kàsiu*. — Cf. tracks (in the).

folly *mátsàpsini* in.

food *auáuaχsin* in., pl. *auáuaχsists*; my food *nitsóaχsin*. — what! happy times there would be from the food that they got *tsá! áisopokitamàpiu otoχkóiekàni*. — his food *otoχtónimàniks* an. pl. (?). — food that you will carry with you *kitákitsauanoàuaists*; the food that they carried *otsít-sauànoaists*.

food (to get): he (4 p.) would get food for him *otáuyikòk*; they went to get food for us *nitsítapyoyikokìnan*; where they got food *otsitoχkóye-*

kaχpiau; he was strong at getting his food *iskunatápsaiòm otsoyékàni.* — from those (stones) (the people) got their food *ánnistsiaie noχkitápauyàpsiu.* — Cf. eat (to get something to).

foolish v. crazy.

foot *moχkátsis* in., pl. *moχkátsists*; *-ka, -katsi, -kin-, ksi-, -oχkatsi*; I have a lame foot *nitástsek*; I have one foot (leg) *ninétoχkatsi*; he is bare-footed *ápstsitsikiniu*; they would go on foot for wood *áiksoatåχkoχtaiau*; then he would just travel on foot *áistamiksiuauàuaχkau.* — Cf. bone, leg.

foot (to go on) v. walk (to).

foot-ache (to have): I have foot-ache *nitsistsístsek* (=*istsíu noχkátsi*); then he ran as one whose foot aches very much *stámaiiksistsekayiu.* — Cf. lame foot (to have a).

for ixt- (*ixts-*), *t-*, *-oχt-* (*-oχts-*): they (gram. a singular) rushed for them (in.) *ixtsitaχkitsìuaists*; I do not care for man's lodges *nimátoχtsikix-pa ninauyists*; for these I was nearly drowned *ámoksaχks nitsímatoχtsinèts*; it will be since a long time past that I did not care for them *náχksistsamsàuχ-tapatsimàua.* — *moχt-* (*moχts-*): I am going for this my scar *ámoi nitáksksini nimoχtápo*; therefore (for that) I went away *annóχk nímoχtsistapo*; what do you walk for *áχsa kimoχtàpauàuaχkaχp.* — *noχt-* (*noχts-*): that you might dance for *kinoχtáksipaskàχpi.* — Cf. along, from, with.

forbid (to): I forbid him *nitsìmau, nitáisimau,* he forbids him *símiu, áisimiu.* — forbid your dog *kitómitama kumátsis*; and she forbade her dog *ki oχkúmatsiua otómitam.* — our father forbade us *kínnuna ixtaníkiuaie.*

force one's way into (to): that girl then forced her way into her father's and her mother's lodge *omá akékoăn sotámistsiskoχtoiipim únni ki oksísts okóai.*

forehead *monísi* in., pl. *monísists.*

foreigner *noχkétsitapìkoăn* an., pl. *noχkétsitapìkoaiks* (person belonging to another tribe).

foreign people *noχkétsitapì* (*ua*) an., pl. *noχkétsitapìks.*

foreign woman *noχkétsitapiàke* (*ua*) an., pl. *noχkétsitapiàkeks* (woman belonging to another tribe).

forelegs (his, its) *otsísoχkatsists* in. pl.

forepart of the nether leg *motsínau* in., pl. *motsínaists.*

forest *atsóàsko, atsóàskui, atsóàskuyi* in., pl. *atsóàskuists.* By the side of *atsóàsko*, etc., we find forms *atsíuàsko, atsíuàskui, atsíuàskuyi.*

forest (in the) *ist-* (*ists-*): now in this bunch of timber he is sitting *annóχk ámo akétui ánnamaie itsístsàupiu*; they will sleep in thick forests *amáitsoàskuists itsitástsokaiau*; all of them were camping in the forest here *amóm atsiuáskui aitåχkánaistokèkàm* (misheard for *-okèkàu?*). — Cf. forest (into the) and into.

forest (into the) *ist-* (*ists-*): he was taken into the forest by her *otáis-tsìpiokaie*; he fled into the forest (the brushes) *istsíppiksiu*; they then fled into the forest (the brushes) *itsístsàpiksiau.* — Cf. forest (in the) and into.

forest (to go into the) : I go into the forest *nitàistsò, nitsistsò,* he goes into the forest *áistsò, -istso* ; she went into the forest *itsístso* ; here on Two-Medicine River, where it goes into (enters) the forest *annó Natokyókasi niétaχtai, otsítsistsχtaχp.*

forest (to take into the) : he was taken into the forest by her *otáistsì-piokaie.*

forest of big trees *ómaχksiksko, ómaχksikskui* in., pl. *ómaχksikskuists.*

foreteeth *ísoχpekists* in. pl.

forget (to) : I forget him *nitáisauatsksinoau,* he forgets him *áisauatsksi-noyiu* ; I forget it *nitáisaiasksinixp,* he forgets it *áisaiasksinim.*

fork *ixtâuyopi* an., pl. *ixtâuyopiks* (where-we-eat-with).

forked stick *satapíkoyiksim* an., *satapíkoyiksiu* in. — *autoiátsis* an. or in. ?

former *akai-* : her former husband *ákaiòmi.* — Cf. already, ancient, old (to be).

former husband : her former husband *ákaiòmi.*

formerly *matómoχtsi.* — Cf. first.

fortieth *ómoχtsisìppoχpi.*

fortunate : that he was fortunate *otstauáps.*

forty *nisíppo* (simple form) ; *nisíppi* an., *nisíppoyi* in. ; forty persons *nisíppetapìau* ; it is forty days *áisipponiu* ; he is forty years old *áisippostuyì-miu* ; it costs forty dollars *nisíppoixtsau, nisíppoisopoksìxtsau,* an., *nisíppoχ-toχp, nisíppoisopoksòχtoχp* in.

forward (to come) v. come forward (to).

four *nisoó, nisó, níso* (simple form) ; *nisoyími* an., *nisoóyi* in. — *niso-* (*-iso-*), *nis-* (*-is-*) : it costed four *nisóianàsiu* ; they were four years with (it) *ixpisóstuyìmiauaie* ; he was fed with four (things) *nitsísoyìsoau* ; the four (things) he was fed with *aiisisoaχpi* ; I did it four times *nitsisánistsi.* — there are four *nisoyímiau* an., *nisóiau* in. ; four persons *nisóitapìau* ; it is four days *áisoniu* ; he is four years old *áisostuyìmiu* ; they were four years with it (that means : they were four years members of that age-society) *ixpisóstuyimiauaie* ; four times *nisóyi* (*nisoái*) ; I did it four times *nitsisánistsi* ; it costs four *nisóianàsiu* ; it costs four dollars *nisóixtsau, nisóisopoksìxtsau* an., *nisóχtoχp, nisóisopoksoχtoχp* in. ; four to each *manistsísoyepi* an., *manistsísoχpi* in., *kanáisoyimi* an., *kanáisòyi, kanáisoai* in. ; four lodges to each *kanáisòyitoyis.*

four hundred *nisókèpippo* (simple form) ; *nisókèpippi* an., *nisókèpippoyi* in.

fourteen *nisékoputo* (simple form) ; *nisékoputsi* an., *nisékoputoyi* in. ; it is fourteen days *áisekoputoniu* ; he is fourteen years old *áisekoputostuyìmiu.*

fourth *ómoχtsìsoχpi* (*ómoχtsisòoχpi*).

fox *otátuyi* (*ua*) an., pl. *otátuyiks* (yellow-tail ?). — Cf. black-fox, red-fox and also kit-fox.

fox-flea *sinopáukum* (*a*) an., pl. *sinopáukumiks.*

freeze (to) : I freeze *nitsinípitsi,* he freezes *inípitsiu.* — *inipit-* (*inipits-*) : (the people) nearly all froze *imátåχkanainèpitsiu* ; they then were nearly

frozen in the water *áitamakitsuiinipitsìau.* — he (4 p.) was just frozen with spittle on his mouth *nátsakoiikokitsìminai*; he (4 p.) was just frozen with his face twisted *nátàmiskikokitsìminai*; he (4 p.) was already frozen with his face twisted *ákaiamiskikokitsiminai.*

freeze (to) (of water, etc.) : it freezes, it is frozen over *kokutó, áikokuto* (*kokotó, áikokoto*) ; they (the foods they carried) were frozen hard *nítsaikokòtoiaists.*

French *nitsapikoa-, -itsapikoa-.*

French (to speak) : I speak French *nitáitsapikoaipuyi,* he speaks French *áitsapikoaipuyiu.*

Frenchman *nitsápikoăn* an., pl. *nitsápikoaiks* (real white man).

French woman *nitsápiàke* (*ua*) an., pl. *nitsápiàkeks* (real white woman).

Friday *itáinikiòpi* in. (when-we-kill).

frighten (to) v. scare (to).

fringe *suyiinímman* in., pl. *suyiinímmanists.* — you have left your fringes behind *kisoapítanoaists kikákitstoχpi.*

frog *matsékapisàu* (*a*) an., pl. *matsékapisàiks.* — Cf. toad.

from *ixt-* (*ixts-*), *t-, -oχt-* (*-oχts-*) : he told us (to abstain) from (it) *ixtaníkiuaie*; he went home from (there) *ixtaχkáiiu*; something (4 p.) suddenly cried from (the water) *itámsokoχtàsaininai*; they were all skinned from the back down *áistamoχtotoχkanàinotataiau*; (the war-party) would look at him from (where they sat) *ákoχtasamiuàie*; she then cooked from (it) for him *stámoχtsekixkitoyiuaie*; will you not eat of the entrails *kitákstaukoχtsoixpa*; take a small piece from his hide *otokís inákoχtsi tótakit*; these are good, take from them *ámoistsi áχsii, tótakitau*; if you give me some of (from) your clothes *toχkókinoàiniki kisókàsoaists.* — *moχt-* (*moχts-*) : over that way I came (from there I came) *amók nimoχtóto*; I invited you to take one of (from) those *ánnistsiaie kímoχtotàm.* — *noχt-* (*noχts-*) : from (that) they (gram. a singular) got plenty to eat *noχtástokoχkòyiu.* — *apit-* (*apits-*), *-opit-* (*-opits-*) : then she, close to it, said from without ahead *itsitótapitsisaniua*; from there she would peel (the tree) *ákitopitsiniotoyiuaie*; she (4 p.) sat by herself away (from the others) *nitsitsíkopitaupiin.* — Cf. along, ashore, for, out of, with.

front (in) *itsoχk-* (in certain modes of the verb we find *istsoχk-*) : he sat by (lit.: in front of) (a creek) *itsóχkopìu*; they stood in front of it *itsitsóχkipuyìau*; stick them (an.) in front (of the door) *istsóχkstautos.* — *pixkoχtsi*; *pixk-*: he is always standing alone in front of the house *áskχksaitsitaipuyiu pixkoχtsim nápioyis*; he then caught him as he went by (lit.: he then caught him in front) *itsipixkiniuaie.* — *is-*: then he threw it in front of him *itsitótsisàpiksim*; then she (4 p.) would stand in front of him *otsítaiisipuyìmokaie.* — Cf. ahead, before (of space).

front (to come in) : he comes in front of him *áiisàtsiu, -isatsiu.*

front (to come to the) : now they must come to the front *anixtsisáuoχs.*

frosty : it is frosty *isínatsiu.*

froth at the mouth from running (to have) : they then had froth at the mouth from running *ítsipsitsauyakàiayiau.*

frozen (to be) v. f r e e z e (to).

frozen under (to be) : it was frozen under (the surface) *istáχtsikokùto.*

fruit-can *màtsiepokúiksipoχkos* an., pl. *màtsiepokúiksipoχkosiks.*

frying-pan *síkoχkòs* an., pl. *síkoχkòsiks.*

full : it is full *ixtúitsiu* (*ixtúixtsiu*), *auχtúitsiu* (*auχtúixtsiu*), *akā̊χtuitsiu* (*akā̊χtuixtsiu*) (used of a corral full of buffalo). — it is full *ixtókimiu* (used of rivers, creeks, etc., when the water is high).

full-blood Indian v. r e a l I n d i a n.

full-blood Indian woman v. r e a l I n d i a n w o m a n.

full-blood white man v. r e a l w h i t e m a n.

full-blood white woman v. r e a l w h i t e w o m a n.

full moon (it is) *áiksistosiu.*

funny v. a m u s i n g.

fur : he (4 p.) was then short-furred *nitsáikimìnai* ; that is why they are short-furred and yellow *kátaisàikimii ki otaχkúimii.* — Cf. h a i r of the body.

future (in the) *isóχtsi.* — *mistap-, -istap-* : from (you) there will be more gophers about in the future *tsístapapaumaχkokatàiskoχsi* ; from (you) there will be more antelopes about in the future *tsístapapauauakàsiskoχs* ; from (that one) more snakes will come in the future *tsístapàistseksìnuskoχs.* — Cf. a h e a d, a w a y, l a t e r.

future use : they had them (an.) also (for berries) for future use *mátaini-uanatsìuaiks* ; they were (the berries) for future use *otsiníuaniauaie* ; they were picked for future use *otsiníuaχkanaists* (used of berries).

G.

gain a point (to): and the other one would also gain a point *ki omá tókskam ákoχkatsikèkiu*; when they gained a point *kékisau.*

gallop (to) (of a horse): he gallops *aukiápiksiu.*

gamble (to): I gamble *nítaikaχtsi,* he gambles *áikaχtsiu.*

gamble-joint of the buffalo *òkskstsékaχpi* in. (?).

gambling (to be in the): if I had been in the gambling *nitsíkaχtaumauopi.*

gambling-wheel *itsíuan* an.; *-itsiu-*: then they would begin to play the wheel-game *ákitaumatapitsìuaikaχtsìau*; only in that way they started the wheel-game *nitáumatapitsiuàikaχtsìau*; that is the way they made the gambling-wheel *ánniaie nóχkanistaitsìuaχkaiau*; then they began to roll the gambling-wheel and shoot against one another *itáumatapimotsìiau.*

gape (to) v. yawn (to).

garden-plant *insímman* in., pl. *insímmanists.*

gather (to) *-omo-* (*-aumo-*): the Women-society (gram. a plural) gathered *itomoóyi Mátokeks*; then he gathered them (in.) *itáumoaipiksim*; that I should go and gather them (an.) up *náχkotomoàipiksistaχs*; now go home and tell the women to come out (prop.: now go home and gather for yourself) *annaχkyótòmoχsit.* — Cf. come together (to) and together.

gather around (to): because we are gathered around it *móχtakoχkòtseiòp.*

gather for the circle-camp (to): then (the tribe) gathers for the circle-camp *itámototsiu*; when (the tribe) gathers for the circle-camp *aumótotsisì.*

gather many (to): then they gather a great many berries *áistamakaistòtsimaists mínists.*

gather up (to): I gather up *nítomoàipiksistaki, nitáumoaipiksistaki,* he gathers up *amoáipiksistakiu, áumoaipiksistakiu*; I gather him up *nitomoàipiksistau, nitáumoaipiksistau,* he gathers him up *amoáipiksistsiu, áumoaipiksistsiu*; I gather it up *nítomoàipiksixp, nitáumoaipiksixp,* he gathers it up *amoáipiksim, áumoaipiksim.* — he just went back gathering them up *kákskapaumoàikinau.* — where there were many, there he gathered them (in.) up *otsítakauoχpi itáisekotsimaists*; when they began to gather them (in.) up *otáumatapsekotsisàuaists.* — V. also round up (to).

geese (collective) *osáiaisina* an.

gentle: I am gentle *nitsikínàpsi,* he is gentle *ikinàpsiu.*

gentle person: he is a gentle person *ikinàpitapiu.*

gently *ikin-* (*kin-*): she gently laid his head down *otsítsikinanåχkimokàie*; then he again very gently looked (threw his head up) over the hill at him *átsikikinautamiòχkiàkiu*; he gently looked over the hill at him *áikinautamisàmiuaie.* — Cf. easy, slowly, soft.

German v. Dutch, Dutchman, Dutch woman.

germs of the snow *paχtóχpiks* an. pl. The Indians ascribe snow-blindness to insects which they consider as "germs of the snow".

get (to) (to obtain) v. take (to).

get (to) (at a place): I get there *nitáitotàipi, nitsítotàipi,* he gets there *áitotàipiu, itsitotàipiu*; and then I got here *ki annóm nisótamotàipi.* — Cf. get to (to) and v. also come to (to).

get ashore (to) v. come ashore (to).

get at (to be hard to): then he was hard to get at *itsauátoχkotoχtoàtau.*

get down (to) v. go down (to).

get for me (to): he gets him for me *nitsinániskoyiu*; that you get him for me *kaχkitsinániskoki.*

get the hair off (to): they then would get the hair off their hides *áistamiksistsipoχkìmiau otokyánokomoàuaists.* — Cf. scrape the hair off (to).

get home (to): I get home *nitáutaχkaii,* he gets home *áutaχkaiiu*; I finally get home *nitáikyaiàutaχkai*; when I get home *áutaχkaiìniki.* — Cf. come home (to).

get in (to): then he got in (to the buggy) *itsápau*; then he (4 p.) got in (to the boat) *itsítsapòyinai*; then he got in (to the boat) *stámitsapòpiuaie* (then he sat there down inside); then I got in (to the waggon) *nisótamsapàkaupi* (then I sat down inside).

get off (to) v. dismount (to), go down (to), jump off (to).

get something (to): there you will get something *ánnimaie kitákitoχkòitapi.*

get to (to): I get to *nitáitotàipi, nitáitautàipi, nitsítotàipi,* he gets to *áitotàipiu, áitautàipiu, itsítotàipiu*; the coyote (4 p.) had got to that brush-lodge already a long time *omím apímani ákaisamitautaipiìnai omi ksináuaui*; then he got to (it) *itsitótaipiu*; when he got to (her) *otáitotaipisaie.* — Cf. get (to) (at a place).

get up (to): I get up *nitsipuáu, nitáipuau,* he gets up *aipuáu*; get up (imp.) *nipuáut*; and in the morning when I tried to get up out of bed, I could not get up *ki apinákuyi nítsaksipuàuχsini, nimátoχkotsipuàuχpa.*

get up this way (to): then you got up this way (that means: you came up to me) *kitsítsipòχsapipuàu.*

get well (to): then he got well *itsítsiu.*

get one's wife back (to): I shall go to get my wife back *nitákotaχso.*

ghost *stáau* an., pl. *stáaiks.* — obsolete words: *nánaikoăn* an., pl. *nánaikoaiks*; *pínuisisìu* an., pl. *pínuisisiks.*

ghost-head v. skull.

ghosts (collective) *otsistáuosina* an.

ghosts (haunting) *istaχpéksiks* an. pl.

ghost-shots *pikáksists* in. pl.

giant *omaχkáiinau* (a) an., pl. *omaχkáiinaiks.*

girdle v. belt.

girl *akékoăn* an., pl. *akékoaiks*; small girl (voc.) *kókoa*; turns into a girl (also: turns out to be a girl) *akékoanàsiu*.

give (to): I give *nítoχkòtaki*, he gives *ixkótakiu, áuχkotakiu*; I give to him *nítoχkotau*, he gives to him *ixkótsiu, áuχkotsiu*; I give it *nítoχkotsixp*, he gives it *ixkótsim, áuχkotsim*; and that war-bonnet that he lent to his partner he then gave it to him *ómi omí otákài ótaχkumàtaχkòaχpì saámi sotámitstoχkotsiuaie*; that there must be some one that gave it to her *akitstsíp otáuχkoki*; I give you your younger brother *kitáukot kiskáni*; now, I give them to you *áuke, kitáukotau*; did he give you any *kikatáukoχtsoka*; he must have been given it by him *máχkaukoχtsok*. — those to whom he gave it *otsipúmmoaiks*; they then gave a pipe to one another *itsipúmmotsiiau aχkúiinnimàn*. — it was that she gave to her son-in-law *ánniaukaie ki omí ŭs ixtsitátsimaχkoyiuàie*. — give part of them to the people camping hereabout *annóm ikúnaiiuàm noχkoχtsíkaisai*.

give away (to): I shall not give them (an.) away *mátakapixkàuaiks*; when he gave it away *otsístapàpixkaχtoχsaie*.

give back (to): I give back *nitáiskoχkòtaki*, he gives back *áiskoχkòtakiu*; I give back to him *nitáiskoχkotau*, he gives back to him *áiskoχkotsiu*; I give it back *nitáiskoχkotsixp*, he gives it back *áiskoχkotsim*; I will give it back to you again *kitákatskoχkòt*.

give choice parts (to): you will be given choice parts of meat *kitáksinoksàtskoko*; you have been given choice parts of meat *kitáiksistsinoksàtskoko*.

give food (to): you will be given food by everybody *kitáikitaχkimmatskòko*.

give for nothing (to): I give to him for nothing *nitsiksístoχkotau*, he gives to him for nothing *ksístoχkotsiu*.

give in return (to) v. pay (to).

give a point (to): give me one point *apáukit tókskaie*; partner, give me two points *napi, noχkopáukit nátòkai*. — Cf. pay (to).

give presents (to): horses and things were the presents they gave *ponokâmitai, piápi, ánniaie nitsókomaχkiu*; and they gave them also many things as presents *ki ámoii piapi matakáuo mátsokomaχkòyiuaiks*; all his relations gave presents for him (to the dancing women) *óksòkoaiks ótoχkansok omaχkokaiks*; there were many things they were given by him (4 p.) as presents *piapìi kákakàuo ótsokomaχkòaχpiaiks*. — I give presents *nitómatskaχtaki, nitâumatskaχtaki*, he gives presents *áumatskaχtakiu* (used of presents given by the future son-in-law); then they gave presents to their sisters *ótakemoàuaiks itáiitskaχtoyiau*; they also gave presents to their elder brothers *ó'soauaiks matáiitskaχtoyìau*; I give them (in.) to your husband as presents *kóma nitsístskaχtoàuaistsi* (to be read: *nitsítskaχtoàuaistsi*?).

give up (to) v. loose (to).

given (things that are) *ixkótspists* in. pl.

glad v. happy.

gladness v. happiness.

glitter (to): they were glittering (in the sun) *áikanausuyiau*.

glove v. m i t t e n.

gnaw (to) v. b i t e (to).

gnaw off one's hair (to) : then they (4 p.) began to gnaw off his hair *otsitomatapipoχksistskìnipokaiks*; they (4 p.) gnawed off all his hair *otáitsinixkinipokaiks*; then they gnawed off all his hair *itsínipoχkstsìmaiks*; that they might gnaw your hair off *káχkitsitàipoχksistskìnopokoaii* (some Indians interpret the word *óksiistsià* in this way: "if one falls asleep (while dancing), the hair of his head will be gnawed off". All this cannot be in it, of course, though it may be understood. Cf., however, p e n i s - h a i r s).

go (to) *mat-* (*mats-*) : go and tell *matánistsis*; go and wash it *matásists-tot*; go and look out (pl.) for him *matápsamok*; go out and steer (the ears of the lodge) *matsáiakstsit.*

go about (to) : they gave orders not to go about *ákaisoatsistsisaapùyi*; then inviters would go about *áistamauasokòyiau áuatsimàiks.* — Cf. g o a c r o s s o n e a n o t h e r (to) and w a l k a b o u t (to).

go about crying (to) v. c r y i n g (to go about).

go according to (to) : he goes according to *-anisto*; how shall I be able to go according to it (i.e. to go there) *tsáχtau tákanistòχpaχtau*; now go back the same way (lit.: now go again according to that) *ánni matanistót.*

go across (to) v. c r o s s (to) and g o o v e r (to).

go across one another (to) : then they would go about (across one another) *áistamauasokòyiau.* — Cf. g o a b o u t (to).

go after (to) : oh yes, I shall finally go after (you) *aháu, nitáinoaiàk-itapò.* — Cf. f o l l o w (to).

go after the horses (to) v. l o o k f o r o n e ' s h o r s e (to).

go ahead (to) : he then went ahead *itsisó*; nobody then went ahead of them for the blood *aitsáitapisoχkòaiau aápaists.* — V. also g o f i r s t (to) and cf. w a l k a h e a d (to).

go along (to) : I go along *nitoχto*, he goes along *ixtó, áuχtoò*; that way we shall go along *ánnixkaie åχtsitáuop*; I went along in the same direction *nitúixk nimoχto*; how they went along (on their raid) *omoχtóχpiau*; where he was going along it was like a track *otómoχtakåχpik ánni moχsokúyi.*

go among (to) : I go among *nitsítspiuò*, he goes among *itsítspiuò*; they went among the lodges *itsítokoiau moyists.*

go around (to) : I go around *nitáutakò*, he goes around *áutakò*; I go around him *nitáutakatau*, he goes around him *áutakatsiu*; I go around it *nitáutakatoχp*, he goes around it *áutakatom.* — I then went around him *nitsitoχsokotàtau*; he then again went around to him, being out of sight *mátsitoχsoχkatàtsiuaie.* — Cf. t u r n (to).

go ashore (to) v. c o m e a s h o r e (to).

go at random (to) : I go at random *nitáiksistapo*, he goes at random *áiksistapo.*

go away (to) : I go away *nitáiistapò*, he goes away *áiistapò*; then they went away *támistapòiau*; go away (imp.) *mistapot*; he then went away being angry *itsiníksistapò.*



go away from (to): I go away from him *nitáiistapatau*, he goes away from him *áiistapatsiu*; then she (4 p.) went away from him again *omátsitanistapàakaie*.

go away home (to): I go away home *nitáiistapaχkàii*, he goes away home *áiistapaχkàiiu*.

go away running (to) v. running (to go away).

go away together (to): so that we might go away together *áχkitoχpoksistapausi*.

go back (to): I go back *nítskò, nítaiskò*, he goes back *-sko, áiskò*; then he went back to (him) *áutskò*; I go back to him *nítskatau, nitáiskatau*, he goes back to him *-skátsiu, áiskàtsiu*. — I go back *nitáiskotò*, he goes back *áiskotò*; he then went back to his partner *otákài itskitóto*. — then I go back again to the river *nimátsitaskitàpo niétaχtai*; you shall go there back again *kitákatskitapo*; then she went there back again *sotámatskitapò*. — I go back *nitskótaipi*, he goes back *skótaipiu*; he then went back again to his partner *otákài átskitòtaipiu*.

go back down (to): then she went back down *ítsksinisò*.

go back home (to): I go back home *nitskàχkaii*, he goes back home *skáχkaiiu*; then they went back home *stámatskaχkaiiau*. — I go back home *nitskótaχkaii*, he goes back home *skótaχkaiiu*; then I went back home *nisótamskòtaχkaii*.

go back to the camp (to): now go right back to the camp *annóχk màtskixtsísot*.

go by (to): go by him on the eastside *námistsk tápàtsis*; do not go by him on the westside *nímistsk pinoχtápàtsis*.

go close by the water (to): (the enemy) came all close by the water *noχkátåχkanaisoò*; let us go over there close by the water among the willows *ómim áχkunitapisoàuop síksikskuyi*.

go crying towards (to) v. crying towards (to go).

go down (to): I go down *nitáinisau, nitsínisau*, he goes down *áinisau, ínisau, íniso*.

go down (to) (of the sun) v. set (to).

go down the river (to) v. down the river (to go).

go down to (to): then he went down to (the buffalo) *támitapinisòaie*.

go farther on (to): I then go farther on *nitáistamatakiuò*.

go faster (to): then she (4 p.) would go faster *áistamikamixtsinai*.

go first (to): he goes first (he is on the lead) *ítomo, -otomo, áutomo, -automo*. — Cf. go ahead (to), lead (to take the), walk ahead (to).

go for good (to): she has gone for good *áumanistò*.

go for the horses (to) v. look for one's horse (to).

go from (to): then you must go from there *atámoχtakaiït*.

go home (to): I go home *nitaχkaii*, he goes home *áχkàiiu*.

go home for help (to) (prop.: go home and gather for one's self): he goes home for help *aχkyóχtòmoχsiu, áχkyótòmoχsiu*; then again she went home for help (to carry the meat) *matsítaχkyoχtòmoχsiu*; go home for help

(that means: go home and tell the women to come out to carry the meat) *annaχkiótòmoχsit.*

go home separately (to): they went home separately to their lodges *okóauaists itauánitsitapaχkaiiau.*

go home this way (to): when I started to go home this way *nitáipoχsapaχkàiis.*

go home together (to): we shall go home together *ákoχpokaχkaiop*; let us go back home together *áχkatoχpokaχkaiop.*

go home with (to): I go home with him *nitoχpókaχkaiimau*, he goes home with him *ixpókaχkaiimiu*; I go home with him *nitáupokaχkaiimau*, he goes home with him *áupokaχkaiimiu.*

go in (to) v. e n t e r (to).

go in a circle *after buffalo* (to): now we shall go in a circle after buffalo *annóχk ákahàuhòp*; and when we have done going in a circle after buffalo *ki áiksistàkahauki.*

go in front (to) v. c o m e i n f r o n t (to).

go in a hurry (to): then it (a snow-shoe) went along in a hurry (to a lodge) *stámoχtoχpiu.*

go into the forest (to) v. f o r e s t (to go into the).

go into the water (to): I go into the water *nitáisoò*, he goes into the water *áisoò*; then he went into the river *niétaχtaii támisoo*; I shall go in with them (an.) *nitákoχpoksòmaii.*

go into the water towards (to): I go into the water towards *nitáitapsòo, nitsitápsòo*, he goes into the water towards *áitapsòo.*

go on (adhortative interjection) *kakó, kakon-*: go on and run *kakònomatapókskàsit.*

go on crutches (to): I go on crutches *nitå̃χpatsoχs*, he goes on crutches *å̃χpatsoχsiu.*

go on foot (to): I go on foot *nitáiksiuo* (*nitáiksoo*), *nitsiksiuó* (*nitsiksoó*), he goes on foot *áiksiuo* (*áiksoo*), *ksiuó* (*ksoó*).

go on the prairie (to): I go on the prairie *nítàitskò, nítsitskò*, he goes on the prairie *àitskó, -itsko*; they had gone far on the prairie *áipitskòiau.*

go on a raid (to) v. r a i d (to go on a).

go out (to): I go out *nítsaks, nítsaks*, he goes out *sáksiu, sàksiu*; I go out of *nitsákskixtsixp*, he goes out of *sàkskixtsim* (e.g. out of a lodge). — go out (pl.) *saáutsik.*

go out (to) (on the prairie): I go out *nítsakapò*, he goes out *sákapò.* — Cf. c o m e o u t o f (to).

go out of the fire (to) v. c o m e a s h o r e (to).

go out of sight (to): he had gone out of sight *áuksiksisò*; he goes out of sight *áistanisòo.*

go out to the field (to) (in base-ball) v. g o o u t on the prairie (to).

go out to find out (to): the dog went out to find out (where the enemy was) *omá imitáua itótakaχkusksinim.*

go out to meet (to) : I go out to meet *nitsitápsaks*, he goes out to meet *itsitápsaksiu*.

go over (to) : I go over it *nitáiketauatoχp*, he goes over it *kaiétauàtom*. — Cf. cross (to).

go past (to) : he goes past *-itsko* ; he went past (them) *autsitskóaie* ; he just went past (them) *támoχtsitskòaie* ; then he (4 p.) went past (him) *támoχtsitskòyinai*.

go quickly (to) : be prepared to go quickly *anápaiàkòt*.

go round (to) : where (the water) goes round *otsítauàtakoyiixp*.

go straight to (to) : may I go straight to a good horse *áχsiu ponokâmitaua naχkókaixkoau* ; he was already going straight to a high bank *ákaukaixkim amói âkiksaχkui*.

go straight up (to) : if (the ball) goes straight up *stókamotspoχpìis*.

go this way (to) : she went this way *annóixtò*. — V. also come here (to).

go through (to) : I go through *nitáisisapoko*, he goes through *áisisapoko*.

go through the water (to) : I then went through the water *nisótamoχtsoau åχké*.

go to (to) : I go to *nitáitapò*, *nitsitápo*, he goes to *áitapò*, *itapó* ; where they were going to *otáitapoχpiaiks* ; then they would go to them (an.) *áistamotapoyiauaiks*. — I then went to them (an.) *nitsitsitotàu* ; and he then went to one of them (an.) *ki tókskam itsitótau* ; when they went themselves to the carcases about *auátsitotstsìsau máksiniapì*. — go to each of those camps *annistsi moyists aχtoátot*. — Cf. come to (to) and go towards (to).

go to (to make) v. take to (to).

go to bed (to) v. lie down on one's back (to).

go to the camp (to) : then he went to the camp *stámixtsìso* ; then he (4 p.) went to the camp *sotámi(x)tsisòyinai* ; that he might go to the camp *maχkixtsisoχsi*.

go to heaven (to) : he goes to heaven *-ispummo*, *-ispumo* ; then they went to heaven *stámispumòiau* ; let us go to heaven *áχkunspummàuop* ; then let us go to heaven *áχkstamispumàuop* ; that we should go to heaven *aχkspumáuos*.

go to take (to) : in a hurry they went to take (the gambling-wheel) *kamotótoyìau*.

go to tell (to) : I go to tell him *nitótanistau*, he goes to tell him *ótanistsiu*.

go together (to) : (the young men, before they entered an age-society) were going together *nitåχkanòiau*. — we shall go together *ákoχpokàuop* ; let us go together *áχkunoχpokàuopi*.

go towards (to) : I go towards *nitsitápoχto*, he goes towards *itápoχto* ; then they went to (him) *itsitápoχtoòiaiks*. — I go towards him *nitoχtoàtau*, he goes towards him *ixtoátsiu* ; he then went towards that girl *stámoχtoàtsiu omi akékoăn*. — Cf. go to (to) and walk towards (to).

go towards the door (to) : when he went towards the door *otsípotoχs*.

go up (to) : I go up *nitáuàmiso, nitámiso,* he goes up *áuàmiso, ámiso.* — Cf. climb (to).

go up higher (to): (the bird) (4 p.) went up higher without being known how *itoχkóyistapspixtsìnai.*

go up the river (to) v. up the river (to go).

go up to the sky (to) v. go to heaven (to).

go up towards (to) : I go up towards *nitsitápamisò,* he goes up towards *itápamisò.*

go upon (to) : then he was going upon snakes *pikséksinaiks stámoχtoχkitò.*

go with (to) : I go with (somebody) *nitoχpòkiuò,* he goes with (somebody) *ixpókiuò* ; I shall go with (you) *nitákoχpokiuò* ; I go with him *nitoχpokómau,* he goes with him *ixpokómiu, åχpokómiu* ; I go with him to *nitoχpokitapòmau,* he goes with him to *ixpókitapòmiu.* — Cf. follow (to).

goat v. sheep.

God *natoiétapi* (*ua*) an. (Holy Person). — *spummitápi* (*ua*) an. (Heavenly Person). — *ápistotoki* (*ua*) an. (Creator).

going around (noun) : four were his goings around *nisoóyi otótakoχsists.*

going to *ak-* (*aks-*), *aiak-* (*aiaks-*) : he (4 p.) was going to shoot again *átàkskunakìnai* ; after a long while he was going to hunt again *áisamoyixk atáksamìixk* ; I am going to dance (I shall dance) *nitáksipask* ; now it is going to be cold (now it will be cold) *áiàksistuyiu* ; now it is (only) one (night more) they are going to dance (or: they will dance) *ánnoχkaie nitókska aiáksipaskàu* ; I am going to give it to you (I shall give it to you) *kitaiákoχkot.* — *autamak-* (*autamaks-*) : he (4 p.) was going to die (nearly died) *autamáksenìnai* ; it is going to boil over (nearly boiling over) *autamáksakoχsoyìu* ; the rain was going to come near *autamákotsotauaie.* — Cf. about to, nearly, usually.

gone (to be) : is gone *áiitsinixkau* (*áitsinixkau*) ; then my grass-hoppers are all gone *itáitsinixkaii nitoχtsikatsìmiks* ; they were all gone on a hunt *itsínixkai áisàmiu* ; after not many years our cattle and our good horses were all gone towards (them) *mátakauòa istuyists nitápotskinaminàniks ki áχsiks nótàsinàniks ixtsitápitsinixkàii* ; when the buffalo were gone *otáitsinixkani einíua.* — Cf. disappear (to), end (to be at an), invisible.

good : is good *sokápsiu* an., *sokápiu* in. — is good *áχssiu* an. *áχsiu* in. — it is good *púmapiu.* — *sokáp-* : then they threw loose earth in good shape *áitsokàpsksotùnnimiàuaists* ; he ate his fill with good relish *áisokapokoyìu.* — *áχsi, aχs-* : he suddenly made a good corralling *sokóχkaχsàipiau* ; they then had a good laugh at her *itákaχsimìau.* — *matsiu-* (*matso-, matsi-*), *-itsiu-* (*-itso-, -itsi-*): from (that) we had good horses *nímoχtaitsiuotaspinan*; from (that) they had good colts *ixtáitsiuokòsiau* ; that is why they had good colts *kátaitsiukòsiau.* — *pum-, pumap-.* — Cf. excellent, fine, well.

good horse (to have a) : from (that) we had good horses *nímoχtaitsiuotaspinan* ; who has not good horses *katáipumotàsiua.*

good player : a good player won the game *kinímiua áumotsàkiu.*

good young man (unmarried) *áχsanikapi* (*ua*) an., pl. *áχsanikapiks.*

good-looking v. f i n e.

goose *saiái* (*ua*) an., pl. *saiáiks.* — *ápspini* (*ua*) an., pl. *ápspiniks* (white-cheeks). — Cf. g e e s e (collective).

gooseberry *paksínisimàn* in., pl. *paksínisimànists.*

goose-feathers *saiáukuyists* in. pl.

gopher v. g r o u n d - s q u i r r e l.

Government (the American) *naáχsinàna* (excl.), *kaáχsinùna* (incl.) (prop.: our grand-father).

grab (to) v. p i c k u p (to).

grand-parent an.: my grand-parent *naáχs* (*a*), voc. also *naaχsí* (*naaχsé*) *naáχsi* ; his (her) grand-parent *maáχsi,* pl. *maáχsiks.*

grass *matuyís* in., pl. *matuyísts* ; *-otuyis.* — Cf. h a y.

grass (collective) *matúyixkuyi* in.; turns into grass *matúyixkoàsiu, -otúyixkoàsiu.*

Grass-dancers *Káiispaiks* an. pl.

grasshopper *tsikatsí* (*ua*) an., pl. *tsikatsíks* ; turns into a grasshopper *tsikatsíuàsiu.*

grave v. t o m b.

grease (noun) *inikínani* in. — they made them (in.) black with grease *aitsíkoχpauauanixkimiauaists* ; he sat with grease all over his mouth *nitúkχsaskoiòpiu.* — V. also f a t (noun).

grease (to make) : during the night you must make grease (of the bones) *sípiánnikinàk* ; then they started to make grease *itomátapinikinàiaiks.* — I shall make grease *táksiksistàp.*

grease (to) : then they greased them (an.) *itắχpaniniuàiks* ; I shall grease him *nitákoχponoau.*

grease one's shoulders (to) : they only greased their shoulders *kákoχpustsikaiìau* ; they then only greased their shoulders with (some of the oil) *stámikakoχkoχtoχpustsixkaiìau.*

great v. b i g.

Great Bear v. D i p p e r.

great number (to look a) : it looks a great number of them (an.) *áiikskoχtòiinam* ; it looks a great number of them (in.) *áiikskoχtòiinatsiàists.*

green : he is green *ótskùinam* an., it is green *ótskùinatsiu* in. — *otskui-* (*otsku-*). — Cf. b l u e, d a r k - b l u e.

green grass *ksísksimokò, ksísksimokùi, ksísksimokùyi* in. (also = m e a d o w).

greet (to): I greet him *nitáiksimatsimmau,* he greets him *áiksimatsimmiu* ; they greeted one another (they were happy to meet one another) *apáiksimatsìmmotsiiauaie.*

grey hair *iksíkixkinsini* in.; he has grey hair *iksíkixkiniu, ápopiu.*

grey horse *sikapí* (*ua*) an., pl. *sikapíks.*

grey mare *sikapiskim* an., pl. *sikapiskimiks.*

greyhound *íkstskiòmita* (*ua*) an., pl. *íkstskiòmitaiks* (— -faced-dog).

grind (to): I grind *nitáipikiaki,* he grinds *áipikiakiu*; I grind it *nitáipikixp,* he grinds it *áipikim.*

grinder v. molar tooth.

grizzly bear *apóχkyàio* (*a*) an., pl. *apóχkyàioiks* (white-bear).

groan (to): I groan *nitáiàmini,* he groans *áiàminiu.* — (the dog) was groaning after having got inside *itsípstapåχkoniăχkumiu.*

Gros-ventre *-tsina-.*

Gros-ventre (to speak): I speak Gros-ventre *nitáutsinàipuyi,* he speaks Gros-ventre *áutsinàipuyiu.*

Gros-ventre Indian *Atsináikoăn* an., pl. *Atsináikoaiks.*

Gros-ventre tribe *Atsiná* (*ua*) an.

Gros-ventre woman *Atsináke* (*ua*) an., pl. *Atsinákeks.*

ground v. earth.

ground-squirrel *ómaχkokatàu* (*a*) an., pl. *ómaχkokatàiks*; that there will be more ground-squirrels in the future *tsístapapaumaχkokatàskoχsi*; that there will be more ground-squirrels from in the future *ákoχkatoχtsitsistapapaumaχkokataskoχpi.*

grouse *kitsítsimi* (*ua*) an., pl. *kitsítsimiks.*

grow (to): I grow *nitáiistauàsi,* he grows *áiistauàsiu.* — three sunflowers were growing there *ksamátsisam itsásksiau niuókskaiaists.* — Cf. shaped (to be).

grow higher (to): this tree was growing higher *amó mistsísa íkaistapaisìsksiu.*

growing up: the people who are now growing up *manákaitapì* (*ua*) *an.*; the people who are now growing up *manákaistoàsi* (*ua*) an.

growl (to): I growl *nitátskin,* he growls *átskinau.*

grunt (to) v. sound (to utter a).

guard (on one's): there is a reason to be on your guard *ánnistsaki koχtókis* (there is your ear).

gun *námau* (*a*) an., pl. *námaiks*; that way he got a gun *ánniaie nitsinámaχkau.* — Cf. bow.

gun (to make a): he makes a gun *áinamaχkau.*

gun-powder *satsópàtsis* in., pl. *satsópàtsists.*

guns (to take) v. bows and arrows (to take) and cf. gun.

guns (one who takes) v. bows and arrows (one who takes).

gut *utsí* in., pl. *utsísts*; *-utsi-*: then they began to cool the guts *itáisustutsisimaiau*; they will all have their guts torn out *ákokyaisautsìsaiau.*

gut with the blood in it *sapásoyinimàn* in.

H.

ha (interjection) *há, háyè.*

hail (to) : it hails *áisaku.*

hair (a single) *okúyi* in., pl. *okúyists* ; *-okuyi-* : if they find only one hair *imakétokuyitoχkònimàsau* ; if you find only one hair *imakétokuyitoχkònimainoàiniki.* — Cf. feather and hair of the body.

hair of the body *mokúyis* in. ; *-im-, -okuyi-.* — Cf. feather, fur.

hair of the head *motokâni* in. — *okúyixkìnsini* in. — *-kixkin-, -ixkin-, -kin-, -opi, -spi* : he has brown hair *apúyixkiniu* ; her hair is unraveled *aitsimixkiniakiu* ; they bit off all his hair *otáitsinixkinipokaiks* ; he has grey hair *ápopiu* ; my hair becomes grey *nitáumatapapopi* ; her having grey hair *otápopsini* ; she had just yellow hair *nìtotaχkùispiu.* — Cf. head, skull.

hair of a robe : the hair of my robe *nitsíxkan.*

hair-side : (then they began to scrape) the hair-side *amó okúyisik.*

hairy *imoi-* : is hairy *imoiísiu* ; he had begun to become hairy *ákaumatapimoyìsiu* ; Looks-hairy (a man's name) *Imoyínam* ; Hairy-face (a woman's name) *Imoyiski* (*ua*) ; he had a hairy mouth (a moustache) *imoióyiu* ; when the calves had hair on them (were hairy) *áimoyikoànisau.*

half *anáukoχt, anáukoχtsi* ; *anauk* (*s*)*-, annauk* (*s*)*-* : half of the hide *anáukoχtsi otokisi* ; the half of it *kanauánaukoχtsi.*

half of them *anáukoχtsiks* an. pl.

half of them (just) *mokámanàukoχt.*

half a dollar *anáuksi* an., pl. *anáuksiks.* — *ómaχkanauksi* an., pl. *ómaχkanauksiks* (big-half).

half of a hide : her half of a hide *otánnaukotokìmi.*

half an hour *anáukotakoχsin* in., pl. *anáukotakoχsists.*

half past (it is) *àutsiskáto* (e.g. it is half past one *nitókskai àutsiskáto,* it is half past two *nátokai àutsiskáto*).

half-breed man *anáukitapìkoăn* an., pl. *anáukitapìkoaiks.*

half-breed woman *anáukitapiàke* (*ua*) an., pl. *anáukitapiàkeks.*

half-crazy (to be) : he is half-crazy *áuanaukatsàpsiu.* For *kitáuanaukatsàps* (you are half-crazy) they used in the olden times *kitásotoχpatsàps.*

hallo v. come on (interjection).

halter *asótskimàtsis* in., pl. *asótskimàtsists.*

hammer (noun) *ixtáipiksòpi* an., pl. *ixtáipiksòpiks.* — V. also stone-hammer.

hammer (to) : I hammer *nitáipiksi,* he hammers *áipiksiu* ; I hammer *nitástaki,* he hammers *ástakiu* ; I hammer him *nitástau,* he hammers him *ástsiu* ; I hammer it *nitástaixp,* he hammers it *ástaim* ; then I began to hammer it again *nisótamatomatàpstaixp* ; I hammer for him *nitástamoau,* he

hammers for him *ástamoyiu.* — now hammer (pl.) the bones *annákik oχkísts.* — Cf. h i t (to).

hammer in (to): she then hammered it (the elk-horn) in into his ear *itsitápistaimaie oχtókisaii.*

hand *motsís* in., pl. *motsísts.* — *-in-, -kinists, -mi, mots-, -ots-*: I am breaking with my hand *nitásinàki*; let us put our hands above it *itsitsíkinistsàkiop*; I close the hand *nitáumokinistsàki*; I am hand-washing *nitástsimi*; I have one hand (arm) *ninétotsii*; you have long hands (arms) *kitsínotsi*; then she took his hand *stámòtsiniua.* — Cf. a r m.

hand in (to): then he would hand in for him (his smoke) *ákitsipstsàpixtomoyiuaie.*

hand-ache (to have): I have hand-ache *nitsistsékinists* (= *istsiu notsis*).

handled on (to be): they will be handled on sticks *mistsísts ákitaisapìkaixpiau.*

hang (to): then he (4 p.) suddenly hung there *stámitsòksisìnai*; then they (an.) hung there aloft *itsikitsisoksisìaiks.* — I hang him *nitáuapistau,* he hangs him *áuapistsiu*; I hang it *nitáuapistoχp,* he hangs it *áuapistòm*; there he hung the hide on *omí otokísi itsítsapspistòm.*

hang one's feet over the bank (to): just hang your feet over the bank *kakóχkototaminikaupit.*

hang up (to): he will be hung up in a bag *skinétsiman ákitsikètsauapìstau.* — then he hung him up on a branch *omí okaníksi itsítspsoksamiuaie*; hang up a piece of back-fat over there at the upper end of the lodge *ómim akimóχts osáki istsoksístakit.*

happen (to): then he knew how had happened to his wife *stámisksinim otoχkéman manistoχkuyipi*; then they told him how had happened to them *itanístsiiau manistoχkuyipiàu.* — in that way happened this wonderful and dangerous thing *ámoχk áninitsiu pisátapi ki istúnnatapi.* — Cf. m a t t e r (to be the).

happily *papai-, papau-*: he (that means: I) was happily chased by (the rock) *itsipápokapaskokim.* — V. also d r e a m (in a) and h a p p y.

happiness *itámitakisini* in.

happy *itam-*: he was happy having eaten his fill *itámaukoyiu*; they went happy about *áitàmauauaχkàiiau*; they ate the raw entrails being happy *áitamauksoyìau.* — *ksimmat-* (*ksimmats-*): because they were happy to get something to eat *ótsiksimatoχkòsau*; I am very glad to see them *káiksimmatsinoaii* (lit.: they are very gladly seen). — *minok-* (*minoks-*), *-inok-* (*-inoks-*): there is plenty *minokápiu*; even if they had a happy time (i.e. even if they had plenty) *imaksínokapis*: his happy things *otsinóksists*; they had there a happy dance *áitotsinòkimaiaiks*; they sat happy *nítsinokàupiau*; then they told them the happy news *itsinóksistotoyìau*; he was happy over the food *áinokoχkòyiu.*

happy (to be): I am happy *nitsítamitaki, nitáitamitaki,* he is happy *itámitakiu, áitamitakiu.* — I am happy *nitáiksimatsitaki,* he is happy *áiksimatsitakiu.* — I am happy *nitsínoketaki,* he is happy *ínoketakiu*; that

boy was happy with his robe *omá saχkúmapiu ánnokimìuaie otsíxkan*; now be happy with (his choice pieces) *atáminoksatot.* — Cf. pleased (to be), plenty of food (to have).

happy (to make): I make him happy *nitsinóksistotoau*, he makes him happy *inóksistotoyiu.*

happy dance (to have a): then (the women) had there a happy dance *áitotsinòkimaiaiks*; and the Women-Society would also have a happy dance for still another one who killed an enemy *ki stsíkim iníkìim Mátokeks mátsitotsinòkimaiau*; (the women) had also a happy dance for him *mátsinokimakàiks.*

happy things in. pl.: my happy things *nitsinóksists*, his happy things *otsinóksists*; my happy things *nitsinóksàtskànists*, his happy things *otsinóksàtskànists.* Used especially of choice pieces of meat.

happy time: it is a happy time *ítamàpiu*; the things they had happy times with *onóχkoχtaitàmispists*; one day when these Peigans were having a happy time *amói otáitàmsi Pekániua.* — it is a happy time *minokápiu*; when these are happy times *otsítsinokàpixp*; even if it was a happy time *imaksínokapis.* — Cf. happy (to be), plenty of food (to have).

happy to meet (to be) v. greet (to).

hard *mi-, -i-*: hard cartridges *auáksopaiks miníkimiks*; therefrom they held their colts hard inside (their bodies) *ixtáiipstsikoyìau.* — V. also strong.

hard (very) v. suffering with.

hard struggle (after a) *ikyai-* (*ikyau-*): (the Peigan tribe) killed him after a hard fight *ikyáiainitsiuaie.* — Cf. finally and hard time (having had a).

hard time (having had a) *ikyai-* (*ikyau-*): I had a hard time to find him *nitsíkyaioχkonoau*; I have a hard time to find them (an.) *nitáikyaiàχkònoaiau.* — Cf. finally and hard struggle (after a).

hard to do v. difficult.

harden (to): v. strong (to make).

hard-runner *miómaχkau* (a) an., pl. *miómaχkaiks* (used of horses).

hard-seed-berries *kapséks* an. pl.

harlot v. whore.

harm (to do): I shall do you no harm *kimátàksikixtòχp*; do me no harm *pinikíxtokit*; she did not do him any harm *mátsikixtokatsiksaie*; then he (4 p.) did not do him any harm *osótamsaiikixtòkaie*; that she might not do me harm *náχkstaikixtòk*; he will do you no harm *kimátaksikixtòkats*; I wonder what harm he will do to me *nitáksikixtòkaχtautsini.* — Cf. hurt (to).

harm (to): I harm him *nitáikimatsistotoau*, he harms him *áikimatsistotoyiu.* — Cf. harm (to do).

harness *kînstàtsis* in., pl. *kînstàtsists.*

harness (to put off the): I put the harness off *nitáisakoχkim*; I then

put the harness off my elder brother's team *nisótamaisàkoχkinaii ni'sa otsítoχkepistaχpiks.*

harness (to put on the) v. harness (to).

harness (to): I put the harness on *nitáikakoχkìnist*; we then put the harness on (the work-horses) *nitsitákoχkinistaχpinan*; I then put the harness on them *nisótamaiàkoχkiniaii*; after I had put the harness on (them) *nitáiksistàkoχkinistàni.* — I then again put the harness on (the horse) *nisótamataiàkoχkèpists*; after I had put the harness on (the horses) *nitáiksistakoχkèpistani.* — Cf. hook up (to).

harrow (noun) *ixtáikinixkimiksakiopi* an., pl. *ixtáikinixkimiksakiopiks.*

harrow (to): I harrow *nitáikinixkimiksaki*, he harrows *áikinixkimiksakiu*; I harrow it *nitáikinixkimiksiixp*, he harrows it *áikinixkimiksiim.*

harvest *poχkiáksini* in.

haste (to make): make haste *kipóχkit.* — make haste with him *annímis*; they would make haste for their robes *omíksisk otsíxkaniks itáunimiuaiks.*

hasten (to): I hasten *nitsínetaki, nitáunetaki*, he hastens *áunetakiu*; hasten (imp.) *anétakit.*

hasten (to) (to do something in a hurry): I hasten *nitáikipanistsi*, he hastens *áikipanistsiu.* — Cf. hurry (to be in a) and hurry (to).

hat *istsámmokân* in., pl. *istsámmokânists*; my hat *notsámmokân.* — Cf. cap.

hat (to put on a): I put a hat on *nitsístsammoki*, he puts a hat on *istsámmokiu.*

hat (to wear a): I wear a hat *nitáiistsammoki, nitástsammoki*, he wears a hat *áiistsammokiu, ástsammokiu*; I wear him as a hat *nitáiistsàmmokatàu.* he wears him as a hat *áiistsàmmokatsiu*; I wear it as a hat *nitáiistsàmmo-katòχp*, he wears it as a hat *áiistsàmmokatòm.*

hatchet *apátoχkaksàkin* an., pl. *apátoχkaksàkiks.*

hate (to): I hate him *nítsistsimimmau, nitáistsimimmau*, he hates him *istsimímmiu, áistsimimmiu*; if he eventually was hated (disliked) *ikámstsimi-motsìniki.* — ah, I hate the Old Man *há, nitúkètsimàn Nápiua.*

have (to) v. possess (to).

have down (to): he was having his leggings down *matséks áiitsipiksis-tsìuaiks.*

have none (to): he would have none *mátakoχkuyìuatsiks.*

have up one's head (to): when the Seven (Stars) have their heads up *amyăχkyàitsis Ixkitsíkamiks.*

have up a leg (to): I shall have one leg up *nitákauànauàksikoχs.* — Cf. lift up a leg (to) and throw out a leg (to).

have with one's self (to): I have him with myself *nítoχpòksimau*, he has him with himself *ixpóksimiu.*

hawk with light-coloured wings *ksikápetapanikimi* (*ua*) an., pl. *ksikáp-etapanikimiks.* Another kind of hawk: *ómaχksitsìtsipanikimi* (*ua*) an., pl. *ómaχksitsìtsipanikimiks.* The correct form of this latter word is somewhat

dubious, for in our notes we find for a kind of hawk also: *ómaχksìstsipanikìmi* (*ua*). — Cf. chicken-hawk, sparrow-hawk.

hay *matuyí* in. (for more than one stack they use *matuyísts*). — Cf grass.

hay-ground in.: his hay-ground *otáipoχkixp.*

haying-time *itáipoχkiakiopi* in.

hay-rick *ixtáumoaχkiakiòpi* (gender?). — Cf. hay.

hay-stack v. hay-rick.

he *ostói*; he is the one *ostoiánnauk.*

head *motokâni* in., pl. *motokânists*; *-ki-, -kixkin-, -ixkin-, -kin-, -oki-, -opi, -spi*; do (pl.) not hold your heads up *pinipúχkiàkik*; lie all of you with the head to the centre of the lodge *kanáixtsapoχkisik*; at first he shook his head hard *istsitsáiikauatåχkyåχsiu*; white-headed eagle *ksikixkíni* (*ua*); you must prepare to break his head *káχkitapaiàkopokixkìniauaie*; he was hit on the head and cut *saiátsekekìniau*; he was hit on the head and swollen *kaχpskíniau*; then he cut their heads off with (it) *itaχtáikaχkòkiu*; then he cut his (the snake's) head off *itsíkaχkòkiuaie*; then he cut his (one child's) head off *itsíkaχkokitsìua*; and then he cut her head off *ki itsíkaχkòkitsìuaie*; he cuts his own head off *káχkokìsiu*; he is grey-headed *ápopiu*; he has a smashed head (crushed skull) *ikspiáu*; he just smashed his head *sotámikspìuaie.* — Cf. brains, face, hair, horn, scalp, skull.

head (to wear on one's) v. top-knot (to use as).

head-ache (to have): I have head-ache *nitsístsispi* (= *istsíu notokâni*).

healed up (of a wound): it is healed up *akíu, ákiu.*

hear (to): I hear *nitáioχtsimi, nitóχtsimi,* he hears *áioχtsimiu*; I hear him *nitáioχtoau, nitóχtoau,* he hears him *áioχtoyiu*; I hear it *nitáioχtsixp, nitóχtsixp,* he hears it *áioχtsim*; I hear for him (I get the news for him) *nitáioχtomoau, nitóχtomoau,* he hears for him *áioχtomoyiu*; I hear about him *nitáioχtsimatau, nitóχtsimatau,* he hears about him *áioχtsimatsiu*; how I heard (the story) *ninóχkanistoχtsimaχpi.*

hear (to allow one to) v. hear (to make one).

hear (to make one): I make him hear *nitáioχtsimiatsau.*

heart *múskitsipaχpi* in., pl. *múskitsipaχpists.*

hearth v. fire-place.

heating-stove *itáiksistoχsoyòpi* in., pl. *itáiksistoχsoyòpists* (where-we-warm-ourselves).

heavy: he is heavy (of persons) (an.) *isoksím, soksím,* he is heavy (of animals) (an.) *isókimiu, sókimiu*; it is heavy (in.) *isokó, isokú, sokó, sokú.* — *sok-* (*soks-*), *isok-* (*isoks-*): if they had a heavy load *isoksístsisàu*; a strong man can lift a heavy weight *miókasiu nínau ikáisokspinakiu.*

heavy (to make): they made him heavy *itsokáχkiau.*

heavy load (to have a): if (the mares) had a heavy load *isoksístsisàu.*

heavy things *isokúists* in. pl.

heel *motoχtúni* in., pl. *motoχtuísts.*

heifer *kátsistuyik* (*a*) an., pl. *kátsistuyikiks.*

help (to): I help *nitáispummaki, nitspúmmaki,* he helps *áispummakiu, spúmmakiu*; I help him *nitáispummoau, nitspúmmoau,* he helps him *áispummoyiu, spúmmoyiu.*

help me (interjection) *wáiá'é.* — *áio.* — Cf. come on.

helve (of an axe) *sapíkuman* in., pl. *sapíkumanists.*

hen v. big bird.

here v. here (right) and this here.

here (right) *ánnó, ánnóm* (*a*), *ánnók*; *anno-*: she went this way *annóixtò.* — Cf. there (right) and this right here.

here I am (interjection) v. come on.

hers v. his.

hidden from view: where (the people) were hidden from view *manistápakanàpixpi.*

hide (noun) *motokis* an. (and in.), pl. *motokiks* (*motokists*); *-okis*: their hides *otokyánokomoàuaists*; when the hides were all really good *aukanáitapaχsis kotokyáinokui.* — the hides which they would make their marks on (to be used as parfleches) *otsítaksìnamaχpuàuaists* in. pl.

hide (dry) *asikín* an., pl. *asikíks.*

hide (to): I hide (myself) *nitáiksàsi,* he hides (himself) *áiksàsiu*; I hide him *nitáiksisatau,* he hides him *áiksisatsiu*; I hide it *nitáiksisatòχp,* he hides it *áiksisatòm*; I then hid myself *nisótamiksàs*; let us hide from him *áχkuniksaskoχtoaii*; hide it over there in the forest, and hide yourself *ómim atsóaskui istsísksisatòt, ki istsiksásit.* — there all the people were hiding *kanáitapiua itáutsistsisomau*; that you may hide there (behind the stone-piles) *káχkitsistsisòmi*; those that were hiding *amó istsisómàiik*; that man had already hidden himself from them *omá nínau ákaiksistsisomatsìuaiks.* By the side of *istsisom-* we find *istsisumm-.* — Cf. put out of sight (to).

hide one's self lying low (to): there he hid himself lying low *itáiiskixtsìu.*

hide-pot *otokyópisàni* in., pl. *otokyópisànists.*

hider (person who hides behind the stone-piles when hunting the buffalo): the hiders already sat (behind the stone-piles) *ákaiksistopii istsisómaiks.*

hider (stick to be hidden in the hand while playing the "wonderful game"): one (stick) of theirs was long, it was a hider *omá tókskaie otsinán inoyiu, ksisátàtsisi.*

high: is high (of persons) (an.) *spítau,* is high (of animals) (an.) *spímiu*; is high (of animate trees) *spiksím,* is high (of inanimate trees) *spiksíu*; is high (of inanimate things) *spíu.* — *sp-*: where it was very high *otsítomaispixp*; this high tipi *amó spíim nitóyis.* — Cf. up.

high (on) *spóχtsi, spóχtsim, spóχtsik, spóχtχk, spóχtm.* — *ikit-* (*ikits-*), *iket-* (*ikets-*), *kaiit-* (*kaiits-*), *kaiet-* (*kaiets-*): put it there on high *istsikítsixtsis*; he sits on high *káietsopiu.* — *otami-*: he said on high (down to the people) *itáutamianiu*; I then got on my horse (prop.: on high)

nisótamotamiàupi. — Cf. across, aloft, hill (over the), on top, over, sight on a hill (in).

high (to be on): is on high *ispixtsíu*; and (the bird) was very far on high *ki iksipíspixtsiu.*

high (to get on): then he was getting on high *itspáixtsiu*; (the bird) was always getting more on high *íkaistapàiikspixtsiu.*

high cliff *spakíksi* in., pl. *spakíksists.* — *spakíksaχko, spakíksaχkui* in., pl. *spakíksaχkuists.* — *spáiistaksko, spáiistakskui* in., pl. *spáiistakskuists*; then they jumped down from that high cliff *stámoχtoχpàipiiaiks omí spii.*

high forest *inóksko, inókskui, inókskuyi* in., pl. *inókskuists.*

high mountain *spisták* in., pl. *spistákists*; this high mountain *amó spiim mistáki.*

higher up the river *mistapamìtoχts.*

hill *nitúmmo* in., pl. *nitúmmoists.* — *páuaχko, páuaχkui, páuaχkuyi* in., pl. *páuaχkuists.* — Cf. butte.

hill (on a) v. sight on a hill (in).

hill (over the) *otami-*: I shall just look over the hill *násotamisàpi*; go back and look over the hill *iskótamisàpit*; as he looked back over the hill *manistskotamissapsi.* — Cf. high (on) and sight on a hill (in).

hill-side *akaχkó, akaχkúi, akaχkúyi* in., pl. *akaχkuists.*

hindlegs (his, its) *otápatoχkàtsists* in. pl.

hind-part (his) (of a person) *otómoχtotsopopi* (his where-we-sit-on). — *-pisak-*: he would hold his hind-part to (the side from where the wind blew *itáitapisakiu.* — Cf. hind-quarters.

hind-quarters (its) (of a cow and other quadrupeds) *oápisàkists* in. pl; *-pisak-.* — Cf. thigh.

hind-side of the upper leg *imítapisakspi* in. (?).

hip *moχkínisàikina* in., pl. *moχkínisàikinaists* (?).

his *o-, ot-, ots-* (parallel with "my", "your"); *otsinán* (parallel with "mine", "yours").

hiss (to): I hiss *nitáuχkumataki,* he hisses *áuχkumatakiu*; I hiss at him *nitáuχkumatau,* he hisses at him *áuχkumatsiu.*

hit (to): I hit *nitáuaiàki, nitákiàki,* he hits *áuaiakiu*; I hit him *nitáuaiakiau, nitáuakiau,* he hits him *áuaiakiu, áuakiu*; I hit it *nitáuaiakixp, nitáuakixp,* he hits it *áuaiakim, áuakim*; she then hit his horn with her stone-hammer *opaksátsis ixtsitákiu omím otskínaiìm*; he hit him there on top of the head *ánnom óχtatsikàpis ixtotákiuaie*; she (4 p.) had already begun to hit (to hammer) it *ikaumatapakimin*; then she began to hit (to hammer) them (in.) *itáumatapàkimaists*; she (4 p.) had done hitting (hammering) it *áiksistakimìnai*; she had done hitting (hammering) them (in.) *áiksistàkiimaists.* — and that was it that he (4 p.) hit (with his arrow) *ki ánniaie stámisiniminai.* — you will not be able to hit him *kimátoχkotsisitoauatsiks*; he (4 p.) nearly hit him *otsimataiisitokaie*; he might finally hit me *naχksinauaiisitoki.* — then his younger brother was hit *sotámauainai uskáni*

(the text has *sotámauainiu*, but this must have been misheard for the form given above). — Cf. shoot (to) and wound (to).

hit (to) (in base-ball): if he hits the ball *istsisìniasi omí pokún*; if he does not hit the ball *ístsaiisìniasi omí pokúni*; if he does not hit the ball *ikamitsaiisìnias omí pokúni*. — and if he hits the ball *ki ikámitakiàsi omí pokún*; if he hits the ball *stákyàs omí pokúni*.

hit alongside of one's neck (to): he then hit them with that stick alongside of their necks *omí mistsísi itsitsipaχksistspìniuaiks*.

hit behind (to): he then hit his anus behind *itápatakiu óos*.

hit between the ears (to) v. ear.

hit exactly (to): and she hit my finger exactly *ki itsikánixkoyìu nokítsis*.

hit the face (to): he was hitting himself in the face *áisipskyåχsìu* (?); I ought to hit (you) on the face *nikámipàkskyài*.

hit in the centre (to): then it was hit in the centre *támikisiksìstsixpaie*.

hit on the cheek (to): and he hit both of us on the cheeks with his glove *ki ótsetsi nitákoχtaiàkitsitsispìniokinan*.

hit on the throat (to): he hit him on the throat with (one of the muscles) *ixtsitsitsisksistùniuaie*; he hit her also on the throat with (one of the muscles) *itsítsoχksistùniuaie*.

hit over the head (to): we are each of us in his turn hit over the head with a stick once in a while *nitáikixkixtaχtoipakixkiniautspinan*.

hither *póχsapoχtsi*; *poχsap-*, *poχs-*: I come here to see you *kitáipoχsotàsam*. — V. also this way, and cf. come here (to), later, since that time.

hobble (noun) *ámokapistàtsis* an., pl. *ámokapistàtsiks*.

hobble (to): I hobble him *nitomokapístau*, he hobbles him *amokapístsiu*.

hog v. pig.

hoist (to) (as a flag): I hoist *nitáisaiaχkim*, he hoists *áisaiaχkimau*; I hoist him *nitsaiáχkimatau*, he hoists him *saiáχkimatsiu*; I hoist it *nitsaiáχkimatoχp*, he hoists it *saiáχkimatom*. — Cf. pull up (to).

hold (to get a): she finally got a hold of her *nánauåχkòtamiuaie*; she then got a hold of her *itsísiniautoyìua*; he then got a hold of birches *sekokinists itsísiniòtsim*; the things he got a hold of *ótsinixpists*.

hold (to have a): then he had a hold (of her) *stamitótsinakiuàie*; they had (each of them) a hold of their raft *otskétstanoàiau áitsòtsinimiau*.

hold (to): then they held them (in.) over their incense *omim otámatosimàni itáiinimiau*; (the women) already held their fans *ákaikanistsinìm opokáiimatsists*; they were still holding their dresses out of (the fire) *sakitsáiinimiàu osókàsoaists*. — V. also seize (to).

hold fast (to): hold her fast *miinnìs*.

hold in one's hands (to): even if he holds (the rope) in his hands that is tied (to the horse) *imákoχpomokìnistsàkis ómoχtsisksipistàχp*.

hold as a horn (to): he held it to his head as a horn *ixtáutskinaaχkàuaie*.

hold between (to): he then held it between them where they were sitting *itsítsitokinnimàie otsítaupixpiàu*.

hold into (to): they held those lodge-poles into (the lodge) *omíksi mánistàmiks itsípstsìniiau*; a young man would hold a stick into (the lodge) *manikâpiu mistsí ixtáipstsinim.*

hold straight towards (to): only hold it (viz. my arrow) straight towards these buffalo *kakitápokàminit amó einíua.*

hold up the head (to): do (pl.) not hold your heads up *pinipóχkiàkik.*

hold up a leg (to) v. have up a leg (to), lift up a leg (to), and throw out a leg (to).

hole *auátsimàni* in., pl. *auátsimànists.* — *áukskau* in.; it was a hole that came out elsewhere *sisapókaukskauaie.* — in the night there was a hole in his lodge *kokúyi moyísi aχkánixkau.*

hole (dug out) *atániaksin* in., pl. *atániaksists.*

hole (to dig a): I dig a hole *nitáuatsimaχk,* he digs a hole *áuatsimaχkau*; I dig a hole in it *nitáuatsimaχkatoχp,* he digs a hole in it *áuatsimaχkatòm* (also with *mm,* e.g. *nitáuatsimmaχk*).

hole (to make a): then they made a hole (in the ice), with their knives they made a hole (in the ice) *itákauaiau, otoáuaiks anniksi ixtákauaiau.* — she made a hole in her lodge (she pierced her lodge) *okóaii itaχkánnimaie.* — Cf. pierce (to).

hole in the lodge: they looked out at him through a hole in the lodge *ixtsásamiauaie aχkánnixkàie.*

hollow: (the elk-tongue) was hollow *páχtsakakatokìnisiuaie* (?).

holy (having medicine-power): he is holy *natósiu, nató'siu* an., it is holy *natoyíu* in. — *natoi-* (*-atoi-*), *atoi-*: he made them (in.) holy *átoiistotsimàists*; I shall sing and pray (sing with medicine-power) *nitáiàkatoïinai.* —*natoap-, -atoap-*: I then got married with her by the priest (married holy) *tsítatoapoχkèmatàu.*

holy (to make): I make it holy *nitátoiistotsixp,* he makes it holy *átoiistotsim.*

holy (to respect as): I respect him as holy *nitátoiimmau*; her husband respected her as very holy *otsikátoiimmok omí ómi.*

holy buffalo *natoápèini* (*ua*) an.

holy things *natoápists* in. pl.; his holy things *otátoapinàni.*

home in.: my home *nokóa,* his home *okóai*; where is your home *tsimá kitsítokoixpa.* — Cf. lodge.

home (adverb) *aχk-* (*aχki-, aχky-*): then she went home to tell her *itaχkyánistsiu*; we then went home to eat *nitsítaχkyòyixpinan.* — *aχkyap-*: he (4 p.) came home with the pieces of the carcase *áχkyapapòtsinai*; I shall be eating on my way home *nitákaχkyapauyi*; he was just crying while running away home *stámistàpaχkyàpasainikàiayiu.* — Cf. go home (to), home (at), stay at home (to), take home (to).

home (at) *aχk-* (*aχki-, aχky-*): so long it was that we stayed at home *nanistsísamaχkyòpixpinàni.* — *aχkyápoχt*; *aχkyap-.*

home-base (in base-ball): then he will run back to the home-base *ákitskotaχkyàpomaχkau.*

home-use (to thrash for) v. pick berries (to).

honey *namóaχsin* in., pl. *namóaχsists.*

hoof *moχsistsini* an., pl. *moχsistsiks*; *-oχsistsini, -istsin-*: he (4 p.) had split hoofs *saiátapikoχsistsininai*; it was thrown between (buffalo-) hoofs *ixpsítoksistsinàpiksop.*

hook (to) v. butt (to).

hook up (to): and there was another waggon, we hooked up (our team) to that one *ki omíksimaie stsiki matáinakàsi, nisótamatsitotaiakoχ kepistaχpinan*; help me for a while to hook up (my team) *kipspúmmòkit, naχkákokepistàni.* — Cf. harness (to).

horn: his (its) horn *otskínau* an., pl. *otskínaiks*; *-kixkin-, ixkin-*: Little-crooked-horn (a man's name) *Áχtsamoàkixkini* (*ua*); big-horns (that means: mountain-sheep) *ímaχkixkina, ómaχkixkina.* — Cf. hair, head.

horn-spoon *àpótsi* an.

horn-war-bonnet *atskináisaàmi* in., pl. *atskináisaàmists.*

horrible v. terrible.

horse *ponokâmita* (*ua*) an., pl. *ponokâmitaiks* (elk-dog); *-inokâmit-, -otas-*: I trap a horse (horses) *nitsinokâmitakiaki*; and these horses are from the horses (that that man brought with him) *ki ámokskaukiau ponokâmitaiks ixtsístapinokâmitaisko*; a little way from the camp you will get a horse *tákitsìkoχpitoχkotàspa*; may I get a horse from (them) *nåχtsitaχkòtàs*; from (that) we had good horses *nímoχtaitsiuotaspinan*; he (4 p.) then was leading his (the other's) horse *otsítotàsiuanàkaie*; I then led the (other) horse along instead *nitsítaχtsoautasiuanàtau.* — Cf. beast.

horse (to have a): I have a horse *nitótàs,* he has a horse *ótàsiu.*

horse (to lead a) v. lead a horse (to).

horse (to make a): he makes a horse (out of mud or the like) *áutaskau.*

horseback (on) *ixkitopi-*: the warriors went on horseback *ixkitópisoò.* —Cf. ride (to).

horse-collar v. collar.

horse-corral *nistsépiskani* in., pl. *nistsépiskanists*; (the enemy) has a very strong horse-corral *iiksistsepiskìu.* — Cf. corral and fence.

horse-fly *ómaχksoisksìsi* (*ua*) an., pl. *ómaχksoisksìsiks.*

horse-lodge *ponokâmitaikokàup* in.

horses (collective) *ónokâmitasina* an.

horses packed with meat *itapótsòpiks* an. pl.

horse-shoe *míkskimi-oχsistsìni* an., pl. *míkskimi-oχsistsìks* (iron-hoof). — *ponokâmitåχsistsìni* an., pl. *ponokâmitåχsistsìks* (horse-hoof).

hot v. warm.

hot (to make): you (pl.) must get hot this my soup of the leg-bones *amóm kåχtsitsiksistotakaχpuau nitsínikinàni.*

hot pemmican *ksistuiókàkin* in., pl. *ksistuiókàkists.*

hot water *ksistókûmi, ksistókómi* in. — Cf. warm.

hot water (to make): he makes hot water *áiksistokumsakiu*; he has already made hot water *ákaiksistokomisimàu.*

hour *nitókskautakoχsin*; two hours *nátokyotakoχsin,* three hours *niuókskotakoχsin.*

house *nápioyis* in., pl. *nápioyists* (white-man's lodge).

house (to build a): then they built houses *itokóiiskàiau*; we built houses for our cattle *nitáukoskoanàni nitápotskinaminàniks.* — Cf. lodge (to make a).

how (interrogative) *tsá, tsáa.* — Cf. what (interrogative).

how (in a dependent question) *tsáχtau.* — Cf. what (in a dependent question).

how (relative) *manist-* (*manists-*): how they got horses *manistoχ-kotàspiau*; how they cut (the horses) loose *manistsikaχkapitakixpiau*; how they fought in war *manistáuauaχkautsiixp.* — *anist-* (*anists-*): how he dressed *anistáinauspi*; how you can live *káχkanistsitapìixpi.* — *manistap-* (*manistap-*): how they dressed *manistápainàuspiaiks.* — *anistap-* (*anistap-*). — Cf. according to.

how make: how did he make them (in.) *tsánitapistotsìmatsiksists.*

how many *tsánitsima* an., *tsánitsoa* (*tsánitsuyi*) in.

how much does he (it) cost *tsanitsixtsáuats* an., *tsanitsóχtoχpats* in.

however *noχk-* (*noχks-*), *-oχk-* (*-oχks-*): he got nothing, however *mátsitoχkotakiuats*; you will always see him accordingly, however *kinétoχ-kanistaiàkàinoau.* — Cf. least (at), please, sure (to be), though.

howl (to): I howl *nitáiàto,* he howls *áiàto*; the wolf howled "uuu", four times he howled *itáto omá apí'siu "uuu", nisoóyi otátsautàtoχsists.* — V. also weep (to).

hundred *képippo* (simple form); *képippi* an., *képippoyi* in.; there are hundred *képippiau* an., *képippoiau* in.; a hundred persons *kepíppetapìau*; he is hundred years old *áikepippostuyìmiu*; it is hundred days *kepípponiu*; it costs hundred dollars *kepíppoixtsau, kepíppoisopoksìxtsau* an., *kepíppoχ-toχp, kepíppoisopoksòχtoχp* in.

hundredth *ómoχtsikèpippoχpi.*

hunger *áunòtssini* in.

hungry (to be): I am hungry *nitsínots* (*nitsínauts*), *nitúnnots* (*nitún-nauts*), *nitáunots,* he is hungry *inótsiu* (*ináutsiu*), *áunòtsiu*; whenever we are hungry, then we sing the medicine-song *itúnnautsòpists itauátoiinaiòp.*

hungry for (to be): I am hungry for him *nitáunotatau, nitúnnotatau,* he is hungry for him *áunotatsiu*; I am hungry for it *nitáunotatoχp, nitúnnota-toχp,* he is hungry for it *áunotatom.*

hunt (to): I hunt *nítsàmi,* he hunts *sámiu*; I hunt him *nítsamatau,* he hunts him *samátsiu.*

hunt (to go up to): then (the tribe) went up to hunt *tàmamisamiu*; all (the tribe) was going up to hunt *ikiuámisamiu*; there was a river (the tribe) would go up from to hunt *ánniaie niétaχtau ixtauámisàmiu.*

hunt about (to): I hunt about *nitápsàmi,* he hunts about *ápsàmiu.*

hunt the buffalo (to): I hunt the buffalo *nitáuàki,* he hunts the buffalo

áuàkiu; let us go about and hunt the buffalo *aχkunápàuakiòp*. — Cf. l e a d t h e b u f f a l o (to).

hunt far (to): those that hunted far *pisamiks*.

hunt far about (to): then (the people) would hunt far about for the buffalo *áipiàpsamiu eini*.

hunter *sámi* (*ua*) an., pl. *sámiks*. — *áisàmi* (*ua*) an., pl. *áisàmiks*.

hunting the buffalo: later on (comes the story of) his hunting the buffalo *sakóoχtsim otáuaksini*.

hunting the buffalo (to come back from): he came back from hunting the buffalo *áutapàuàkiua*; all came back from hunting the buffalo *ixkanáu-tapàuakiau*.

hurry (in a) *kipanistsi*. — V. also s u f f e r i n g w i t h.

hurry (to be in a): I am in a hurry *nitáuno*. — Cf. h a s t e, h a s t e n.

hurry (to): then (the people) will hurry each other *itáunitsotsìu*; then they hurried one another *itonítsotsìiau*.

hurt (to): I hurt him *nitákanau*, he hurts him *ákaniu*; I hurt it *nitákanixp*, he hurts it *ákanim*; when she hurt him *otakánnaχsaie*. — I might hurt you *káχtsisit*; the blunt arrow is coming down, you (pl.) might be hurt *ánnak káupiu, káχtsisitokoau*; I might get hurt *náχkitsitakaχts*.

hurt (to) (of a burned place): when the burned place began to hurt *otáiistsinisoyis*. — Cf. h a r m (to do).

hurt all over (to): my body hurts all over *nostúmi sotámotastakskau*.

husband an.: my husband *nóma*, her husband *ómi*. A woman talks about her husband as *omáχk* (that one). Nowadays *nóma* is much more used. — Cf. f o r m e r h u s b a n d.

husband (to have a): I have a husband *nitòmi*, she has a husband *ómiu*. — Cf. m a r r y (to).

husband (to take a): I take a husband *nitómisk*, she takes a husband *ómiskau*.

husband (to take for a): I take him for a husband *nitómiskatau*, she takes him for a husband *ómiskatsiu*.

I.

I *nistóa*, obv. *nistói*. — *ni-*, *nit-*, *nits-*, *n-* (instead of *nit-*, *nits-* we often hear *t-*, *ts-*). — I am the one *nistoánnauk*.

ice *kokutúyi* in. (*kokotúyi*).

ice (pieces of) *ksisoχsikòniks* an. pl.

if is expressed morphologically. The idea may be emphasized, however, by means of the prefix *ikam-* (*kam-*). — V. e v e n t u a l l y.

ill (to be) : I am ill *nitáioχtoχkoχsi*, he is ill *áioχtoχkoχsiu*.

ill (to become) : then he became ill *itsáiitapiu* (then he became not a person).

illness *oχtoχkóχssini* in.

imitate (to) : I imitate him *nitáiimatau*, he imitates him *áiimatsiu*; they admired and imitated each other *áikastapoχtaïmatsii*.

imitate in dress (to) : I imitate him in dress *nitáitotùisapinàusi*, he imitates him in dress *áitotuisapinàusiu*; it was I she imitated in dress *nistói nitotúisapinàusiu*; then her husband knew whom she imitated in dress *omí ómi otámisksinòkaie*, *onóχkitotuisapinàus*; and there they saw that those young men were imitated in dress by (the women) *ki ánnimaie itáinoyìau omíksi manikâpiks stotúisapinàusòkiau*. There occur also forms containing *-oto-* instead of *-otui-* : then she (4 p.) imitated him in dress *itsitótosapinausìnai*.

imitate the shape (to) : I imitate the shape *nitáitotuisapapistotaki*, he imitates the shape *áitotuisapapistotakiu*.

imitating *motuisap-*, *-otuisap-*; for examples v. i m i t a t e i n d r e s s (to), i m i t a t e t h e s h a p e (to).

imitating (to look) : he looks imitating *áitotuisapinam*.

immediately *ixpistap-*, *-oχpistap-* : then they immediately fixed them *sotámoχpistàpapìstotsìmiau*; then he was immediately known *sotámoχpistapaχkusksinòau*.

immediately after *ixpok-* (*ixpoks-*, *ixpoki-*), *pok-* (*poks-*, *poki-*), *-oχpok-* (*-oχpoks-*, *-oχpoki-*) : you must repeat right after him *áitoχpokiapàipuyit*; she ran immediately after (him) *itoχpókiòmaχkauaie*; then they flew right after (him) *itoχpókiauàniau*; go out right after (her) *pókisaksist*. — Cf. w i t h.

important : if there happens something important *ikamitstsixki akókamàpi*; it is not important *mátakokamapìuats*.

in *sap-* : (there) you must lie in *istsápixtsit*; he is sitting in a boat *itsápaupiu áχkioχsàtsis*; I have already killed him in there *nikáitaisapìnitau*; then they fell back in again *sotámatsksapoχpii*. — *ip-*, *-p-*. — *ipist-* (*ipists-*), *ipst-* (*ipsts-*) : we are sitting in the lodge *nitsitsipstaupixpinan moyis*; he

sat in the house *itsípistaupiu nápioyis*; run in again *anátsipstòmaχkàt.* — *ist-* (*ists-*): stick your feet in them *istsístakàkitau* (*istsístakàkit*); they crawled in *áistaχkapiàiks.* — Cf. forest (in the), inside, into.

in front v. front (in).

in sight v. sight on a hill (in).

in spite v. spite (in).

incense *amatósimani* in.

incense (to make): I make incense *nitáuamatòsim*, he makes incense *áuamatòsimau.*

incense (place for burning) *itauámatosimaupi* in. (where-we-make-incense).

incense-maker (instrument) *amatósimatsis* an. or in.?

Indian *nitsitapíkoăn* an., pl. *nitsitapíkoaiks.*

Indian (to speak): I speak Indian *nitáitsepuyi*, he speaks Indian *áitse-puyiu.*

Indian woman *nítsitapiàke* (*ua*) an., pl. *nítsitapiàkeks.*

Indians (collective) *nitsitapí* (*ua*) an. (real people).

influence (to): he tried to influence him *áiàkoχkàtoχpàkomitsìxtau.*

inhale (to) v. suck in (to).

inhaler *áisinokòpi* (*ua*) an.

initiate (to): I initiate him *nitsipúmmoau*; then they initiated them *noχkitsíppumoyìau*; they then again initiated them *mátsitsipummoyìau*; they (4 p.) would initiate them *otsipúmmokoàiau*; they would be initiated *áksipummòaiau.* — Cf. power (to give).

injured: he is not injured *mátoχkùiikiu.*

inquire (to): I inquire *nitsopóaχtsisi*, he inquires *sopóaχtsisiu*; I inquire about him *nitsopóaχtsisatau*, he inquires about him *sopóaχtsisatsiu*; I inquire about it *nitsopóaχtsisatòχp*, he inquires about it *sopóaχtsisatòm.*

insect v. bug.

inside *ipistóχtsi, pistóχtsi*; *ipist-* (*ipists-*), *ipst-* (*ipsts-*): the axe is inside *kàksàkin itsípstaixtsiu*; inside it was all decorated with (otter-skins) *ixtoχ-kánaipstànistòtsixp*; when he was standing inside *otáitsipstàipuyisaie.* — Cf. in, into.

inside (all) *kanáipistoχtsi.*

inside (to be): I am inside *nitáipistsi* (*nitáipstsi*), he is inside *áipistsiu* (*áipstsiu*). — Cf. put inside (to be).

inside out: he wears his robe inside out *ápokseiu.*

instead *-aχtsiu-* (*-aχtso-*, *-aχtsau-*, *-aχtsu-*): then he stuck it instead *itaχtsiuaitsistaniàipiksim*; he then took it instead *itaχtsiuàutsim*; then they will go back out to the field instead *ákstamataχtsoaisakapòiau*; he became poor instead (of the ancient Peigans) *áuaχtsauaikimmatàpsiu*; he then again put it instead *mátsitaχtsuaitstsiuaie.* — *aist-*: they killed her instead *áistanitsìauaie.* — *misk-* (*misks-*), *-isk-* (*-isks-*): he was telling her instead *miskáuanistsìua*; then instead of running off they sat down *sotámiskitàkau-piiau*; he was getting food from (her) instead *áiskoχtaχkòyiu.* — *miksk-*:

he gives it to him instead *miksko χkótsiuaie* ; I bought it instead *nimíkskoχ-pùmmatoχp* ; take him instead *mikskótos.* — Cf. a l l t h e s a m e, i n s p i t e, n o t w i t h s t a n d i n g.

instep *ispåχkitsékaχpi* in. (?).

instrument (musical) v. v i o l i n.

intend (to) : I intend *nitást,* he intends *ástau.* — Cf. t h i n k (to).

intercourse (sexual): then he had sexual intercourse with her *itaχksístsiu* ; (women) he had intercourse with *otáuaχkaχtan.*

into *ipist-* (*ipists-*), *ipst-* (*ipsts-*) : I threw the axe into the lodge *nitsitsípstapiksistau kåksàkin moyís* ; pull it into the stable *itsípstskapatòt ponokâmitauyis.* — *ist-* (*ists-*) : he ran into (a hole) *itsístàpiksiu.* — Cf. f o r e s t (into the), i n, i n s i d e.

invisible : they (an.) are invisible *matáinoàuaiksau* ; in the morning the horses were already invisible (that means: they were gone) *apinákuyi ákaisauàinakoyìmiu ponokâmita* ; then she (4 p.) was suddenly invisible (that means: she was gone) *itámsoksàiinakoyìminai* ; then she (4 p.) was invisible too *âkatsauainakoyìminai* ; how she had become invisible (that means: how she was gone) *manistápsainakoyipi* ; they (an.) were already invisible (that means: they were gone) *ákaisauainakoyimiau* ; our lodges have become invisible (have disappeared) *kokúnunists ákaisauainakuyi* ; when it is invisible *aisauátsinakùs.*

invitation *átsimàni* in., pl. *átsimànists.*

invite (to) : I invite *nitáuatsim,* he invites *áuatsimau, átsimau* ; I invite him *nitámmau,* he invites him *ámmiu, amíu* ; as they still invite each other *okánistauamotsìixpi* ; of those I invited you (to take one) *ánnistsiaie kímoχ-totàm.* — she invited me (to come back) *má pannixpi.* — Cf. b i d (to).

invite (to go about to) : I go about to invite *nitápauatsim,* he goes about to invite *ápauatsimau.*

inviter *áuatsimàu* (*a*) an., pl. *áuatsimàiks.*

iron (metal) v. m e t a l.

iron (laundry) *ixtástsikaχkiakiopi* an., pl. *ixtástsikaχkiakiopiks.*

iron (to) : I iron *nitástsikaχkiaki,* he irons *ástsikaχkiakiu.*

iron-grey horse *ápsaski* (*ua*) an., pl. *ápsaskiks.*

island *minní* (*miní*) in., pl. *minnísts* (*minísts*).

J.

jack-rabbit *ómaχkáatsista* (*ua*) an., pl. *ómaχkáatsistaiks.*

January *sináuistakiomaχkatoiiksistsikùiatòsi* (*ua*) an. (kissing-big-holy-day-moon = new-year-moon).

jar *ixtáisapitakiopi* an., pl. *ixtáisapitakiopiks.*

jaw *moχpskínau* in., pl. *moχpskínaists* (for "chin" they use *moχpskínaists* = jaws).

jealous (to be): I am jealous *nitáiksisatsiu*, he is jealous *áiksisatsiuau*; then she was secretly jealous (of her) *tamítaiisimiksisatsìua* (to be read: *-ksisatsiuau*); I am jealous of him *nitáiksisatsiuatau*, he is jealous of him *áiksisatsiuatsiu.* — I am jealous of her *nitáikopùinauatau*, he is jealous of her *áikopùinauatsiu.*

jerk (to): they jerked (the skin-meat from) the hides which they would make their marks on *áisksòsiau otsítaksìnamaχpuàuaists*; then they would jerk (the skin-meat) away from his skinnings *ákaikaiistapaisksosatsìi otsíitsimàniks*; then they jerked (the skin-meat) from them (an.) *itásksosatsìuaiks.* — then he jerked the cover from him *itsipáksatapiksistsìuaie.*

jest (to): I jest *nitáikipàni*, he jests *áikipaniu*; I jest with him *nitáikipanistau*, he jests with him *áikipanistsiu.* — Cf. say falsely (to).

jug *óχkotoksisuyin* in.

July *nepómaχkàtoiiksistsikàtòsi* (*ua*) an. (summer-big-holy-day-moon).

jump (to): I jump *nitåχpaipi, nitoχpáipi*, he jumps *åχpaipiu*; I jump over him *nitoχpáipiskoχtoàu* (e.g. over a rope, *api̊s* an.), he jumps over him *åχpaipiskoχtoyiu* (e.g. *api̊s*). — V. also throw one's self (to).

jump about (to): they (his legs, hands, and head) were jumping about again *mátsitapåχpiiaists*; then (the pine-tree) (4 p.) was jumping about in the same direction as he himself *áitomotapoχpokyåχpiinai.*

jump around (to): he (4 p.) then jumped around *itótaksoyauanìn.*

jump ashore (to): I jump ashore *nitáupitsåχpi*, he jumps ashore *áupitsåχpiu.* — I jump ashore *nitáupitsåχpauani*, he jumps ashore *áupitsåχpauaniu.*

jump at (to): he then jumped at him in spite (of his shooting) *miskstamamiàpiksatsiuaie.*

jump away (to): he (4 p.) was jumping away (from him) *áiistapoχpàpiksìnai.*

jump back (to): I jump back *nitóχsoχpauani*, he jumps back *óχsoχpauaniu.*

jump down (to): then he (4 p.) jumped down *itsíniåχpaipìinai*; then she jumped down *itsínnåχpàipiu*; from there he jumped down *ixtsitsínåχpaipiu*; the puppy jumped down from here *omá imitáikoăn annoistsínoχpaipiu* (to be separated in two words: *ánnoistsi ínoχpaipiu*); then (the

buffalo-calf) cleared the sticks and jumped down on (the boy's) belly *osótamapiniksikoχpaipiïnai ókoani.*

jump far (to) : I jump far *nitsípioχpaipi.*

jump in (to) : then (the dog) jumped in (to the lodge) *itsípstoχpàipiu.*

jump into the water (to) : I jump into the water *nitsúiåχpaipi,* he jumps into the water *súiåχpaipiu* ; he then jumped into the water towards him *itsitápsuiåχpàipiuaie.*

jump off (to) : (the buffalo) (4 p.) jumped off (the cliff) *áiåχpaipiïnai.* — then they jumped off (their horses) *itánisoauaniàiks* ; then they jumped off their horses *itsinísuiauaniau* ; he also jumped off (his horse) in front *noχkátsisinìsoiauaniu.*

jump off the cliff (to) : the buffalo jump off the cliff *einíua áiåχpauaniu.* — Cf. fall off the cliff (to) and throw one's self (to).

jump off the cliff (to make) v. drive over the cliff (to).

jump on (to) : she (4 p.) then jumped on the awls *omíksi moksíks itoχkítoχpaipiïnai.*

jump on horseback (to) v. mount (to).

jump out (to) : I jump out *nitáisåχpaipi,* he jumps out *áisåχpaipiu* ; (so that the buffalo) could not jump out of them *itsáuaisåχpaipiiskitsimaists.* — I jump out *nitáisåχpauàni,* he jumps out *áisåχpauaniu* ; I then knew it was a spring they were jumping out of *nitsítsksinoàu, maksískùminai amói otáisåχpauanskoχtoàii.* — V. also jump ashore (to).

jump out of the fire or water (to) v. jump ashore (to).

jump out following (to) : I jump out following *nitoχpókisåχpaipi,* he jumps out following *ixpókisåχpaipiu.*

jump out past (to) : I jump out past *nitsáiksikoχpaipi,* he jumps out past *sáiksikoχpaipiu.* — I jump out past *nitsítsksåχpaipi,* he jumps out past *ítsksåχpaipiu.*

jump over (to) : I jump over *nitáiksistakoχpàipi,* he jumps over *áiksistakoχpàipiu.*

jump to (to) : I jump to *nitsítotoχpaipi,* he jumps to *itsítotoχpaipiu.* — I jump to *nitáitapoχpaipi, nitsítapoχpaipi,* he jumps to *áitapoχpaipiu.*

jump towards (to) v. jump to (to).

jump up (to) : I jump up *nitáispoχpaipi,* he jumps up *áispoχpaipiu.* — I jump up *nitáispoχpauani,* he jumps up *áispoχpauaniu.*

jump up (to) (from a sitting or lying position) : I jump up *nitsipápiksi,* he jumps up *-ipápiksiu* ; then they suddenly jumped up *itámsokitsipuistàpiksiau.* — I jump up *nitáipoχpaipi,* he jumps up *áipoχpaipiu* ; they jumped up *nitapáipoχpàipiiau.* — I jump up *nitáipoχpauani,* he jumps up *áipoχpauaniu.* — the man jumped up (from his bed) *omá nínàua itsipúisuiàuaniu.*

jump up about (to) : he was just jumping up about *áitapaspoχpàuaniu.*

jump up and run away (to) : then they suddenly jumped up and ran away *itámsokitsipuistàpiksiau.* — Cf. jump up (to).

jump up being angry (to) : then he jumped up being angry *itáinikspoχpàipiu.*

June *anáuotsistsìnistsotsitaiitspi* in. (when-the-strawberries-get-ripe).

juniper *síksinokuyi* (in.) (?).

just *asi* (*si-*, *as-*) : just go away *ásistapot*; just say to me *asaníkit*; just sit down for a moment *ásikipòpit*; I shall just look over the hill *násotamisapi*; I just run out to you *kásikipauàko*. — *kak-* : he just saw it *kákitsinim*; now take just them *sotámikakotsit*; he just got off (his horse) *áikaksinisàu*. — *nam-*, *-am-* : they were just lonely people *namítsitapìau*; you just can talk *namóχkitàipuyit*; they just shook their legs *námapikauaniàiks*; they just ran loose about *áiamitapàumaχkaii*; her robe then was just fine *maiáii támiamaχsìn*. — *nat-* (*nats-*) : he (4 p.) was just frozen with spittle on his mouth *nátsakoiikokitsìminai*; I am just wiping him *ninátasau*; I just pity you *kinátsikìm*. — *sotam-* (*stam-*), *tam-* : I just prayed to them *nisótamauatsìmoiixkamaiau*; just stay *sotámitaupit*; just eat *sotámauyit*. — *auk-* (*auks-*), *ok-* (*oks-*) : you must just have a child *káχkaukokos*; just their bones were left *aitoksíkinakisàiks*; he just shot with it *áikaukoχtaskunàkiuaie*; they had just their ears left *káukoχtòkiaiks*. — Cf. later on, now, only, recently, then, while (a).

just as v. just so.

just for a moment *kip-* : come here just for a moment *kipipóχsapot*; I will sleep just for a moment *tákipiòk*; let us slide together just for a moment *áχkipitoχpòksotsikaup*. — Cf. quickly, soon.

just now *ánstóχk*. — *sotam-* (also ending in *-mi-* instead of *-m-*) : I think just now that we should go up *nisótamst, aχkspumáuos*; why do you say that just now *kimáuksotamauanisks*. — Cf. just and then.

just the same v. same way (in the).

just so *ánni* (*ánni*).

K.

keep down (to) (in wrestling) : I keep him down *nitsítstaiiskoau.*

keep down one ear (to) : I shall keep one ear down *nitákauanaukùpistokioχs*; they all kept one ear down *áiåχkanaukùpistokioχsìau*; then he kept one ear down *itanáukupistokiàkiu.*

keep through winter (to) v. n i g h t (to lay over).

keg *asuyín* in., pl. *asuyínists.*

kettle v. b u c k e t.

kettle-hook v. c h a i n.

key *ixtáikauaipiksikstakiòpi* an., pl. *ixtáikauaipiksikstakiòpiks* (which-we-open-with).

kick (to) : I kick *nitáisekaki,* he kicks *áisekakiu*; I kick him *nitáisekatâu,* he kicks him *áisekatsiu, saiékatsiu*; I kick it *nitáisekatoχp,* he kicks it *áisekatòm*; Bear-chief's horse kicked his gun *Ninoχkyàioa ótàs saiékatsìuaie onámai.*

kick down (to) : then he began to kick it down *itomátapåχkemiskim.*

kick up (to) : I kick up *nitáisekakiàpiks,* he kicks up *áisekakiàpiksiu.*

kidney *ótòki* in., pl. *ótòkists*; *-otok-* : do (pl.) not put your hands in my kidneys *pinsápotoksinokik*; she then stuck her hands near the kidneys *sotámsapotoksinìuaie.*

kidney-fat: his moccasins were kidney-fat *matsikísts ótoksisìsi.*

kill (to) : I kill him *nitsínitau, nitáinitau,* he kills him *ínitsiu, áinitsiu*; I kill him *nitsíniki,* he kills him *iníkiu*; with that big arrow he then killed him *omí ómaχkopànni sotámoχtstàninitsìuaie*; I kill for him *nitsínoχtoau,* he kills for him *ínoχtoyiu*; it is the Old Man again, that killed our children *ánniisk Nápìisk matsínoχtokìn nókòsinàniks*; he killed our children for us *nitsínoχtokìnan nókosinàniks*; kill him quickly for us *kipóχksinoχtokìnan.* — I kill him *nitóχsiniau,* he kills him *-óχsiniu*; he was nearly killed *imatóχsiniau*; they then must kill each other *istsipótoχsìniautsìis*; they then killed each other *itsipótoχsìniautsìiau.*

kill (to) (used of animals killed by hunters) : I kill *nitáχkst,* he kills *aχkstáu*; two of them that was what they killed *nátokami ánniaie nitoχtáuaχkstàiau.*

kill (to be going to) : I am going to kill him *nitsíniksistotoau, nitáiniksistotoau,* he is going to kill him *iniksistotoyiu, áiniksistotoyiu.*

kill animals (to) : where do you kill animals *tsimá kinóχkitoχkàkixpuau.*

kill an enemy (to) : he killed one out (of the foreign tribe) (that means : he killed an enemy) *saiínikiu.* — Cf. c o u p s (to count).

kill inside (to) : I have killed him in there *nikáitaisapìnitau.*

kill instead (to) : they killed her instead *áistanitsìauaie.*

killed (not to be) : he can not be killed *mátoχkuiniu.*

killed (one who is) *initáu* (*a*) an., pl. *initáiks.*

killed an enemy (one who has) *iníki* (*ua*) an.

killed and counted coup (one who has) *saiíniki* (*ua*) an.

killing *iníksini* in. and an., pl. *iníksists, iníksiks* ; my killing (a person or animal I killed) *nitsíniksini,* pl. *nitsíniksiks,* his killing (a person or animal he killed) *otsíniksini,* pl. *otsíniksiks.*

kind (to be of this or that kind) : he is of this or that kind *ánnianistapsiu* an., it is of this or that kind *ánnianistapiu* in.

kind-hearted (to be) : I am kind-hearted *nitáχsàpsi,* he is kind-hearted *áχsàpsiu* ; I am kind-hearted towards him *nitáχsapsatau,* he is kind-hearted towards him *áχsapsatsiu.*

kindle (to) : I kindle *nitástsaki,* he kindles *ástsakiu* ; I kindle it *nitástsixp,* he kindles it *ástsim* ; he kindles *áisapotokiniu.*

kinsman an. pl. : my kinsmen *nitsitapímiks, nitsitapímoaiks,* his kinsmen *otsitapímiks.* — V. also r e l a t i o n.

kiss (noun) : then she greeted him with a kiss *itsiksímmatsimiuaie óă.*

kiss (to) : I kiss *nitáisinauiskitaki,* he kisses *áisinauiskitakiu* ; I kiss him *nitáisinauiskipau,* he kisses him *áisinauiskipiu* ; I kiss it *nitáisinauiskitsixp,* he kisses it *áisinauiskitsim* ; I kiss for him *nitáisinauiskitomoau,* he kisses for him *áisinauiskitomoyiu.*

kitchen *itáuyosopi* in. (where-we-cook).

kit-fox *sínopá* (*ua*) an., pl. *sínopáiks* ; *-sinop-* : I trap a kit-fox *nitsínopakiaki.*

kit-fox-hide *sinopáutokis* an. or in. ?

kitten *púsepokà* (*ua*) an., pl. *púsepokàiks* (cat-child).

knead (to) : I knead *nitáitskaχkiotaki,* he kneads *áitskaχkiotakiu* ; I knead it *nitáitskaχkiòtsixp,* he kneads it *áitskaχkiòtsim* ; then she begins to knead it *itáumatapitskàχkiotsimaie.*

knee *motoksís* an., pl. *motoksíks* ; *-oks-* (*-toks-* ?) : he kneels *ápistoksisanòpiu* ; there he sat down on his knees *itsópistòksisanòpiu.*

kneel (to) : I kneel *nitáupistoksisanòpi,* he kneels *áupistoksisanòpiu, ápistoksisanòpiu.*

kneel (to go back and) : then they go back and kneel down again *mátsitaiskopistoksisanopiiau.*

knife *istóăn* (*istoán*) an., pl. *istóáiks* ; my knife *notoăn,* his knife *otoăn, otoănni* ; I then took an axe and a knife *nisótamòtaki káksàkin ki istoái.*

knife-scabbard *asótoăn* in., pl. *asótoaists.*

knock (to) : I knock *nitáistokiaki,* he knocks *áistokiakiu* ; I knock him *nitáistokiau,* he knocks him *áistokiiu* ; I knock it *nitáistokixp,* he knocks it *áistokim* (by the side of *nitáistokiaki, áistokiakiu,* etc., we find *nitástokiaki, ástokiakiu,* etc.) ; and then she (4 p.) knocked at (the tree) *ki itápaistokiinai* ; and then he knocked at (the tree) *ki itótsistokiuaie.* — he knocks him *-oχpatsiu* ; I knock it *nítoχpatsixp,* he knocks it *-oχpatsim* ; then they

knocked them (in.) back again into the fire *áistamatsksùiåχpatsìmiauaists.* — Cf. beat (to), drum (to).

knock back one's face (to): then he knocked his (the bob-cat's) face back (against a rock) *itsitáuapatskìmiuaie* (*itauápatskimiuàie*).

knock down (to): I knock him down *nitáinoχpatsau,* he knocks him down *áinoχpatsiu, -inoχpatsiu*; I knock it down *nitáinoχpatsixp,* he knocks it down *áinoχpatsim, -inoχpatsim.* — then he commenced to knock down that buffalo-corral *omí pískani itauáuåχkim*; and now till this day that buffalo-corral is still there, just as he knocked it down *ki ánnoχk ksistsikúixk sákaixtsiu omí pískani, manístauχkixpiaie.* — V. also fell (to).

knock in two (to): then he knocked him in two *támaiaketoχpatsiuaie.*

knock off (to): he is knocking the snow off himself *áisuistsikoniåχsiu.*

knock out of (to): he could not any more knock out (of the ice) fresh pieces of tallow *mátatsåχpatskakìuats atsíksi*; he just knocked pieces of fresh tallow out of (the ice) *áitaisåχpatskiu otsíksists*; he (4 p.) would just knock fresh pieces of tallow out of (the ice) *áitaisåχpatskìminai otsíksists.*

knock over the bank (to): and there he was knocked over the bank *ki ánnamauk áuχpatskoàu.*

knock shut (to): it was knocked shut (that means: it was covered up, so that there was no opening left) *aióχkoχpatsiixpai.*

knock smooth (to): then they knocked (the ground) smooth *áitaχsapits-inimiau.*

know (to): I know him *nitásksinoau, nitsksínoau,* he knows him *ásksinoyiu;* I know it *nitásksinixp, nitsksínixp,* he knows it *ásksinim, isksínim.* — I know him *nitáunoau, nitonóau,* he knows him *áunoyiu, -onoyiu*; I know it *nitáunixp,* he knows it *áunim, -onim*; when he was pulled ashore, then he was known *aupitsískapataχs, itonóau*; he was not known (what kind of bird he was) *mátonoàuats*; that he might go back and know (who they were) *mákaskotònos*; then he knew them (in.) *stamónimaists.* — Cf. learn (to) and recognize (to).

know well (to): I know him well *nitsokápasksinoau,* he knows him well *sokápasksinoyiu*; I know it well *nitsokápasksinìxp,* he knows it well *sokápasksinìm.* — know your arrows well *kóχpsists sokápunit* (*sokáponit*).

known (to make one's self): he did not make himself known to him *matsinapskoyìuatsaie.*

Kootenay *-kutunai-.*

Kootenay (to speak): I speak Kootenay *nitåχkutunaiepuyi,* he speaks Kootenay *åχkutunàiepuyiu.*

Kootenay Indian *Kutunáikoăn* an., pl. *Kutunáikoaiks.*

Kootenay tribe *Kutunái* (*ua*) an.

Kootenay woman *Kutunáiàke* (*ua*) an., pl. *Kutunáiàkeks* (?).

L.

lacerate (to): I lacerate him *nitámistsiixtau,* he lacerates him *ámistsiixtsiu.*

ladder *sokomisáakatsis* in., pl. *sokomisáakatsists.*

laid (to be): she was laid in the same way *nitáixtsau*; they were then laid in (the lodge) *itáipstsàiau*; that is the way common people were laid *ánniaie nitáiàkixtsaii saipáitapiks*; those that were laid in that way *ánninitstsàiaiks.*

lake *ómaχksikimi* in., pl. *ómaχksikimists.*

lame foot (to have a): I have a lame foot *nitástsèk,* he has a lame foot *ástsèkau.* — Cf. f o o t - a c h e (to have).

lamp *anákimàtsis* in., pl. *anákimàtsists.*

lance (to): some (medicine-men) will lance with a grass *stsikiks matuyí ákotoχkànnimaiau*; old women lance right there *kipitákeks ánno itauắχkanniau.*

language = w o r d.

lap (to) v. l i c k (to).

large v. b i g.

lariet *komámistsinakiopis* an.? — Cf. r o p e.

larynx (his) *otoχkétoχksistuna* an. or in.? — Cf. t h r o a t.

last *sakóoχtsi*; *sako-* (*sakoi-*): then the last ones were the bulls *anní sakoóχtsiks stámikiks*; the last pieces *sakóapòtsists*; he came in the last *sákoiipìm.* — *nátsáuχtsi*; *nats-*: the last one *nátsauχta*; they (in.) were given to the last one (the man sitting on the end) *nátsàupiu támoχkotauaists*; he is the last one beneath (he is at the lowest end) *nátsainòpiua.* — *nitsts-*: he is living the last of his life *nitstsáitapiu*; with the last big snow (prop.: when it snows big the last time) *ni* (*t*) *stsáuòmaχkoχpotaii.*

last day of the last quarter (it is the) *áiniu.* Prop.: (the moon) died.

last month: this last month *amó iskóχt natósiu* (prop.: this month behind).

last one (to be the) v. b e h i n d (to be).

last time: that they were seen the last time *itsístsainoaχpi.*

last winter *istuyíi.*

late in the evening v. e v e n i n g (late in the).

late in the night v. n i g h t (late in the).

later *mistap-, -istap-*: a few (prop.: not many) days later *mátsistapakàuo ksistsikuists*; two days later *áiistapistokyeksistsikùsi.* — *poχsap-*: a few (prop.: not many) days later *mátsipoχsapakauò ksistsikuists.* — Cf. a w a y. f u t u r e (in the), h i t h e r, s i n c e t h a t t i m e.

later on *tam-*: tell me later on *támanikit.* — Cf. a f t e r a w h i l e, j u s t, n o w, t h e n.

laugh (to): I laugh *nitáiimi,* he laughs *áiimiu*; I laugh at him *nitáiimskotoau,* he laughs at him *áiimskotoyiu*; I laugh for him *nitáiimskoχtomoau,* he laughs for him *áiimskoχtomoyiu* ("for him" = "instead of him"). — ah, (I wonder) what he is laughing at *há, omistatoχtaikaχsitakixpi.* — V. also pleased (to be).

laugh (to allow one to) v. laugh (to make one).

laugh (to have a good): they then had a good laugh at the scabby buffalo-cow *itákaχsimìau omím apíkskeiniim.*

laugh (to make one): I make him laugh *nitáiimiatsau.*

laugh always (to): he laughs always *imépitsiu.*

laugher (a man who is always laughing) *ímépitsi* (*ua*) an., pl. *ímepitsiks*; my younger brother has just always been a laugher *aióksimmèpitsiu niskána.*

laughter *ímisini* in. — *áχsitakisini in.* — Cf. pleasure.

lay (to) v. put (to).

lay across (to): (the dead) were laid across on horses *ponokâmitaiks itáikitatsìmaiau.*

lay aside (to): he then laid her aside *stámàkixtsiu.*

lay by (to): they had already laid by a stick *mistsísi íkaitòtoχtòmiau.*

lay down one's head (to): then she (4 p.) gently laid his head down (from her lap) *otsítsikinanåχkimokàie.*

lay down on (to) v. put down on (to).

lay eggs (to): she lays eggs *áuaiiu.*

lay one's face on (to): and he (4 p.) laid his face on it *ki itapítoχkyaisìnai.*

laziness *stáapssini* in.

lazy: I am lazy *nitstàapsi,* he is lazy *stáapsiu.*

lead (to be on the): the dog was on the lead *omá imitáu itomápauàuaχkau.* — Cf. go first (to).

lead (to take the): come on, now you must take the lead *áuke, annóχkoχpotòmitsit.* — Cf. go first (to).

lead (to): we are leading each other (while I, the chief, carry the fire) *nitáipekanippiotsìixpinan.* — and he was leading that mare, the grey mare *ki omí skí'mi, sikapíski'mi, ixpátsiuaie.* — Cf. carry (to).

lead about (to): that one (4 p.) led them about *ánniaie onoχkapáipiokòaiau*; you might lead me about *kákoχkitàpautapìnoki.*

lead the buffalo (to) (to make them jump off the bank): I lead the buffalo *nitáuaki,* he leads the buffalo *áuàkiu.* — Cf. buffalo-leader and hunt buffalo (to).

lead a horse (to): I then led the (other) horse along instead *nitsítaχtsoautasiuanàtau*; he (4 p.) then was leading his (the other's) horse *otsítotàsiuanàakaie.*

lead in (to): they would lead "in" the buffalo *ánniksaie áipstsiskapiau eini.*

lead on (to) v. start (to make).

lead out (to): he then led (his horses) out *itsáipixtau.*

lead round about through the camp (to) : he then was just led round about through the camp by an old man *omí nápii kákitsitokapoχtasiuanàa-kaie.*

leader *itomó* (*a*), *itamó* (*a*) an.; two of them were the leaders (when they went in having a hold of their raft) *nátsitapìiks ixpotómixtsiaii.*

leader of a long row *itómipuyi* (*ua*) an.

leader of a war-party *sóyépixtsi* (*ua*) an.

leader-buffalo *íto* (*a*) an. (no plural).

leaf *suiópok* in., pl. *suiópokists.*

leaf-lodge : like leaf-lodges *ánni suiópoksokoiskàni.*

leak (to) : it leaks *áisaikimiskàu, saikímiskau.*

lean (opposite to "fat") : I am lean *nitáipiksini,* he is lean *piksíniu.*

lean ones (the) *piksíniks* an. pl.

learn (to) : I learn it *nitásksinixp,* he learns it *ásksinim.* — Cf. know (to).

least (at) *noχk-* (*noχks-*), *-oχk-* (*-oχks-*) : the choice parts at least *noχkiksístapiists*; I got belly-fat at least *nitoχkókoaisimiskàn.* — Cf. however, please, sure (to be), though.

leave (to): I leave him *nítskìtau,* he leaves him *skitsíu*; I leave it *nítskixp,* he leaves it *skím*; I leave him *nítskitsìmau,* he leaves him *skitsímiu*; then he was left there *stámitskitsimau.* — leave me some of (them) *noχkoχtóχ-ksistòkit, noχkoχtsítoχksistòkit.* — then they left the fire *amó potáni itomátatòmiau.*

leave alone (to) : I leave him alone *nitáumaupatau,* he leaves him alone *áumaupatsiu.* — Cf. quiet (to be).

leave behind (to) : you have left your fringes behind *kisoapítanoaists kikáskitstoχpi.*

leaves (collective) *suiópoksko, suiópokskui, suiópokskuyi* in., pl. *suiópokskuists.*

leech v. blood-sucker.

left (to be) : and then there was only one left to him *ki áitokskàmin otoχksístan.* — his moccasins were the only thing that was left on him *tókskai matsikísts ánniaie nitsúyi ostói itótstsists.*

left (things that are) *itskitáksists* in. pl.

left hand (at the) *áksisauoχtsi, nauóχtsi.*

left-handed : you are left-handed now *kikáiaksisài*; then she (4 p.) was left-handed *sotámiaksisàiinai.*

leg *moχkátsis* in., pl. *moχkátsists*; his legs *oχkát* (collective) by the side of the true plural-form *oχkátsists*; *-ka, -kak-, -kin-, -kinaki, -oχkátsi*: the first time that I was ill in my leg *nitsístsitaioχtoχkìs noχkátsi*; he has no legs *mátåχkatsìuatsiks*; his (its) fore-legs *otsísoχkatsists*; his (its) hind-legs *otápatoχkatsists*; I stretch my leg *nitáisaipikaki*; he then lifted up a leg *itsítomikàkiu*; my legs floated away *nitsítamikinaiàists*; she has a man's legs *nánaikinakìm*; that is why they are long-legged *kátainokinakimiaiks.* — Cf. bone, foot.

leg of buffalo-robe v. buffalo-robe (leg of).

leg-bone *inán* (*i*) in., pl. *ináists*; then she began to put her leg-bones together *itáumatapàpaipiksìm otoχkakinnànists*; she would make the soup with one of the leg-bones *tókskàie oχkitsíkinanì áukoχtokoaikìnamau.* — Cf. marrow.

leg-bone-ache (to have): I have an aching leg-bone *nitsistsékinaki.*

legging *atsís, matsís* an., pl. *atsíks, matsíks* (*atséks, matséks*).

leggings *anikínapsàtsiks* an. pl.

leggings (to go around to get): they would go around to get leggings *áiakàpotaχkàiau.*

leggings (to make): he makes leggings *áutau*; from an old lodge they (the ancient people) made their leggings *áukokimitsiu.*

leggings (to wear): I wear them *nitáuauataiau,* he wears them *áuauatsiuaiks.*

leg-parts of robes: the leg-parts of their robes *otaχkatsíaniauàiks.*

lend (to): I lend to him *nitáχkumataχkoau,* he lends to him *áχkumataχkoyiu.*

length: this is the length of them (of the bones) *ánni nitánnokakinakoiàu.*

let *akun-, kun-*: let us go there *akúnitapàuop*; let us go home *kúnaχkaiòp*; let us go back *kunatskáuopi.* — *aχkun-* (*aχkitun-*): let him go far *aχkúnauaipiuòyi*; that we may have a scrape-leg dance *áχkitunnasatsikìnamaipaskàup*; let us take them (an.) *áχkitunotoaii.*

let down (to): I let him down *nítsinaipotoau,* he lets him down *ínaipotoyiu*; I let it down *nítsinaipotsixp,* he lets it down *ínaipotsim*; I shall let you down *kitákitsinìpot*; I shall let you down *kitáksinaupino.*

let down (to) (of snares): I let it down *nitáisikàpinixp,* he lets it down *áisikàpinim*; I let it down *nitáisikàipiksixp,* he lets it down *áisikàipiksim.*

let go (to) (without doing any harm): I let him go *nitáikamotsau,* he lets him go *áikamotsiu.* — Cf. save (to) and v. also loose (to).

let the smoke out (to): I let the smoke out *nítaisaisetùyi,* he lets the smoke out *áisaisetuyiu.*

liar *saiépitsi* (*ua*) an., pl. *saiépitsiks.*

lice (to look for): look for lice on my head for a while *kipotónòkit* (*kipotónàukit*); a long time she looked for lice on his head *áisamotonàiuaie*; she began to look for lice on his head *áumatapotònaiuaie*; then she looked for lice on (that other woman's) head *itáutonaiuàie*; she had done looking for lice on her elder sister's head *omí únists áiksistotonaiuàie*; that you may look for lice on my head *káχkitotonàuki*; she (4 p.) then looked for lice on his head *otsítàutonokaie*; she (4 p.) had looked a long time for lice on his head *otáisamotonòkàie*; and now she herself had the other one looking for lice on her head *ki ostóyi nóχkitotonokaie.* — by (the light of) their camp-fire those old women were looking for lice (on their dresses) *omíksi kipitákeks omím opótanoai itsáisastsisimàiau.*

lick (to): I lick *nitáisinistaki,* he licks *áisinistakiu*; I lick him *nitáisinipau,* he licks him *áisinipiu*; I lick it *nitáisinistsixp,* he licks it *áisinistsim*; I lick

for him *nitáisinistomoau*, he licks for him *áisinistomoyiu*. — he then began to lick his arrow *omí òχpsii itápaisumistsim*. — because he gave me to lick (the grease) *nitåχpátaatsìs*.

lick up (to) : lick up to that piece of back-fat *óma osáka spsinipís*.

lid *okúyimatsis* an., pl. *okúyimatsiks*.

lie (to) (to tell a lie) : I lie *nítsaièpitsi*, he lies *saiépitsiu*; I lie to him *nitsaiépitskoχtoau*, he lies to him *saiépitskoχtoyiu*.

lie (to) : I lie *nitáixts*, he lies *áixtsiu*, *-ixtsiu*; how it lies *manístsixp*; I shall lie here in front *ámoi píxkoχtsi nitákitsts*. — Cf. be (to).

lie all over (to) : the carcases were lying all over *mótuixtsii máksiniks*.

lie among (to) : I lie among there *nitsítspixts*, he lies among there *ítspixtsiu*.

lie at the upper end (to) : then (the gambling-wheel) (4 p.) lay at the upper end of the lodge *itsikímaixtsìnai*.

lie crying (to) v. crying (to lie).

lie down (to) : I lie down *nitsístoχkaixts*, *nitsístoχkixts*, he lies down *istoχkáixtsiu*, *ístoχkixtsiu*; I lie down *nitáiistoχkitsi*, *nitsístoχkitsi*, he lies down *áiìstoχkitsìu*, *ístoχkitsìu*; I lie down *nitsístoχkòpi*, *nitáiistoχkòpi*, he lies down *ístoχkòpiu*, *áiistoχkòpiu*.

lie down at one's side (to) : then he lay down at her side *itsitótsistoχkixtsiuaie*.

lie down in (to) : I lie down in *nitsitsápixts*, he lies down in *itsápixtsiu*.

lie down on one's back (to) : I then lay down on my back (went to bed) *nisótamakixts*; and they were already all lying down on their backs (had gone all to bed) *ki ákauχkanaiàkixtsiau*.

lie down on one's back (to go to) : then we went to lie down on our backs (that means: to go to bed) *nitsítotoiàkixtsixpinan*.

lie down with (to) : then she lay down with him *stámoχpoksistoχkixtsìmiu*.

lie for nothing (to) : that they (i.e. the snares) were all lying there for nothing *otåχkánaiàmixtaitsisàists*.

lie in (to) : there you must lie in (that means: in the hole you have dug) *ánnimaie istsápixtsit*.

lie in (to) (in a liquid or in fire) : she was all lying in (her) blood *aápani nitsitsúyixtsiu*; they all lay in there (in the hot ashes) *áukanitaisuyixtsìiaiks*.

lie in the middle (to) : then he saw, those bulls were lying there in the middle of the rock *itsinóyiu omíksi stámikiks itsítokaixtsiiàiks omím óχkotokim*.

lie inside (to) : I lie inside *nitsitsípaixts*, he lies inside *itsípaixtsiu*; I lie inside *nitsitsípstaixts*, he lies inside *itsípstaixtsiu*.

lie low (to) : then they all lay low (so that they could not be seen) *itåχkanáiiskixtsìu*.

lie on (to) : I lie on *nitsitóχkitaixts*, he lies on *itóχkitaixtsiu*.

lie on one's back (to) : I lie on my back *nitákikaixts*, he lies on his back

ákikaixtsiu; that boy lay on his back right under his robe *omá saχkúmapiua omí otsíxkan itótakikaixtsìuaie.*

lie outside (to): it lies outside (e.g. the lodge) *itsáixtsiu.*

lie with one's head to the centre (to): lie all of you with the head to the centre of the lodge *kanáixtsapoχkìsik.*

life-time in.: my life-time *nitsitapísini, nipúitapìsini.*

lift (to): I lift *nitáispinaki, nítspinaki,* he lifts *áispinakiu*; I lift him *nitáispinau, nítspinau,* he lifts him *áispiniu*; I lift it *nitáispinixp, nítspinixp,* he lifts it *áispinim*; I lift it for him *nítspinomoau,* he lifts it for him *spínomoyiu.* — he could not lift it *káχkatsatàtsai.*

lift the cover (to): then she (4 p.) lifted the cover from his eyes *itsipáisokinìnai oápsspiks.*

lift a heavy weight (to): he lifts a heavy weight *áisokspìnakiu.*

lift up a leg (to): I shall lift up one of my legs *nitákitomikàki*; he then lifted up a leg *itsítomikàkiu.* — Cf. have up a leg (to) and throw out a leg (to).

light (it is) (not heavy): he is light (an.) *saχkstsím,* it is light (in.) *saχkstsíu, saχkotsíu.* — *saχksts-.*

light (it is) (not dark) *áiiksitsikùinatsiu.*

light (to): I light it *nitáistsixp,* he lights it *áistsim*; I then make shavings, then I light them *nitáistamsàtsàki, nitsítaistsixpiau*; and with that we lighted (our cigarettes) *ki ánnimaie nimoχtstsìmaχpinan.* — Cf. burn (to).

light day (it is a) *áiiksiksistsikò.*

light-coloured: there was one light-coloured (horse) *omáie tókskam istsápinam.*

light-coloured cow *apoyími* (*ua*) an., pl. *apoyímiks.*

lighten (to) (of flashes of lightning): he (it) lightens *áipàpum.* — Cf. flash lightning (to).

lighten (to): it lightens *ánnatsiu* (of day-light).

lightning v. lighten (to).

like v. alike, just so.

like (to): just as he liked *manistápakometsistaχpi.* — V. also love (to), pleased (to be), think (to).

like to eat (to): I like to eat it *nitáiaχsauatoχp,* he likes to eat it *áiaχsauatom.*

liking in.: my liking *nitákometsimàni,* pl. *nitákometsimànists*; his liking was his trapping about (that means: he liked trapping about) *otákometsimàni otapíkiaksini.*

lion *ómaiìkini* (*ua*) an., pl. *ómaiìkiniks.*

lip *motónisi* in., pl. *motónists.*

liquid *ksistsikímistàni* in. — V. also water.

liquid (to make): we shall make the paint liquid in the cup of water *åχké kó'sa asáni ákoχtsiksistsikìmistau.*

listen (to): I listen *nitáiistsi,* he listens *áiistsiu.* — you (pl.) do not listen

kitáisauåχkoautsìmixpuau; then he would not listen *itsáuaioχtsimìu*; those that did not listen *kátauaioχtsimiks.* — Cf. h e a r (to).

lit (to): I lit it *nitáistsixp*, he lits it *áistsim*; then he lit it *ítstsim.* — Cf. b u r n (to).

little v. s m a l l.

little (a) *anat-* (*anats-*): it was sticking out a little *anatsáixtsiu*; they ate a little from it *ixtauánatsoyiauaie*; he lay with only his mouth sticking out a little *kákoχtanatsàuyixtsiu.* — *paχtsik-*: he (4 p.) was just a little behind her *paχtsikápatoχtsikàukin*; it was a little bigger *páχtsikåχkòmaχko.* — *ipistsik-* (*ipistsiks-*), *ipstsik-* (*ipstsiks-*), *aipstsik-* (*aipstsiks-*): it was a little dry *áipstsikixsuyìu*; (the people) would rub them a little (sc. their knives) *áipstsikaisamspìkaii*; after a little while in summer *aipstsiksisamèpus*; then I stayed there a little *nisótamipistsikitàupi*; then he was shaking his head a little *skátamipistsikauàuatoχkyauaniu.* — Cf. s c a r c e l y.

little by little *ainak-* (*ainaks-*): he ate of it also little by little *mátoχtainàksoyiua*; and he was eating of them little by little *ki áikakoχtainàksoyiua.*

little child *inaksipoka* (*ua*) an., pl. *inaksipokaiks.*

little finger *inákokitsis* an., pl. *inákokitsiks.* — *anáukitsis* an., pl. *anáukitsiks* (half-finger, dissimilated from **anáuk-okitsis*).

little toe = l i t t l e f i n g e r.

little while: it was a little while (also: after a little while) *áipistsiksisàmo.*

live (to): I live *nitáitapi*, he lives *áitapiu*; he (4 p.) did not live any more *mátatsitapiuasiuatsinai*; as long as you will live *kitáksisamipàitapìsi.*

live (to let): I let him live *nitáikamotsau*, he lets him live *áikamotsiu*; let us live *kamótsokinan.* — Cf. e s c a p e (to let), s a v e (to).

live about (to): he lives there about *itápaitapiu.*

live by (to): that he might live by it (performing his doctoring with it) *moχtánistapaitapìixpiai*; you will live by my body *kitákoχtsitapì nostúmi*; we shall live by him *ákoχtsitapìop.* — Cf. g e t s o m e t h i n g (to) and p r o f i t f r o m (to have).

live the last of one's life (to): he is living the last of his life *nitstsáitapìu.*

live a little (to): he is living (only) a little *páχtsikaitapìu.*

live still (to): he is living still *sákiàitapiu.*

live together (to): we shall live together *ákoχpokàupop.* — Cf. s t a y w i t h (to).

live with (to): I live with him *nitoχpókaitapìmau*, he lives with him *ixpókaitapìmiu.* — V. also s t a y w i t h (to).

liver *kinakín* in., pl. *kinakísts*; *-kat-*, *-kinakin-*: their brains and livers *otópixkatsoàuaists*; they had sweet livers *áitsitsipokåχkinakiniau.*

lizard *namiskí* (*ua*) an., pl. *namiskíks.*

load (noun) (waggon-load, etc.) *ísksimani* in.

load (to) (a gun, etc.): I load him *nitákaχkiau*, he loads him *ákaχkiu.*

load up (to): I load up *nítsisksim*, he loads up *ísksimau*; then I loaded up some meat *nitsítaiàksisksim íksisakuyi.*

loaf of bread *kétan* in., pl. *kétanists.*

lock *ókimàtsis* in., pl. *ókimàtsists.*

lodge *moyís* in., pl. *moyísts*; my lodge *nokóa,* his lodge *okóai*; which way are there any more lodges *tská noχkátoχtàpoyiskòa, tská mátoyiskò*; when his lodge was finished *aipókoyis*; their future lodges *otákokoauàists*; they took them for lodges (on their trip) *áukoiskatòmaists.* — *-oki-* (*-uki-*): he has a new lodge *mánokìmiua*; their dresses were made of old lodges *makokímisokasimiàuaists*; then he would put his lodge up *itápuyakokìyiu*; it was built out of two lodges *paiotákokìop.* — V. also t i p i and cf. h o m e.

lodge (to have a): there he has a lodge *itokóyiu*; he had a lodge of his own *nitakokoyiu*; (the people) had no lodges *mátokoyìuats.*

lodge (to keep the): I shall keep the lodge for you (pl.) *kitákaukoiè-pyoχpuau.*

lodge (to make a): with them they made their lodges *ánnistsiaie ixtáu-koyìau*; (the hides) he would make his lodge with *ómoχtàkokòyixpi.* — Cf. h o u s e (to build a).

lodge (owners of a) *ekóyiks* an. pl.

lodge in the centre *tatsikìakokèuaχsini* in.

lodge-pin *stáukàtsis* in., pl. *stáukàtsists*; the women had a big supply of lodge-pins *áikaisaièsoχkìm ótakèsina ótstaukatskànists*; go about to get lodge-pins *ápaistaukàtskàt* (imp.).

lodge-pole *mánistàmi* an., pl. *mánistàmiks.*

lodge-pole (to use for): I use it for lodge-pole *nitáinistaχkatoχp,* he uses it for lodge-pole *áinistaχkatòm.*

lodge-pole-pin v. l o d g e - p i n.

lodges (built out of two): it was built out of two lodges *paiotákokìop.*

log *ómaχksiksim* an., pl. *ómaχksiksimiks.* — *mistsís* an., pl. *mistsíks.*

log-cabin *mistsóyis* in., pl. *mistsóyists.*

logs together (collective) v. t i m b e r.

lonesome: (that it) would be lonesome in the future *ísoχtsik áksikix-kìnnàpi.*

lonesome (to feel): I feel lonesome *nitáikixkìnitaki,* he feels lonesome *áikixkìnitakiu.*

long: is long (of animals) (an.) *inóimiu* (*inóyimiu*); is long (of trees and wooden things) (an.) *inoksím*; is long (of trees and wooden things) (in.) *inoksíu*; is long (of an. things in general) *inósim*; it is long (in.) *ínoyíu.* — *ino-* (*inau-*), *aino-* (*anno-*): then their wings were growing long *skátamanistapinauminiaiks*; he put them in a long row *ánnoχkotoχ-tòmaists.* — *ini-* (*in*): then he made it long *itsínnapistotsìmma*; why do you sleep so long *kímauksiniòkaχks.* — Cf. a l r e a d y, a n y m o r e, f i n a l l y.

long ago v. l o n g t i m e a g o (a).

long ago (of not) *aistsikai-* (prop.: near-ancient): the Peigan tribe of not long ago *aistsíkai-Pekàniua.*

long already v. l o n g t i m e (since a).

long arms (to have): I have long arms *nitsinokinists,* he has long arms *inokinistsiu*; he has long arms *inóχtsiminaniu.*

long bag *inúiskinètsimàni* in., pl. *inúiskinètsimànists.*

long feet (to have): I have long feet *nitsinok.*

long for (to): he would long for them (an.) *áitsimatsiuaiks.*

long legs (to have): I have long legs *nitsínokinaki*; that is why they have long legs *kátainokìnakimiaiks.*

long round stone *asámako* in., pl. *asámakuists*; my long round stone *nisámakomi.*

long time (a) *sam-*: they camped a long time *itáisamaukunàiiau*; you will see me a long time *kitáksisamainoki.*

long time (to be a): it is a long time *áisamò*; it is a long time already *ákaisàmo.*

long time (since a) *inikat-*: it must be since a long time past that he has treated him in that way *áχksistsinikatakanistaistotoyìuatsiksaie*; he has always (prop.: since a long time) been staying out in the rain *áinikatsitsitskaisotamìuats.*

long time (to take a): I take a long time in doing something *nitáisams* (*nitáisamis*); he takes a long time in doing something *áisamsiu* (*áisamisiu*).

long time ago (a): *misámoyi, aisamóyi.* — *apatóχtsi, apatóχtak.* — *akóχtsi, ákauχta, ákauχtàk.* — Also pronominal expressions as *omák, omik* (*omik apatóχtsik*). — Cf. then in the olden times.

long time past (since a) *ksist-* (*ksists-*): it will be since a long time past that I did not care for them *náχksistsamsàuχtapatsimàua.* — Cf. completed, done, and long time (a).

long-time-rain: the long-time-rain was there *misámsotaii itótstsiu.*

long-winded horses (their) *mikoχponìks ótàsiks* (prop.: hard-winded horses).

long wings: then they were having long wings *skátumanistapinauminiaiks.*

look (to): I look *nitáisapi, nítsapi,* he looks *áisàpiu, isápiu*; I look at him *nitáisammau,* he looks at him *áisammiu*; I look at it *nitáisatsixp,* he looks at it *áisatsim.* — Cf. see (to).

look (to come to): I come to look at it *nítotosàtsixp,* he comes to look at it *-otosàtsim.*

look (to get up and): I then got up and looked at them (an.) again *nimátsitsipusamaiau.*

look (to make one): I make him look *nítsapiatsau.*

look about (to): I look about *nitápaisàpi, nitápsàpi,* he looks about *ápaisàpiu, ápsàpiu*; I look about for him *nitápsammau, nitápaisammau,* he looks about for him *ápaisammiu, ápsammiu*; I look about for it *nitápaisatsixp, nitápsatsixp,* he looks about for it *ápaisatsim, ápsatsim.* — then he began to look about this high cliff (for a place to get down) *amói spakiksii itápasks-kàtsim.* — Cf. watch (to) and watch about (to).

look about (to go ahead to): they went ahead to look about *áiisapàsapìi.*

look about (to go back to): and he himself then went back to look about for his younger brother *ki ostói ítskotàpsammiu uskáni.*

look about over the country (to): I look about over the country *nitápaukakiòsi,* he looks about over the country *ápaukakiòsiu.*

look after (to): just the same as we looked after the horses *amóksi ponokâmitaiks ánni nanistsámmaχpinan.* — Cf. look for (to).

look alike (to): they (an.) look alike *nitsinámiau*; they (in.) look alike *nitsinátsiau.*

look around down (to): I looked around down from there *nímoχtsiniaupasàpi.*

look back (to): I look back *nitapátsàpi,* he looks back *apátsàpiu.* — I look back *nítsksàpi, nitáisksàpi,* he looks back *-sksapiu, áisksàpiu.* — that chief looked back from a high place *omá nínau áiskotamisapiua*; go and look back from a high place *iskótamìsapit.* — he was looking back *áuapatokakiosìnai.*

look carefully (to): they (the tribe) would look carefully where they would pass the winter *áksokapsàtsim, otsitákstuyìmi.*

look clearly (to) v. see clearly (to).

look for (to): I look for him *nitáisammau,* he looks for him *áisammiu*; I look for it *nitáisatsixp,* he looks for it *áisatsim*; then he went to look for his children *okósiks itotúsammiuaiks*; he came back after having looked for her *áutàpsamiuaie.* — Cf. look (to).

look for one's horse (to): I then looked for the horses *nitsítotoåχk*; I then looked for a horse *nitsitápautoòχk*; they looked for their horses *ápautooχkàii*; in the morning when he looked for the horses *ksiskuniáutunìi ototoåχkàni.*

look for lice (to) v. lice (to look for).

look for one's wife (to): then he looked for his wife *stamápauåχsoaua*; now let us go together to look for my wife *annóχk áχkunoχpokàupoχsoaupa.*

look here (interjection) *aiá.*

look in (to): I look in *nitsitsípstsàpi, nitáipstsàpi,* he looks in *itsípstsàpiu, áipstsàpiu*; one looked in at them *tókskàma itsipstsàmiuaiks.*

look into (to): I look into it *nitáipstsatsixp,* he looks into it *áipstsatsim*; they then began to look about into each of them *itaχtápaipstsàtsimiau.* — then he looked about into each of them *itaχtápaispistsàtsim.*

look like (to): he looks like *nitanistsinum, -itanistsinum*; it looks like *nitanistsinatsiu, -itanistsinatsiu*; (the ribs) looked like a shortback butte *nitanistsinatsìau ánni áskàkχkuyi*; (the moccasins) looked just like the roof of a buffalo-mouth *nitanistsinatsiàists ánni einiótsistsini*; and they would look like leaf-lodges *ki ákitanistsinatsiaists ánni suiópoksokoiskàni*; that is why the birches now look like, as if there were notches cut in them *annóχk sékokinists kátanistainatsìi ánni ikskiksiixpi*; they would look like as if their hair were brushed *áitanistsiàiks ánni àipoχpokúyi* (read: *àipaχpokúyi*?). — look (pl.) like that (in the future) *ki ánniaie nistáinak*; you (pl.) will look like that (in the future) *ánniaie kitákanistainapuau.* — he looks like

that one I know (my wife has connections with) *káistotsinam annáχk nitsítsksinimàχpa.*

look a little (to): he (4 p.) looked a little out of one of his eyes *oápsp áipistsikasapìnai.*

look northward (to): he was looking northward *ápatoχsàisapiu.*

look out (to): I look out *nitsáisapi,* he looks out *sáisapiu*; I look out at him *nitsáisammau,* he looks out at him *sáisammiu*; I look out at it *nitsáisatsixp,* he looks out at it *sáisatsim.*

look out (interjection) *níuaàki, nóaàki.*

look out for (to): I look out for him *nitáukakyosatau,* he looks out for him *áukakyosatsiu.* — Cf. look about (to) and watch (to).

look plain (to): the red paint looks plain on white horses *apíks aitsítsanatsìau amå̈χkisanìsts.*

look to (to): he was looking to the mountains *mistákists itapásapiu.*

look up (to): I look up *nítspsàpi,* he looks up *spsápiu*; I look up at him *nitspsàmmau,* he looks up at him *spsámmiu*; I look up at it *nítspsàtsixp,* he looks up at it *spsátsim.* — then he looked up *itsipúsapiu.*

look up to (to): I looked up to him *nitáutamixsammau*; then I looked up to it *nitsitótamisatsixp.*

look westward (to): he looked westward *itsímsapiu.*

looking-glass *isápiàtsis* in., pl. *isápiàtsists.*

look-out (to be on the): he is on the look-out *áukakiuosìu.*

loop-lodge *ikátsikokàup* in.

loose (to turn): I turn him loose *nitapotoau,* he turns him loose *ápotoyiu*; I then turned loose my saddle-horse *nitsítapòtoau nitsítoχkitòpixpa*; then (the people) would not turn loose their male horses any more *áikaitsauapotoyiu otápimi ótàsiks*; if there might be some people who would turn loose those children *matápi máχkitsitsitsis, ápotoii omíksi pokáiks*; did you turn loose those children *kitápotoaua anníksisk pokáiks*; turn them loose *istapótosau*; then we turned loose (viz. the horses) *nisótamapòtsimaχpinan*; take him away and let him loose *mistapipòtos.* — then I turned (my horse) loose *nisótamapèkamau.*

loose (to): I loose him *nitáipotoau,* he looses him *pótoyiu, paiótoyiu, áipotoyiu*; I loose it *nitáipotsixp,* he looses it *pótsim, paiótsim, áipotsim*; I loose for him *nitáipotomoau,* he looses for him *pótomoyiu.*

lose (to): I lose him *nitátsau,* he loses him *átsiu*; I lose it *nitátstoχp,* he loses it *átstom*; he lost his guns in the river *onámaiks itsúiatsìin niétaχtai*; because they had lost 40 of their horses *omoχtátsaχsau nisíppiks ótàsoàuaiks*; I have lost him *nitátsautsimau.*

lose one's way (to): then I lost my way *nitsítsiksistapo.* — Cf. random (to go at).

loud rattle *sóχkauanà* an.

louse *skinàsi* (*ua*) an., pl. *skinàsiks.* — Cf. lice (to look for) and also sub taste (to).

love (to be in) : I am in love with her *nitákomimmotsimau*, he is in love with her *ákomimmotsimiu*.

love (to make) : I make love to her *nitákometsistatau*, he makes love to her *ákometsistatsiu*.

love (to) : I love *nitákomètaki*, he loves *ákomètakiu* ; I love him *nitákomimmau*, he loves him *ákomimmiu* ; I love it *nitákomètsixp*, he loves it *ákomètsim*. — I love him *nitáisakakimmau*, he loves him *áisakakimmiu*. — Cf. e s t e e m (to) and p l e a s e d (to be).

love-medicine *ixtauákomimmotsiopi* in. (?) (by-means-of-which-we-love-each-other).

lover : his (her) lover *otákomimmotsìmi* an. — his (her) lover *otókamàatsìmi* (*otókamàtsimi*) an. ; their lovers *otókamàtsimoàuaiks*. — she has a lover *àχpatómiu* ; she has a bear for a lover *kyáiaχpatòmiu*. — Cf. s i d e - h u s b a n d.

lovers of the wives of other people *imáikimokàiks* an. pl.

love-sick : because he was love-sick *otoáuaχpitsì*.

low : is low *íkaksiu* an., *íkakiu in.* ; where it is low *otsítsikakixp*.

low down *saiáinisoχtsi* (*saáinisoχtsi*) ; *saini-*, *sain-* : he just stays at the lowest end *nátsainòpiu* ; he (4 p.) sat the lowest down *nítsainiaupiin* ; then she put his head low down *itsáinyaukimiuàie*. — V. also b e l o w.

lower country (in the) v. l o w d o w n.

lower down on the side of the hill *pinápakoχkoχtsi*.

lower end (at the) *ıpotóχtsi* ; those at the lower end *ómiksim ipotóχtsiks*. — Cf. d o o r (near the).

lunatic *áuatsàpsi* (*ua*) an., pl. *áuatsàpsiks*. — Cf. c r a z y.

lung *oχpíni* in., pl. *oχpists*. — *ixtáisaitamiòpi* in., pl. *ixtáisaitamiòpists* (where-we-breath-with).

lying down *istoχk-* : you eat while lying down *kitsístoχkàuyi* ; he talks while lying down *itsístoχkàipuyiu* ; he was lying down *aiístoχkitsìu* ; then they lay down *itsístoχkixtsìiaiks* ; then they lie down *itástoχkopiau*.

M.

mad v. c r a z y.

mad dog (mad wolf) *sâyiu* an.

made of (to be): they were all made out of raw-hides *kanáiksistststsìi otokyápokists.*

madman v. l u n a t i c.

madness *mátsàpsini* in.

magic (to use): he uses magic *áisapùnistau.*

magpie *mamiátsìkimi* (*ua*) an., pl. *mamiátsìkimiks.*

magpie-tail-feathers *mamiátsìkimyåχsoàtsists* in. pl.

main-dances: his (the tribe's) main-dances *otákòpixtàni* in. sing.

make (to): I make *nitápistotaki,* he makes *ápistotakiu*; I make him *nitápistotoau,* he makes him *ápistotoyiu*; I make it *nitápistotsixp,* he makes it *ápistotsim*; I make for him *nitápistotomoau,* he makes for him *ápistotomoyiu.*

make the bed (to) v. b e d (to make the).

make clean (to): then he made his wife clean *otoχkémani itsiksíkapistoyiu*; then he made himself clean *ostóyi itsiksíkapistotåχsiu.*

make high (to): they made them (the buffalo-corrals) high *áitapspoχtòmaists.*

make large (to): then he made it large *itómaχkapistotsimaie.*

make long (to): then he made his (own) hair long *otokâni itsínapistotsìm*; then he made her hair long *otokâniaie itsínapistotsìmaie.*

make many (to) v. g a t h e r m a n y (to).

make-bleed-root *ixtáumaitsìmiskiòpi* in., pl. *ixtáumaitsìmiskiòpists.*

male beast *nápim* an., pl. *nápimiks*; his male beast *otápim.*

male horse: our male horses *nitápimiotasinàniks.*

malicious v. w i c k e d.

man *ninau, nínàua* an., pl. *ninaiks.* — Cf. c h i e f.

mane *óàs* in. (?); *-oas-*: Cut-mane (a man's name) *Námoasìta.*

man-eater: he is a man-eater *áitapiàuyiu* (*áitapioyiu*).

manger *itáisàpioyìtstòpi* in., pl. *itáisàpioyìtstòpists.*

manifold *isíststàn*(*i*) in.

man's-eyes (to have): she has a man's eyes *nánàpiniu.*

man's-legs (to have): she has a man's legs *nânaikinakìm.*

man's-lodge *ninauyìs* in., pl. *ninauyists.*

manure *sáipioχsìsts* in. pl.; the manure of the buffalo *einíua osáipioχsìsts.*

many *akaiim*(*i*) (*akaiimmi*) an., *akauó in.*; *akai-* (*akau-, ak-*) or *akap*(*i*)*-*: that there might be many (an.) *máχkakaiìsi*; it was not many years *mátakauòa istuyists*; there were very many of them (in.) *áiikskakàuoiaists*; when I have caught many grass-hoppers *ákàiinakìniki trikatsí*;

then they gather many of them (in.) *áistamakaistòtsimaists*; I have very many horses *nitsikákotàs*. — *-ikai-, -ikau-, -ik-*: where there are not so many people (lit.: from where there are so many people) *ómoχtapikaiè-tapìskoχp*; where there were not so many people (lit.: from where there were so many people), that way they ran away far *ki ómixkaie ixtapíkauo-pìnai, ki ánnixkaie ákoχtsipìksiau*. — V. also great number and cf. often.

many people *akáitapì* (*ua*) an.; they are many people *akáitapìau*; the people that followed him were getting many *áikaistapauakàitapiu*; there are very many people *íkakaitapiskò*. — Cf. crowd of people.

March *saiáiksotsitautoχpi* in. (when-the-geese-come).

mare v. female (beast).

marks (to make): I make marks *nitáisinàki*, he makes marks *áisinakiu*. — Cf. draw (to) and write (to).

married (to be): they were married to each other *ixkémistsinatsiiau*. — of a man v. wife, of a woman v. husband.

married by the priest (to get): and in summer I got married with her by the priest *ki anní nepúyi nitsítatoapoχkèmatàu*.

married man *saχkínau* (*a*) an., pl. *saχkínaiks*. — *ixkémi* (*ua*) an., pl. *ixkémiks*.

marrow *inán* (*i*) in. — Cf. leg-bone.

marry (to) (of a man): I marry *nitoχkémi*, he marries *ixkémiu*; I marry her *nitoχkématau*, he marries her *ixkématsiu, áukematsìu*. — Cf. wife.

marry (to) (of a woman): I marry *nítòmi*, she marries *ómiu*; I marry him *nítòmatau*, she marries him *ómatsiu*; they came to marry him *itáutoiomiop*. — Cf. husband.

marten v. fisher.

mash (to): I mash it *nitáipikixp*, he mashes it *áipikim*.

mash (to) (used of berries or anything else): he mashes them (in.) *áuakimaists*; then he mashed them (in.) with the whole seed in them *itáipaksinìkimaists*. — Cf. hit (to).

mashed bones: then she would put the mashed bones in (the pot) *áukitsapìkinau*.

mashed cherries *paksiníkimàni* in.

massacre (to) v. slaughter (to).

mat (to make a thick): then they would make a thick mat *itáspiksisom-àiau*.

match to make fire with *istsímmàtsis* in., pl. *istsímmàtsists*; we did not have any matches *nimátstsìmatsixpinan*.

matter (to be the): what is the matter with him *kaiíuatsiks, kaiíua*; what is the matter with you *kitáikixpa, kitsikíxpa*; what is the matter with the lodges *kaiópa moyísts*; there is nothing the matter *matsikíua*; there is nothing (the matter to prevent) that I shall die now in the morning *matsikíua, annóχk ksiskaniáutuniixk nitákoχkuini*; there will be nothing the matter with me *nimátaksikixpa* (that is: I shall not be harmed); I wonder

what will be the matter with these old women (what they will be doing) *áikìuaχtau amóksi kipitákeks*; what will be the matter with him (what is he doing) *áikìuaχtauts*; what will be the matter with her (what she may be doing) *áikìuaχtautsiks*; what will be the matter with him (what will he do) *áksikìuaχtauts*; (I wonder) whether there is nothing the matter with him *mátsikiuaχtautsiks*; there will be nothing the matter with his eyes *matákoχkaikìua oápsspiks*; there is nothing the matter with us *mátoχkoikix-pinan*. — Cf. care for (to), want (to), what (interrogative).

matter (pus) *matsisiu* in., pl. *matsisísts*. — Cf. suppurate (to).

mattress = tick?

May *anauotsitaisaisuiòpokskoχpi* (in.) (when-the-leaves-come-out).

meadow *otsímmoko, otsímmokui, otsímmokuyi* in., pl. *otsímmokuists*.

meal *ókapayìni* in. (raw meal). — V. also bread, flour.

mean (to be) v. wicked (to be).

measles *ekotsápiksini* in. (red skin-eruption, red small-pox).

measure (to) (of cloth): I measure him *nitásinau*, he measures him *ásiniu*; I measure it *nitásinixp*, he measures it *ásinim*.

measure (to) (of length): I measure *nitáskskaki*, he measures *áskskakiu*; I measure him *nitáskskoau*, he measures him *áskskoyiu*; I measure it *nitáskskoixp*, he measures it *áskskoim*.

measure (to) (with a vessel): I measure *nitútaki*, he measures *útakiu*; I measure it *nitútakatoχp*, he measures it *útakatom*.

meat *íksisakò* in., pl. *íksisakuists*; my meat *nitóksisakom*.

meat from a carcase (to bring): I bring the meat from a carcase *nitapòtsi, nitótapòtsi*, he brings the meat from a carcase *ápòtsiu, áutapòtsiu*; that man bringing the meat from a carcase *omá ninau ápotsiua*.

meat from a carcase (to come home with the): I come home with the meat *nitaχkyápapòtsi*, he comes home with the meat *aχkyápapòtsiu*.

meat from a carcase (the horses that carry the) *apótsòpiks* an. pl.; then his wife would just take all the horses that carried the meat from the carcase to her father's lodge *otoχkéman omíksi itapótsopiks áistamåχkanaitapìpiinai únni okóai*.

meat from a carcase (pieces of): my pieces of meat from a carcase *nitá-potsists*.

meat given to parents-in-law: the meat he gives to his parents-in-law *otaχkóskan*. — Cf. stretch out one's hands (to).

meddlesome (to be): he is meddlesome *sauåχpístsàpsiu*.

medicine v. drug.

medicine-bag *saámiskinètsimàni* in., pl. *saámiskinètsimànists*.

medicine-lodge *òkáni* in.

medicine-lodge (to have the): he has the medicine-lodge *áukau, ìkáu*; where to have the medicine-lodge *máχkitòkaχp*; the Peigans had done having the medicine-lodge *áiksistòkau omá Pekániua*.

medicine-lodge-makers (the woman that gives the medicine-lodge and her husband) *ikáiks* an. pl.

medicine-man *natósi* (*ua*), *nató'si* (*ua*) an., pl. *natósiks, nató'siks.* — *natoápìnau* an., pl. *natoápìnaiks.* — Cf. holy.

medicine-man (to act as) : I act as medicine-man *nitáitoixkàsi.*

medicine-necklace *natoápoχkìni* in.

medicine-pipe *náimskaχkuiinnimàni* in., pl. *náimskaχkuiinnimànists.* — *ninámiskaχkùiinnimàni* in., pl. *ninámiskaχkùiinnimànists* (?).

medicine-pipe dance *náimskaipaskan* in.

medicine-pipe-owner : because they were all medicine-pipe-owners *kanái-naimskàni.*

medicine-power : his medicine-power *otátosini* ; he had great medicine-power in war *iikátosatom auaχkáutsiisini.* — Cf. magic.

medicine-power (having) v. holy.

medicine-song *nátoiinaisini* in., pl. *nátoiinaisists* ; my medicine-song *nitátoiinaisini.*

medicine-song (to sing a) v. sing and pray (to).

meditate (to) : I meditate *nitápaitsixt,* he meditates *ápaitsixtau.*

medlark *soχksisimistàu* (*a*) an., pl. *soχksisimistàiks* (we mistrust *soχ-* ; perhaps *sois-* ?).

meek v. gentle.

meet (to) : they meet *áutàtsiau,* they who met *itátsiiks* ; then he met (him)*aitotátsiu* ; I meet him *nitáutatsimau,* he meets him *áutatsimiu* ; then they met them *áitotatsimiauaie* ; then he met him *itótauatsimiuaie.*

meet (to go back to) : he then went back to meet them *itsitápiposkòaiks.*

meet a person (to) : if you meet any person *kuìtapiménikiaki.*

meeting (to have a) : they will have a meeting between themselves *áko-mòipiotsìiau.*

melt (to) : as he ran, this snow was melting really *manistápokskàspi, amóia kóniskuyi nitapáistsitsiu.* — I melt it *nitsikoχsixp,* he melts it *saiíkoχ-sim.* — Cf. liquid (to make).

melt away (to) : it melts away *istsitsíu,* then it melted away *itsistsítsiu.*

melt fat (to) : he melts fat *åχpóχsimau, ixpóχsimau.*

men (collective) *únnasina, únnaisina* an.

mend (to) : I mend *nitáipsaki,* he mends *áipsakiu* ; I mend it *nitáipsixp,* he mends it *áipsim* ; I mend it for him *nitáipsomoau,* he mends it for him *áipsomoyiu.* — I can mend it *nitákokòtatsixp,* he can mend it *ákokòtatsim* ; what can mend (your scar) *akoχkótaitsimì.*

merry v. pleased (to be).

messenger (to send a) : and the people there then sent a messenger *ki omáma matápiuam itótoχkàtau.*

metal *míkskim* an., pl. *míkskimiks.*

metal kettle *míkskimoχk* an.

middle (in the) *tátsikaχtsi, tátsikaχtsi*; *tatsik-* (*tatsiki-*), *tatsik-* (*tatsiki-*): there in the middle of a lake *omím ómaχksikimìu tátsikaχtsim* ; he swam with (him) to the middle (of the river) *áupixtatsikiotsimaie* ; they were in the middle (had moved to the middle) of the ice *áixtatsikistotskixtsìmiau*

amói kokotúyi; when we were through dinner (prop.: when we had done eating in the middle, viz. of the day) *táiksiststatsikyoyisinan.* — *sitokóχtsi*; *sitok-* (*sitoks-*): then he (4 p.) sat in the middle of the camp *itsítsitokopiin*; they (an.) then were lying inside (prop.: in the middle) of (the rock) *itsítokaixtsìiaiks.* — *kitáχtsi.* — Cf. all over the camp, among, between.

middle (right in the) *mokámixtatsikaχtsi.*

middle (to the) v. middle (in the).

middle one (the) *tátsikaχta.*

midnight *tátsiksistokui* in.

Milky Way *Makúioχsokò, Makúioχsokùi, Makúioχsokuyi* in. (Wolf-road; there occur also forms without *m-*: *Akiúoχsoko,* etc.).

mind (out of one's): then he will be out of his mind *ákitsauatokàkiu*; that is why he is out of his mind *ixtsáuatokakìuaie.* — Cf. right mind (to have one's) and v. also crazy.

mind (to): let us mind what our father said *áχkanistsitoàii kínnuna otánixpi, áχkanistsìtoa kínnuna otánixpi*; you did not mind it *kimátanis-tseitsixpa.* — she did not mind them (an.) at all *mátoχtaikìuatsiksaiks.* — we do not mind them any more *nitáisksauatainàpimanàniau.*

mine *nitsinán.*

mink *siékaii* (*ua*) an., pl. *siékaiiks.*

minute *isksinétakisin* in., pl. *isksinétakisists*; one minute *nitókskai isksinétakisin*; three minutes *niuókskasksìnetakisin*; ten minutes *kepúsksksinitaksi.*

mirth v. pleasure.

mis-cut v. slip-cut.

mission-house *natoápoyis* in., pl. *natoápoyists* (holy lodge). — Cf. church.

mis-step (to make a): then he made a mis-step *itsístsiksikskimàie.*

mistake (by) v. false.

mistake (to make a) (in doing something): I make a mistake *nitsípaχ-tsanistsi,* he makes a mistake *paχtsánistsiu.* — that was another mistake he made for himself *mátsitsipaχtsistotòχsiu.* — and that was another mistake he made *kénnyaie mátanistsìpaχtsàpsiu.*

mistake (to make a) (in speaking): I make a mistake *nitsípaχtsani,* he makes a mistake *paχtsániu.*

mitten *átsètsi* an., pl. *átsètsiks*; my mitten *nótsètsi.*

mix up with (to): she mixed it up with the skimmed grease *ki omím imsíkanim ixpitásokakimaie.*

mix with (to): I mix it with *nítoχpoχtòχp,* he mixes it with *ixpoχtóm*; pemmican mixed with medicine that he might love her *omí mókàkin, ixpoχtóχp saámi, móχtakomimìixpiaie.*

mixed up with (to be): now we ware mixed up with them *annóχk nitáupokasokòpimanàniau.*

moccasin *matsikín* in., pl. *matsikists.* — *nitsítsikin* in., pl. *nitsítsikists* (real

moccasin). — *-itsikin-, -itsiki-, -itsin-* : then they began to have moccasins *itomátapitsikinìau* ; he makes moccasins *áitsikixkau* ; then we began to put on other moccasins *itápaisauàkstsitsikiòp* ; they had done putting on their moccasins *áiksistàkstsitsikìau* ; he makes moccasins *áuaitsinimau* ; make me a pair of scabby moccasins *noχkitápapikanitsinomòkit*.

moccasins (to have) : then they began to have moccasins *itomátapitsikinìau*.

moccasins (to have for) : they had (the hide around) the gamble-joint of the buffalo for moccasins *einí òkskstsékaχpi ánnistsiaie áitsikinatòm*.

moccasins (to make) : he makes moccasins *ápastotakiuanitsìtsikiu* ; I make moccasins *nitáitsikixk*, he makes moccasins *áitsikixkau* ; I make moccasins *nitáitsinim*, he makes moccasins *áitsinimau* ; I make moccasins for him *nitáitsinomoau*, he makes moccasins for him *áitsinomoyiu*.

moccasins (to patch) v. patch moccasins (to).

moccasins (to put on) : then we began to put on other moccasins *itápaisauàkstsitsikiòp* ; they had done putting on their moccasins *áiksistàkstsitsikìau*. — Cf. put on one's feet (to).

moccasins (to take off) : finally she (4 p.) took her moccasins off *nánauåχkoàpstsitsikinàiinai*.

moisten (to) (by touching with the wet hand) : I moisten it *nitáiipistotsixp*, he moistens it *áiipistotsim*. — Cf. wet (to).

molar tooth *ákòkinisi* in., pl. *ákòkinisists*.

mole *istáχtsikainaiskìnau* an., pl. *istáχtsikainaiskìnaiks*.

moment (just for a) v. just for a moment.

monday *sikátoiiksistsikùi* in. (holy-day-past).

money *ixtáχpumàupi* an., pl. *ixtáχpumàupiks* (which-we-buy-with).

monkey *émapitsi* (*ua*) an., pl. *émapitsiks*.

month *natósi* (*ua*) an., pl. *natósiks*. — Cf. moon.

moon *natósi* (*ua*), *nató'si* (*ua*), pl. *natósiks, nató'siks*. — *kèsúm* an. — *kokúmikèsùm* an. — Cf. holy and sun.

moon-song *kesumínixksini* in., pl. *kesumínixksists*.

moose *síkixtsisó* (*a*) an., pl. *síkixtsisóiks*.

moose-buck *sikixtsisúistamik* (*a*) an., pl. *sikixtsisúistamikiks*.

more *otsítsk-* (*itsítsk-*) (prefix of the comparative).

morning *ksiskaniáutuni* in. — it is morning *apínako* ; finally it was morning *nánauàuapìnako*. — Cf. daylight.

morning (during the) *ksiskaniáutunisi*.

morning (every) *ánnistapinàkuists* (*ánistapinàkuists*).

morning (to have) : the people will have morning from (it) *matápiua ákoχtsitauapinakumiu* ; then we have morning *nitsítauapinakùmixpinan* ; that you may be close by in the morning (prop.: that you may have morning close by) *káχkitotsàpinakumis*.

morning (in the) *apinákuyi, apinákus*. — Cf. to-morrow.

morning (next) *matápinakuyi, atápinakuyi*.

morning (towards) *áumatapiapinàko*.

Morning-star *ipisóaχs* an.; False-morning-star *paχtsópisòaχs* an.

mosquito *istsíkinisoisksìsi* (*ua*) an., pl. *istsíkinisoisksìsiks.*

most *istoχkanái-* (prefix of the superlative; also only *kanai-*).

moth v. butterfly.

mother an.: my mother *niksísta* (voc. also *na'á, na'áiau*), pl. *niksístaiks*; his (her) mother *oksístsi*, pl. *oksístsiks.*

mother (to have a): I have a mother *nitoksístsi*, he has a mother *iksístsiu, -oksístsiu.*

mother-in-law v. parent-in-law.

mount a horse (to): I mount *nitámiopi, nitámiàupi*, he mounts *ámiopiu, ámiàupiu*; I mount him *nitamiàupatau*, he mounts him *amiáupatsiu.* — I mount *nitótamiàupi*, he mounts *ótamiàupiu.* — I mount *nitamiópauani*, he mounts *amiópauaniu.* — I mount *nitamiä̀χpauani*, he mounts *amiä̀χpauaniu.* — Cf. sit in sight (to), sit up (to).

mountain *mistáki, misták* in., pl. *mistákists.*

mountain-lion *ómaχkatàio* (*a*) an., pl. *ómaχkatàioiks* (big bob-cat).

mountain-lodge *mistáksikokàup* in.

mountain-ridge v. ridge.

mountain-sheep *mistáksòmaχkixkìna* an., pl. *mistáksòmaχkixkìnaiks*; also = sheep.

mountain-squirrel *mistsíatsèkau* (*a*) an., pl. *mistsíatsèkaiks.*

mourn (to): I mourn *nitáuyesi*, he mourns *áuyesiu.*

mouse *káinaiskina* an., pl. *káinaiskinaiks.*

mouse-coloured horse *káinaiskinokùyi* (*ua*) an., pl. *káinaiskinokùyiks* (mouse-haired). — *sikoásii* (*ua*) an., pl. *sikoásiiks.*

moustache: he has a moustache *imoióyiu.*

mouth *maáuyi* an. or in.?; *-auyi-* (*oyi-*): he had a hairy mouth (a moustache) *imoióyiu*; Rough-mouth people *itstsóyiks*; he lay with only his mouth sticking out *kákoχtanatsàuyixtsiu*; then they would all have white mouths from (it) *áitoχtsikitàuyakiòpiau*; he sat with grease all over his mouth *nitúχksaskoiòpiu*; that he must tie the mouths of all of them up *kanáipotoiepistaχs*; he split our mouths wider *nitáisatsìskoyinokinàn*; they pull their mouths crooked *áiàmoyìniauaiks.*

move (to): I move *nitápåχpauani*, he moves *ápåχpauaniu.* — that one is moving *áuauàtsinam omáχk*; therefore he does not move *ixtsáuauatstsiua*; she (4 p.) did not move at all *mátsikakauatstsìuatsiksinai, mátauatstsiuatsiksinai*; the second time (he shot) they did not seem to be moving *nátokai mátsikakitauatamìuatsaiks*; he could not move *mátsikakoχkotauatsipuyiuatsiks*; do not move from this place where we stand *annó itáipuyòpi pinoatátot.*

move about (to): after a long while they did not hear her move about *áisamo itsáuatsitsipìmiauaie.*

move about (to) (in a sitting position): then I saw (that rock) that it moved about *nitsítsinoain, otauátaupis.*

move across (to): we shall move across *ákopatotsop*, he could not move across *mátoχkotopàtotsiua*. — Cf. cross (to).

move and camp about (to): he moves and camps about *ápauauatotsiu*.

move back (to): he moves back *-oχso*; then (the buffalo) moved back *itā̊χso*.

move camp (to): I move camp *nitáuki*, he moves camp *áukiu*. — I move camp *nitopaki*, he moves camp *ipakiu*, *-opakiu*, *áupakiu*; we shall move camp *ákopakiop*; it does not matter, move (anyhow) *matsikiu*, *apákiit*; (the tribe) moved from where they had camped a long time *otsítsisamokùnaiixpi ipakiskixtsim*. — he moves camp *istótsiu*, he moves camp to it *istótsixkim*.

move camp about (to): (the tribe) would move camp about there just a little *áikakitomautapauàukiu*. — they did not move camp about again *mátatapistotsìuaiks*; but now this time I was moving about in the mountains *ki annóχk ámoχk mistákists nitsitápauauatots*; in summer (the people) moved about *nepúsi nitápauauatòtsiu*; then (the people) moved about that way, where there were many buffalo *itā̊χpokyapauauatotsiu*, *einí ómoχtapakaièpi*.

move camp about (to make): and from that time he made the ancient Peigans move camp about (that means: he was their leader while they were moving) *ki ánnimaie itápauauatotsìpiu ákai-Pekáni*.

move camp around (to): then (the people) moved around *itaksistotsiu*.

move camp away (to): these Peigans moved away from there *amó Pekániu aiistapistòtsiu*; in the same way they would move away to the mountains *nitúyi mistákists istapistotsìau*; then (the tribe) moved away from it again *áistamatsistapistòtsixkimaie*.

move camp back (to): we then moved camp back again *nimátsitsksistotspinan*; that we should move back *áχkitsksistotsòs*; that these Peigans can move back *annóma Pekániua áχkitsksistotsiua*. — he (4 p.) then moved camp back again *mátsitskitokekaiinai*; let them come back and camp again in their old camp-grounds *ómàpists matsitsksapokekaχs*; then they all came back and camped in their old camp-grounds *itaχkánaiisksapokekau ómàpists*.

move camp down (to): then (the tribe) moved down (to the lower country) *itánistotsiu*; then they all began to hurry that they might move down (to the lower country) *itā̊χkanaunètakiu*, *máχksinistòts* (the text has: *máχksinistàts*); then (the people) moved down on the other side of the Wide Gap *Soχksikáiixkimikuyì itáutaministotsiu*.

move camp down the river (to): then we again moved back down the river *nisótamatsksinapistotspinan*.

move camp down to the river (to): then (the people) would move down (to the river) *itáiksisapistotsiu*; we shall move down (to Milk River) *ákitsiksisapistotsop*.

move camp far (to): he moves camp far *áipìstotsiu*.

move camp homeward (to): then we moved camp homeward *nitsítaχkyàpistotspinan*.

move camp separately (to): then (the people) would move camp separately (by bands) *itauánitsistotsiu.*

move camp this way (to): then (the people) would move camp this way *áistamipoχsapistotsiu*; (the people) were moving this way to Buffalo Lip *itapáipoχsapistotsiu Einiótonisi*; when (the people) moved again this way *omátsipoχsapistotsini.*

move camp to (to): he moves camp to *áitapistotsiu, itapistotsiu*; then (the people) would move camp to the Cypress Hills *Aiixkimikuyì itáutsistotsiu*; the Round Forest, that was the place they moved camp to *Itakítsoaskuyiu ánnixkaie ixtauáuatotsiu.*

move camp to the prairie (to): I move camp to the prairie *nitáitsksistotsi,* he moves camp to the prairie *áitsksistotsiu.*

move camp towards (to) v. move camp to (to).

move camp and turn back (to): (the people) would move camp to the Big Sandhills and then turn back *Ómaχksputsikuyì, ánniaie ixtauáksistotsiu*; (the people) turned back and moved up to Rotten Willow Wood *itapáuamiàksistotsìu Aukáipotàskuyi.*

move camp up the river (to): I move camp up the river *nitámistotsi,* he moves camp up the river *ámistotsiu*; I move camp up the river *nitamítsistotsi,* he moves camp up the river *amítsistotsiu*; we shall move camp up the river to Woman's-point *ákamitsistotskixtsip Ákekoksistakskuyì.*

move faster (to) (in a sitting position): I touched him with my ramrod, and then he moved faster *nitstáχtsimàtsis nímoχtsitsiksìskaχkoau, ki itsíkamaupiu.*

move one's foot (to): I move my foot *nitápaikàpiks,* he moves his foot *ápaikàpiksiu*; then she (4 p.) suddenly moved her feet *itámisaukauatsikàpiksinai.*

move sitting (to): then she (4 p.) could move only sitting *sotámikakitàpauaupìnai.*

move to the middle (to): they had moved to the middle of the ice *áixtatsikistotskixtsìmiau amói kokotúyi.*

move one's toes (to): I move my toes *nitápasistsiniàpiks,* he moves his toes *ápasistsiniàpiksiu.*

moving beings: all the moving beings *ixkanáuauatsìnima.*

mow (to) v. reap (to).

mowing-machine *ixtáipoχkyàkiòpi* (gender?).

much v. many and cf. far.

much (very) v. very.

muddy place *paksíkaχkò* in., pl. *paksíkaχkuists.*

mule *ómaχkstòki* (*ua*) an., pl. *ómaχkstòkiks* (big-ears).

murderer (who is in the habit of killing persons) *inikiepitsi* (*ua*) an. — Cf. kill (to).

muscle v. sinew.

muscle of buffalo-leg: one of the muscles of buffalo-legs *tokskámi omiksi oχkináiks*; two muscles of buffalo-legs *nátokami oχkinái.*

music *nínixkisìni* in.

musk-rat *misoχpski* (*ua*) an., pl. *misoχpskiks*; *misoχpski-*, *-isoχpski-*: I trap a musk-rat (musk-rats) *nitsisoχpskyekiaki.*

my *ni-*, *nit-*, *nits-*, *n-*, *no-* (instead of *nit-*, *nits-* we often hear *t-*, *ts-*).

myself *nistóakauk.*

N.

nail v. f i n g e r - n a i l.

nail (iron) *ixtáiksistoksiakiopi* an., pl. *ixtáiksistoksiakiopiks.*

nail (to): I nail *nitáiksistoksaki*, he nails *áiksistoksakiu*; I nail it *nitáiksistoksixp*, he nails it *áiksistoksim.* — I nail it *nitáistaixp.*

naked: he was just naked *káksistomiu* (*káksistumiu*) (he just had a body).

naked (to walk about): he is walking about without any clothes (speaking, e.g., about a child) *autamepáksapauauaχkau.*

name *nínixkàsim* in., pl. *nínixkàsimists*; my name *nitsínixkàsim.*

name (to) v. c a l l by name (to).

narrow: is narrow *apótsiu.* — Cf. t i g h t.

navel *mótoyis* in.

near *aistóχtsi*; *aist-* (*aists-*): (a herd of buffalo) is running near *áuaistsiksìsau*; let us make a charge on them when they are near *áχkaistsaipiskoχtoaiiks*; is near *áiistsiu, áistsiu* (*áiststsiu*). — *otsátoχtsi* (*otsátoχtsi*), *otsat-*: is near *otsátstsiu, áutsatstsìu*; he is very near *áiikotsatò*; where the buffalo would be the nearest *eini ómoχtapautsatsìxp*; (the war-party) came near the camp *áutsatoχkìm moyists.* — *ot-* (*ots-*), *aut-* (*auts-*), *oto-* (*otoi-*): he (4 p.) was walking near (him) *itótauauaχkàiinai*; he sat near (it) *itotáupiuaie*; near whom he sat *otsítautopixp*; why do you just stand near them *kímaukstamitàutsipuyisks*; then they all stood near (them) *stámitåχkànautsipùyiua.* — Cf. c l o s e, c l o s e b y, n e a r b y.

near (to come): I come near *nitaistò*, he comes near *áistò*; I come near him *nitáistoχkoau*, he comes near him *áistoχkoyiu*; he keeps on getting nearer to us *áikaistapoàistoχkokiu*; I come near it *nitáistoχkixp*, he comes near it *áistoχkim.* — I come near him *nitótsatoχkoau, nitáutsatoχkoau*, he comes near him *áutsatoχkoyiu*; I come near it *nitótsatoχkixp, nitáutsatoχkixp*, he comes near it *áutsatoχkim.* — (the people) were already near (the places), where the fowl changed their feathers *ákaisauoχsoχkìm, piksíks otsitsípoχkspì.* — I come near *nitáistauauaχk*, he comes near *áistauauaχkau*; and they saw that they were coming near *ki itsinóyiauaiks otáistauauaχkàniaiks.*

near (pretty) (interjection) *há'aiàm, á'àiomà.*

near by *otsátoχtsi* (*otsátoχtsi*). — near by he is camped *ámistomàuk itaukúnaiiu*; he (4 p.) was near by *ámistoiàukinai.* — Cf. c l o s e, c l o s e b y, n e a r.

nearly *ak-* (*aks-*): it was nearly night *áksikoko*; he was nearly taking him *itákotoyiuaie.* — *autamak-* (*autamaks-*): we have nearly done dancing *áutamaksiksistsipaskàup*; he was nearly diving across *autamákopamistàiiua*; we are nearly smothered from smoke *tàutamáksipuχsòixpinan*; I nearly do

not see you any more *kitáutamsauatàksino.* — *aitamak-* : they were nearly frozen in the water *áitamakitsuyinipitsìau.* — *aumat-* (*aumats-*), *omat-* (*omats-*): they nearly got up (they were going to get up) *áumatsipuàuyaiks*; that is why he nearly catches me (that is why he is going to catch me) *nímoχtomatàiinok*; then she (4 p.) was nearly breaking it *áitomatusinìminai.* — *imat-* (*imats-*) : he nearly shot him (viz. the prairie-chicken) *ímatsisotoyìu*; they (an.) were nearly all bad *imátåχkanaisòpokokàpsiau*; he was nearly drowned *imátsinetsiu*; he stabbed him nearly in the heart *imatátsistsinimaie úskitsipaχpi.* — Cf. about to, begin (to), going to, start (to), usually.

neck *moχkokíni* in., pl. *moχkokísts*; *-okini.*

neck (round the) *ixkin-* (*-oχkin-*), *ixki-* (*-oχki-*), *kin-* : he then put them (an.) round her neck *itoχkínniuaiks*; he also put some round his neck *mátoχtoχkìnniua*; they also put sleigh-bells round their necks *saáitsikoχkìniks mátoχkinioχsatsìauaiks*; she put it round her neck *itsítsapoχkyàkiuaie.* — Cf. necklace.

neck (to wear round the) : I wear him round my neck *nitoχkínnatau*, he wears him round his neck *ixkínnatsiu*; I wear it round my neck *nitoχkínnatoχp*, he wears it round his neck *ixkínnatom*; he then wore him round his neck *támatsistoχkinatsìuaie.*

necklace : his necklace *oχkíni* in.; a rope of raw-hide was round her neck (was her necklace) *otokyápokoaie oχkíni.* — Cf. neck (round the), and neck (to wear round the).

need (to) : the bulls that they needed *stámikiks omoχtáksisitapìixpi.*

needle *ataniáuksis* an., pl. *atániáuksiks.*

negro *siksápikoăn* an., pl. *siksápikoaiks.*

negro woman *siksápiàke* (*ua*) an., pl. *siksápiàkeks.*

neigh (to) v. sound (to utter a).

nephew (a man's) = brother (a man's younger).

nephew (a woman's) = brother or sister (a woman's younger).

nest *oyís* in., pl. *oyísts.*

nether part of back (used of animals) in.? : the nether part of my back *nópaàua*, the nether part of his back *ópaàua.*

never *matsino-*, *mataino-* (prop.: not for a long time) : she (4 p.) never got up any more *matatsínoaipuauatsiksinai*; he would never talk *matáinauaipuyiuatsiks.* — Cf. not and also finally, long.

nevertheless v. notwithstanding.

new : is new *mánisiu* an., *maníu* in.; *man-* : the new pieces *manótapòtsists*; the new-grown-up people *manákitapiua*; he has a new lodge *mánokìmiua.* — Cf. recently and young.

new bed *manóksin* in., pl. *manóksists.*

new bucket *mánòχk* an., pl. *mánòχkiks.*

new home : that was their new home *omíma ománaukoauaiima.*

new husband an. : her new husband *ománnòmi.*

new lodge : he has a new lodge *mánokìmiu.* — Cf. new home.

new moon (it is) *áinakùyimi natós* (the moon is in sight).

new way of dressing (who has a): those that had a new way of dressing *omíksisk mánatåχkàpinàusiks*.

new-born child *manipóka* (*ua*) an., pl. *manipókaiks*.

newly v. recently and cf. new.

new-married (to be) (of a man): he is new-married *mánoχkèmiu*.

news (to tell the): I tell the news *nitáiitsiniki*, he tells the news *áiitsinikiu*; I tell him the news *nitáiitsinikoau*, he tells him the news *áiitsinikoyiu*; I tell the news about him *nitáiitsinikatau*, he tells the news about him *áiitsinikatsiu*; he (4 p.) was telling the news about her *otáitsinikàk*; I tell the news about him *nitáiitsinikàupatau*, he tells the news about him *áiitsinikàupatsiu*; I tell the news about it *nitáiitsinikatoχp*, he tells the news about it *áiitsinikatòm*. — Cf. coups (to count).

news (telling the) *atsiníksini* in.

new-year *sináuiskitakiòmaχkatoiiksistsikùi* in. (prop.: kissing-big-holy-day), *sináuiskitakiatoiiksistsikùi* in. (prop.: kissing-holy-day).

next day v. day (next).

next morning *apinákuyi*.

next night v. night (next).

Nez-Percé *-kumonuitapi-* (*-kumanoitapi-*).

Nez-Percé (to speak): I speak Nez-Percé *nitå̃χkumonuitapepuyi*, he speaks Nez-Percé *åχkúmonuitapepuyiu*.

Nez-Percé Indian *Kúmonuitapìkoăn* an., pl. *Kúmonuitapìkoaiks*.

Nez-Percé tribe *Kúmonuitapì* (*ua*) an. (dark-blue people).

Nez-Percé woman *Kúmonuitapiàke* (*ua*) an., pl. *Kúmonuitapiàkeks*.

nice v. pretty.

nice (to the taste) v. sweet.

nice-looking: he is nice-looking *soksinám* an., it is nice-looking *soksinátsiu* in. — Cf. pretty.

nickel *nisitánauksi* an., pl. *nisitánauksiks* (five-halves).

niece (a woman's) = brother or sister (a woman's).

night *kokó, kokúi, kokúyi* in., pl. *kokuists*; it is night *áikoko*.

night (all) *ómaχkaikokùyi*.

night (coming) *áiàksikòkuixk*.

night (during the) *kokŭsi*. — *sipi-* (*sepi-*): he went in the night to get a drink *itsípiotoisimìu*; they started during the night *áisepiomatòiau*. — *pan-*, *paian-* (*aipan-* is also met with): come (pl.) very early (prop.: when it is still night) *nitsípanautok*; go (pl.) before day-light (prop.: when it is still night) on high *panáuamisòk*; they were running all the night *paiánnauapiksìau*; they traveled all the night *paiánnauatòiau*.

night (every) v. every-night.

night (late in the): it was late in the night *áisamikòkò*.

night (to lay over): the women laid bull-berries over night (that means: kept bull-berries through winter) *àkéks áipannixtsii miksinítsìmiks*.

night (next) *matsíkokuyi*.

night-hawk *pistó* (*a*) an., pl. *pistóiks*.

nightmare: then I got the nightmare *nitsitonóχkyoko*; and that way really was my nightmare *ki ánniaie nitsíu nitsínoχkyokoyi*.

nine *píxkso* (simple form), *pixksí* an., *pixksóyi* in.; *pixksi-*, *pixkso-*, *pixks-*; there are nine *pixksíau* an., *pixksóiau* in.; nine persons *pixkséta-pìau*; it is nine days *áipixksoniu*; he is nine years old *áipixksostuyìmiu*; nine times *pixksóyi*; I did it nine times *nitsipíxksànistsi*; it costs nine dollars *pixksóixtsau*, *pixksóisopoksìxtsau* an., *pixksóχtoχp*, *pixksóisopok-sòχtoχp* in.; nine to each *manistsípixkspi* an., *manistsípixksoχpi* in., *kan-áipixksi* an., *kanáipixksoyi* in.; nine lodges to each *kanáipixksìtoyis*.

nine hundred *pixksékèpippo* (simple form), *pixksékèpippi* an., *pixksékè-pippoyi* in.

nineteen *pixksékoputo* (simple form), *pixksékoputsi* an., *pixksékoputoyi* in.; it is nineteen days *áipixksekoputoniu*; he is nineteen years old *áipixksekoputostuyìmiu*.

nineteenth *ómoχtsipìxksekoputoχpi*.

ninetieth *ómoχtsipixksippoχpi*.

ninety *pixksíppo* (simple form); *pixksíppi* an., *pixksíppoyi* in.; ninety persons *pixksétapìau*; it is ninety days *pixksípponiu*; he is ninety years old *áipixksippostuyìmiu*; it costs ninety dollars *pixksíppoixtsau*, *pixksíppoi-sopoksìxtsau* an., *pixksíppoχtoχp*, *pixksíppoisopoksòχtoχp* in.

ninth *ómoχtsipìxksoχpi*.

no *sá*.

no more (not any more) v. a n y m o r e.

nobody: there was nobody *mátsitapiskò*; there was nobody any more in the lodges *akauå̃χkanisauàtapiskò moyísts*. — Cf. n o n e.

noise (noun) v. s o u n d.

noise (to make a): I make a noise *nitsístsikini*, *nitsístsèkini*, he makes a noise *istsikíniu*, *istsékiniu*; that (the Sioux) made noise *otáiistsèkinsaie*; I make noise about him *nitsístsikiniskoχtoau*, he makes noise about him *istsikíniskoχtoyiu*. — Cf. s o u n d (to utter a).

noise by hitting (to make): they make noise by hitting the lodge-poles *múnistàmiks ápastòkiiauàiks*.

noise with the feet (to make) *istok-*: let us go and make noise with our feet *ákotoistòksiskìmaup*; where he used to make noise with his feet *otsítaistoksiskìmaχpi*. — Cf. d r u m m i n g, r u n o f f w i t h n o i s e (to).

none: there are none *mátsitstsixpa*, *mátsitstsixpats*. — Cf. n o b o d y, n o t h i n g.

noon *tátsikaiksistsikùi*, *tátsikyaiksistsikùi* in.

noon (it is) *áitàtsikaiksistsikò*, *áitatsikyaiksistsikò*; it was nearly noon *autamákixtàtsikaiksistsikò*. — *áumaixtsiu* (*ómaixtsiu*) *natósi* (no more used).

north *apátoχsoχtsi*; *apatoχs-*: he was looking north *ápatoχsàisapiu*.

north (to go): he goes north *ápatoχsò*.

northward v. n o r t h.

nose *moχksisis* in., pl. *moχksisists*; *-ani-, -ksis-*: he cuts off his (another person's nose) *káχkanitsiu*; Nose-cut-already-off (a woman's name) *Íkaikaχkani* (*ua*); Has-nose-woman (a woman's name) *Nåχkåχksisake* (*ua*).

nostrils *mópèkinanists* in. pl.

not *mat-* (*mats-*): he was not known *mátoχkusksinoàuats*; they did not go far for picking berries *matsípiotoisìuaiks*; I do not carry them (an.) *nimátoχpatauaiksau*; I do not know it *nimátsksinixpàts*; you do not sleep yet *kimátomaiokaχpa*. — *sai-, sau-*: if we do not bite *saisíkstakinàniki*; when she did not come *otáisauòtoχs*; then they were not afraid of them any more *itsáuatstunnoyiàuaiks*; if I do not come (back) *aisauáuotòieniki*. — *stai-, stau-*: that I may not bite *náχkstaisikstakisi*. — *kat-, katai-, katau-* (also used interrogatively): No-really-good (name of a man) *Katáiitaχsi* (*ua*); the not-married man *omá katáukemìua*; he who does not pity you *kikátaikimmoka*; those (in.) that you did not vomit up *kikátaukitskatåχpists*; is he used to tell *kátauanìuats*; did you see me *kikátainokixpa*.

not (prohibitive) v. d o n o t.

not long ago (of) (lit.: near-former) *aistsikai-*: the Peigans of not long ago *aistsíkai-Pekániua*.

notches: as if there were notches cut in them (in.) *ánni iksiksíixpi*.

notches (to make): then he made notches in them (in.) *itáksiksìmaists*.

nothing: there is nothing *mátsitstsixpa, mátsitstsixpats*.

nothing (for) *ksistapi, ksistóχtsi*; *ksist-* (*ksists-*), *kaiist-* (*kaiists-*): he is throwing stones at me for nothing *nitsiksístoχtauaiakiok óχkotokists*. — *ksistui-* (*kaiistui-*): the horse is standing for nothing (that means: without use) *ponokâmita kaiistuitapuyiu*. — *ksistap-, kaiistap-*: he is whipping his dog for nothing *otómitàm kaiistápstsipìsiuaie*; he was running away for nothing *kaiistápistapomaχkau*. — Cf. r a n d o m (at) and f a l s e.

notwithstanding *misk-* (*misks-*), *-isk-* (*-isks-*): they moved camp notwithstanding (the cold) *miskáistamopakìau*; he then rolled (the gambling-wheel) eastward notwithstanding *miskítsinapìnakatsìuaie*. — *miksk-*: nevertheless (notwithstanding) she spat down at him *mikskítsinisokotàiixk*. — Cf. a l l t h e s a m e, i n s p i t e, i n s t e a d.

November *státòsi* (*ua*) an. (winter-moon).

now *ánnóχk*; *annoχk-*: now let them all come in *annoχkanáipis*; now take from them *annoχtótakitàu*. — *annauk-* (*nauk-*): now they all came out (of their holes) *náukitaχkànaisaksìau*. — *anni-*: let them bite (they must bite) *ánni- anìstsikstakisau*. — *an-* (*ann-*): taste for yourself now *ansátoχtomòχsit*; now come up *anamisót*; now walk away *anístapot*; now start to sing the medicine-song *ánnomatapatoïinaiit*; now issue them (in.) out to them *annomatapáiesakatotau*; now go and look for him *annótapsamisa*; now move camp *annopakiit*. — *annap-* (*anap-, nap-*): now begin to catch (your horses) *annápaiinimàt*; now take quickly (our things together) *anápàutsimàt*; now try and run away *nápaiàkomaχkàt*. — *tam-*: now get away from me *támistapàakit*. — *autam-* (*atam-*), *otam-*: I am tired now

nitáutamisistsikò; now I would die by (awls) *nitákotamoχtsèni.* — Cf. just, later on, then.

now and then *kixkixt-* (*kixkixts-*) : (the war-party) would sit down now and then *áikixkixtòpiu*; then he would sleep now and then *itáikixkixtsòkau.* — Cf. different places (in).

nudge (tò) : I nudge him *nitáiksiskaχkoau,* he nudges him *áiksiskaχkoyiu.*

O.

oar v. p a d d l e.

oat *matuyinsimmàni* in., pl. *matuyinsimmànists.*

obtain (to) v. t a k e (to).

ocean v. s e a.

October *anáuotsìtauapipìtskoχpi* (in.) (when-the-leaves-dry-up).

offended (to be): he is offended *áiamsiu*; because they were offended *ótaiamìtaksau.*

often *aik-*: I do not often swim *nimátaikautsipa.* — *akap-, -kap-*: I very often do it *nitsikákapanistotsixp.* — *-ikap-*: we will not often shoot with it *mátaksikàpoχtskùnakiòpa.* — *aikap-*: he is often fishing alone secretly *áikapisimiitapaumixkau*; he does not often walk about *mátaikapapauauaχkauats.* — *saiipun-* (?): if (the Sun) had often stripes on each side *saiipúnikskisàie.* — Cf. m a n y.

oh (interjection) *aiá, aiaháu, há.*

oh yes (interjection) *aháu.*

oil (noun) *pomís* in.; some of the oil (that was left) *amói poyii.* — Cf. f a t (noun).

oil and grease (to turn into): they would turn into oil and grease *áitsimistsiuàsiau.*

oil with brains and liver (to) v. r u b w i t h b r a i n s (to).

oily: then their bodies were oily *áitaχpùiimiau.*

oily leg-bone: his oily leg-bone *osíksinàni* in.

oily wind: an oily wind blows *áisiksopù*; the oily wind comes from the west *nimists ixtáisiksopù.*

oily wind (to make the): the Old Man makes the oily wind *Nápiua áisiksopùmstau.*

Ojibway Indian *Matuyisayèkoăn* an., pl. *Matuyisayèkoaiks.*

Ojibway tribe *Matuyisayì* (*ua*) an. (Grass-Crees).

Ojibway woman *Matuyisayàke* (*ua*) an., pl. *Matuyisayàkeks.*

old: is old (of persons) (an.) *ómaχksim*; *omaχk-, ómaχks-*; is old already *ákaiàpiu* (of men and animals, not of women); is old *ákaisíu* an. in. (used of all kinds of animate and inanimate things, but not of animals). — Cf. a n c i e n t, b i g, f o r m e r. and v. also o l d a n i m a l, o l d m a n, o l d w o m a n.

old age: he died from his old age *otómapìsini ixtsíniu.*

old animal *nápi* (*ua*) an., pl. *nápiks.* — Cf. o l d m a n.

old coyote *ksinápi* (*ua*) an., pl. *ksinápiks.*

old horse *ákòmaχkâmita* (*ua*) an., pl. *ákòmaχkâmitaiks.* — V. also o l d a n i m a l.

old lodge *ákauyis* in., pl. *ákauyists.* — they took the small old lodges *inákoχtsists akánnaukixpists ánnistsiaie áutsim*; they were clothes of old lodges *makokímiaists*; they were dresses made of old lodges *makokimi-sokasimiàuaists*; all the other people wore old lodges for clothing *annái åχkanaikokimistotòχsiu*; from an old lodge they made their leggings *áuk-okimitsiu.*

old man *nápi* (*ua*) an., pl. *nápiks*; my old man *ninápim,* his old man *unnápim*; *nápikoăn* (*nápiekoăn*) an. (of the Sun); I am an old man *nitsápi,* he is an old man *nápiu.* — *ómaχkìnau* (*a*) an., pl. *ómaχkìnaiks* (big man). — Cf. old animal.

old man's songs (to sing): the old men then sang old man's songs (to them) *nápiks itáiapitaχsìau*; he (4 p.) was singing old man's songs to him *otáiapitaχskotokàie*; now we must be sung old man's songs to (by our people) *aχkumaiápitaχsaχkototsp.*

old-man's stone *nápisko, nápiskui, nápiskuyi* in., pl. *nápiskuists.*

old woman *ómaχkàkè* (*ua*) an., pl. *ómaχkàkèks.* — *kipitáke* (*ua*) an., pl. *kipitákeks*; my old woman *nipitám,* his old woman *opitám*; I am an old woman *nítsipitàke,* she is an old woman *kipitákeu*; we are all old women *nimótsipitàkeixpinan*; old women warmed by fire *kipitáuansòyiuaki* (voc.).

old woman (very) *amáipitàke* (*ua*) an.

old woman (really very) *nitápiiksipitàke* (*ua*) an.

old-woman's age *kipitákesini* in.; my old-woman's age *nitsípitakesini.*

old-woman's-child: I am an old-woman's-child *nitsípitaipokài.*

old-woman's-lodge *kipitáuyis* in., pl. *kipitáuyists.*

older (to be): he is older than *otsítskapiskoχtòyiu.*

older members of an age-society *ómaχkakanakàtsiiks* an. pl.

oldest: he is oldest *istómaχksim, istoχkanáumaχksim, kanáumaχksim.*

oldest partner (their) *otómaχkakàuaiau.*

Omaha Indian *Ístoiìkoăn* an., pl. *Ístoiìkoaiks.*

Omaha tribe *Ístoii* (*ua*) an. (Moustache).

Omaha woman *Ístoiàke* (*ua*) an., pl. *Ístoiàkeks.*

omnipresent: is omnipresent *ixkanáiixtaixtsiu* (is everywhere).

on *ixk-* (*ixks-*), *-oχk-* (*-oχks-*): he sits on horseback (he rides) *ixkitópiu*; (the party) went to war on horseback *ixkitópisoò*; he is lying on a bed *itoχkítaixtsiu aksín*; he is sleeping on a hill *itoχkítaiokau nitúmmoi*; he is standing on a waggon *itoχkítaipuyiu áinakàsi*; I sit on a log *nitsítoχkitaupi mistsís.*

on high v. high (on).

on top *kitóχtsi*; *ikit-* (*ikits-*), *iket-* (*ikets-*), *kaiit-* (*kaiits-*), *kaiet-* (*kaiets-*): then he sat on top *itsikétsopiu*; then he was put on top *itsikétaixtsau.* — *-otatsi-*: then he put them down in on top of (it) *ináitsautat-sisàpoχtom*; then it fell on top of (them) *itsitótatsìnisiu.* — Cf. across, aloft, high (on), over.

once *tókskau*; I did it once *nitsítànistsi.*

once in a while v. now and then.

one *nitókska, niséa* (simple forms); *nitókskam* (*a*) an., *nitókskau, nitókskai* in. (the initial syllable *ni-* is often omitted); *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive and subjunctive to *nist-*): he had one wife *nitoχkémiu*; they costed one *nitsáinasiau*; I did it once (one time) *nitsitànistsi.* — there is one *nitókskam* (*a*) an., *nitókskau, nitókskai* in.; one person *nitsitápiu*; it is one day *áitokskauniu*; he is one year old *áiitstuyìmiu*; it costs one *nitsáinasiu*; it costs one dollar *nitsópoksìxtsau* an., *nitsópoksòχtoχp* in.; one to each *manistsítokskapi* an., *manistsítokskaχpi* in., *kanáitokskami* an., *kanáitokskai* in.; one lodge to each *kanáitokskàitoyis.* — Cf. alike, all, alone, only, really, same (the).

one by one *anit-* (*anits-*): he would always lay one of them pointing to (the moon) *anitsipótapoχkistau.* — *pi-* (prop.: far between, with intervals): you (pl.) will go up one by one *kitákaipyàmisoχpuau.* — Cf. far between and separately.

one ear (to have): I have one ear *ninitoχtoki.*

one eye (to have): he has one eye *ánaukapinìu.*

one foot (to have): I have one foot *ninítoχkatsi.*

one hand (to have): I have one hand *ninítotsii.*

only *nam-, -am-, am-*: she (4 p.) only sat up *námipaupìinai*; we are the only war-chiefs still in life *nitsítamitstsixpinan kaχtomínaiks*; they were only two people *nitsámistsitapìau*; only two (an.) *ámistòkami.* — *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive and subjunctive to *nist-*): they were only two people *nitsámistsitapìau*; if they find only one hair *imakétokuyitoχkònimàsau*; you are the only one that does not dance *kitáitsauàipask.* — *nitap-* (*-itap-*): and he became the only chief *ki áitsitapainauàsiu.* — Cf. alike, all, alone, just, one, really, same (the).

only thing (the) *nitsúyi.*

open (to be): the door was open *omík kitsímik káuaixtsiu.*

open (to): I open *nitáikauaipiksikstaki,* he opens *áikauaipiksikstakiu*; I open him *nitáikauaipiksistau,* he opens him *áikauaipiksistsiu*; I open it *nitáikauaipiksixp,* he opens it *áikauaipiksim.* — they opened the door easily *omí kitsími ikináikàiinimiàu.*

opposite each other v. direction of (in the).

opposite direction (in the) v. direction of (in the).

opposite side (on the) *anistápoχtsi.* — *paχtsaksístapoχtsi* (?).

order away (to): then they are ordered away by him (4 p.) *otáiistapskokòaiauaiks.*

ordinary people *okyápitapìks* an. pl.

originate (to): from them originate the many horses *ixtsístapinokâmitaisko*; from (that one) more snakes will originate in the future *tsístapàistseksìnaskoχs.* — Cf. start from (to).

ornament (to): she then gave him moccasins ornamented with quills *itoχkótsiuaie omistsi atsikíni, kaii ixtáukatoχpiaists.*

ornament of a bonnet *pústamàni* in., pl. *pústamànists.*

other *stsĭk, stsĭka, stsíki*; pl. an. *stsĭkiks,* pl. in. *stsíkists* (by the side of *stsik,* etc., there are forms with *i* at the beginning, as *istsĭk, istsíka,* etc.). — *matstsík, matstsĭka, matstsĭki*; pl. an. *matstsĭkiks,* pl. in. *matstsĭkists.* — *mat(s)-.* — Cf. again, also, another, different, too.

other end (at the) v. other side (on the).

other one *mátokskam* an., *mátokskau* in.

other side (on the) *apámoχtsi, apámoχt*; *mistapopamoχtsi*; *tápopamoχtsi.* — *tápóχtsi*; *tap-*: those on the other side *amóksi tapóχtsik.* — Cf. across, over there.

other side (down on the) v. down on the other side.

other side of the mountains (on the): the people on the other side of the mountains told me about it *satóχtai nitsítsinikok.*

other times (at) *okyápists.*

otter *ámonisi* (*ua*) an., pl. *ámonisiks.*

otter-lodge *ámonisikokàup* in.

our *ni-, nit-, nits-, n-, no-* (in combination with a suffix added to the noun) excl. (instead of *nit-, nits-* we often hear *t-, ts*). — *ki-, kit-, kits-, k-, ko-* (in combination with a suffix added to the noun) incl.

ours *nitsinánan* excl., *kitsinánun* incl.

out *sai-* (*sa-, sa-, sε-*), *s-, sau-, sak-* (*saks-*), *sat-*: he jumped out of the fence *saiăχpaipiskixtsimaie nistsépiskan*; the axe is outside the lodge *káksàkin itsáixtsiu moyis*; then he began to drive them out *itomátapsaskuyiu*; it will boil over (prop.: out) *áksàkoχsoyiu*; in the morning when I tried to get up out (of my bed) *apinákuyi nitsaksipuàuχsini*; he then threw it out *itsátapiksim.*

out of *apit-* (*apits-*), *-opit-* (*-opits-*): he will throw him out (of the lake) *àkopitsápiksistsiu*; he was standing already out of the water (on the bank) *ákaitopitsaipuyiuà*; they jumped again out (of the fire) *mátaupitsåχpii.* — *apitsat-* (*-opitsat-*): throw him out (of the boiling water) *apitsátapiksìstsis*; and then he was thrown out (of the hot ashes) *ki itopítsatapiksistàua*; (when) it had the water all out of it *amói åχkéyi ákakuiksipuiekàsiu.* — Cf. ashore and from.

out of breath (to be): and his younger brother then was out of breath very much *ki omí uskáni itsíkoχponìn.*

out of breath by running (to be): the old folks were already out of breath by running *omíksi nápiks ákakoχponiàyiau.*

out of sight *mist-, -ist-*: when all your tails are out of sight *áukanaistatòikainoàiniki*; all their tails were out of sight *áukanaistatoikàiau.* — *-istani-*: of some other people they would pull back their tongues out of sight *anníksi tokskámiks matsinióauaists áuapatsistaniskapatòmiauaists*; he went out of sight *áistanisòo*: when they got out of sight *otástanipisaiks.* — *oχs-*: he then ran around out of sight towards him *itoχsoχkátomaχkàmiuaie*; he

again went around to him, being out of sight *mátsitoχsoχkatàtsiuaie.* — Cf. a w a y, b a c k w a r d, b e h i n d, p a s t.

out of sight (to go) v. g o o u t o f s i g h t (to).

out of the way v. l o o k o u t (interjection).

out on the prairie *sakap-*: I then ran out on the prairie *nitsítsakapomaχk*; that one of them might run out on the prairie *omáχkanistapsakapomàχkaniaii.*

out on the prairie (to go) : I go out on the prairie *nitsàkapò*, he goes out on the prairie *sákapò*; he goes out of it on the prairie *saiákapatòm* (e.g. out of the town *akáitapìskui*).

outrun (to) (in base-ball) : if the first runner outruns the ball *ítòmipùyiu istsitápskitsimàsi omí pokún*; if the ball outruns him (gets ahead of him) *ikamítsiiskitsimotsìniki omí pokún.* — Cf. d e f e a t (to).

outside *sauóχtsi.*

outside (the people) *amói sauóχtai.*

over *ksistak-*: (the horse) jumped over him *itsiksístakåχpaipìu*; throw the ball over the river *ksistakápiksistsis pokúni niétaχtai.* — *ikit-* (*ikits-*), *iket-* (*ikets-*), *kaiit-* (*kaiits-*), *kaiet-* (*kaiets-*) : he will throw it over the lodge *ákoχtsikitauapiksimaie*; he will jump over my head *ákitsikitåχpaipiu notokâni*; he ran about over the old camp-ground *mámàpists itsíkitapaumaχkau*; (the tribe) went over them (the mountains) *kaiétauàtom.* — Cf. a c r o s s, h i g h (on), o n t o p.

over the hill v. h i l l (over the).

over on that side *am-*, *-om-*.

over on that side (to be) : when the sun was over on that side, late in the evening *natóʼsi ámaitstsis, aiikótakus*; if they (in.) turned over twice *nistókiòmoχpìisaists.* — V. also o t h e r s i d e (on the).

over on that side of the river *tápopamoχtsi.*

over that way : and over that way he (4 p.) went off on a run *ómiskaukinai itáumatomaχkàiinai.*

over there *ómitapoχtsi.* — *tápóχtsi; tap-*: take hold of (them) over there *ómi tápinàkit*; run (pl.) over there (over that way) higher up *ámoχk amítoχts tápipìksik.* — V. also o t h e r s i d e (on the).

over to *itap-* (in certain modes of the verb we find *istap-*) : I shall throw this my ball here over to (you) *amói nóχpokuna nitákitapàpiksistau*; let us paddle over to (it) *áχkitsitapaχkyoχsopa*; then he was jumping over to (the prairie-chicken) *áitapoχpaipiuaie.* — Cf. t o w a r d s.

overtake (to) : I overtake him *nitsitsítau, nitáitsitau*, he overtakes him *itsitsitsiu, áitsitsiu*; and that was the one that overtook them first *ki ánniaie ótomatsitsìuaiks*; then we overtook (the buffalo-herd) there *itáitsitau*; he was overtaken by his younger brother *otáuotsitsik omi uskáni*; all (4 p.) overtook him *otáukanaitsikàie.* — he was overtaken by (the pine-tree) *otsikókònokaie.*

owl *sépisto* (*a*) an., pl. *sépistoiks* (haplological dissimilation from **sépi-*

pisto, cf. n i g h t - h a w k). — *kákanotstòki* (*ua*) an., pl. *kákanotstòkiks* (who has large holes in his ears).

own (to): if you find them, you will own them (viz. the guns) *kónoai-nikiau, kitáksinanoàtai* (the text has erroneously *-namoàtai*); and now the owners of the beaver-rolls still own (the beaver-skin and the beaver-stick) *ki annóχk aiä̈χkèmiks imáinanaitsìauaiks*; their warriors owned those (dances) *ánnistsìi onóχksisotàpsìmiks áinànatòmiau*; your elder sister owns one (viz. a buffalo-hide) *kínista nánàniu*.

P.

pack (to): I pack *nitákitaki*, he packs *mákitakiu*; I pack him *nitákitsau*, he packs him *mákitsiu*; I pack it *nitákitoχp*, he packs it *mákitom*; I shall pack it on Curly's back *Soyisksíua nitákitotapoχkatau*; they packed their lodges on dogs *imitáiks áunistsiuaiks okóaists*.

pack on one's back (to) v. carry on one's back (to).

package: one package of matches *nitatáksiixpi istsimàtsii*.

pack-horse = strong horse.

pack-horses (to have): we shall have pack-horses, and stay for some days (on a hunt) *áiaketaisop*; that they had pack-horses *otsikétaiisksimàniaiks*.

pad (to): I pad it *nitsikótsixp*, he pads it *kaiótsim*.

paddle (noun) *ixtáiaχkioχsòpi* in., pl. *ixtáiaχkioχsòpists* (which-we-paddle-with).

paddle (to): I paddle *nitáiaχkioχsi*, he paddles *áiaχkioχsiu*; I paddle it *nitáiaχkixp*, he paddles it *áiaχkim*.

paddle away (to): I paddle away *nitáiistapaχkioχsi*, he paddles away *áiistapaχkioχsiu*.

paddle in (to): I paddle in *nitáisuiaχkioχsi*, he paddles in *áisuiaχkioχsiu*; I paddle it in *nitáisuiaχkixp*, he paddles it in *áisuiaχkim*.

pail v. bucket.

pain (to) v. ache (to).

paint (noun) *asáni* in., pl. *asánists*; my paint *nitsisani*.

paint (to): I paint it *nítakspànixp*, he paints it *akspánim*. — I shall paint him *nitáksikyotoau*.

paint about (to): she then began to paint him about with her paint on his face and his body *otsisani ixtsitápaikotsinaiuaie ostoksísai ki ostúmi*.

paint all over (to): then they painted their bodies all over with the paint *asáni ostúmoauaists itåχkánausoksksìau*.

paint beneath each eye (to): he was painted with it beneath each eye that it looked like tears *ixtsákoapiniåχpiskiu*.

paint the face (to): I paint the face *nitaχpiski*, he paints the face *aχpiskiu*; I paint the face *nitáuχpiskinaki*, he paints the face *áuχpiskinakiu*; you must paint the faces of your wives *kitoχkémaiks apã̄χpiskinisàu*; some others had yellow paint all over their faces *stsíkiks otaχkúyi ixtáuχpuskinàii*. — I paint my face *nitáisoksksi*, *nítsòksksi*, he paints his (own) face *áisòksksiu*, *sóksksiu*; I paint his face *nitáisoksksinau*, he paints his (another person's) face *áisoksksiniu*; then they began to paint the faces of their horses *itomátapsoksksimàiau*; when they had done painting the faces of

their horses *áiksistsoksksimàsau.* — then her face was fixed up with paint by him (4 p.) *otsítapaiaiksìnokaie.*

paint on one's face: the paint on his face showed on the post *otoχpúiskisìni itsítaχtàu omim mistsísim.*

pair (one of a) *anauk-* (*anauks-*) : they cut one side in different pieces *anáukoχtsi támomyanistàinimiàu*; I shall have one eye closed *nitákanaukapanoχs*; I shall keep down one of my ears *noχtókisi tákauanaukùpistokioχs.* — Cf. h a l f.

palate v. r o o f of the mouth.

palm of the hand *mitsiksikinistspi* in. (?).

pan-cake *istoχkixkétan* in., pl. *istoχkixkétanists* (thin bread).

pare (to) (with hand) : I pare it *nitauatánotsixp*, he pares it *auatánotsim.*

pare (to) (with knife) : I pare it *nitáuatanixp*, he pares it *áuatanim.*

parent-in-law v. g r a n d - p a r e n t.

parfleche *ítsimàni* in., pl. *ítsimànists.* — *asótsimàni* in., pl. *asótsimànists*; then they were taken to use their hides for parfleches *itápaisotsimaχkataiau*; they also took hold of the parfleches *kotokyánokoyì átsòtsinìmiau.*

part (to) : that there is nothing to part us yet *náχkoχkaiakietoχsinan.* — Cf. s e p a r a t e (to).

partner : my partner *nitákàu* (*a*), voc. *napí*; my partners *nitákàiks*; his partner *otákài*, his partners *otákàiks*; that man, his partner *omá nínauàm, ákàyiuam*; they are partners (intimate friends of the same age) *ákomètsiiau* (they love each other). — Cf. a g e - s o c i e t y.

partner (to have a) : he then had a partner *itoχkákaiiu*; that you should never have a partner *káχkstàtakàatskàni*, that he should never have a partner *máχkstàtakàatskàni.*

partner (to have as) : then he had him as partner *stamakámiuaie*; I have them as partners *ninóχkakaii.*

pass ahead (to) : I pass ahead *nitsítskoo*, he passes ahead *itsítskoo*; I pass ahead of him *nitotsítskatau*, he passes ahead of him *otsítskatsiu.*

pass by (to) : he passes by him *áuoatsiu*; I just passed by them (in.) *nisótamatsokàtoχpiau.*

passing by v. p a s t.

past *itsk-* (*itsks-*) : then her (4 p.) tracks went past (him) *támoχtsitskoχsokuyìnai*; he (4 p.) had run past them *otáutsitskaumaχkàmokaie*; when they jumped out by (past) him *otsítsksoχpaipiisaiks*; then they (gram. a singular) (4 p.) all ran past (him) *támåχkanoχtaitskokskasìnai*; when he danced by (past) *tsítskixpis*; when they cut through (past) the hide *manistsítsksinitoχsauai*; it is a still harder thing (lit.: it is hard past) *itsítsksiiko*; he went still farther (lit.: far past) *áuautsitsksìpioò.* — *ksik-* (*ksiks-*) : then she (4 p.) jumped out past (him) *itsáiksikåχpaipiinai*; he had just gone out of sight (prop.: past) *áuksiksisò*; he (4 p.) would run out past (him) *ákoχtaksiksaumaχkàiinai.* — *sik-* : holy-day-past (that is: Monday) *sikátoiksistsikùi*; past new-year *áisiksìnauiskitakiatoiiksistsikūsi.* — Cf. s t o p (to).

patch (to) v. mend (to).

patch moccasins (to) : he patches moccasins *áuàtsìpamau.*

path v. trail.

paunch v. belly.

paw v. hand.

pay (to) : I pay *nitáipunixt,* he pays *áipunixtau* ; I pay to him *nitáipunixtatau,* he pays to him *áipunixtatsiu* (by the side of *-punixt-* we noted *-punist-,* but we suppose *-punixt-* is the correct form). — I pay her to you *ánniaie kinóχkopàu* ; I also pay it to you *kimátopàuop* ; he paid him three things *nitopáiuaie niuókskaiaists* ; he paid him again one of his wives *tókskam otoχkéman mátopàiuaie* ; he (4 p.) paid him his younger wife *osótamopaukàie omí otsísoχkemàniai* ; and he (4 p.) paid him again his wife *ki omí otoχkéman otáitopàukaie* ; he (4 p.) had paid him all his wives *otáitsiniopàukaie otoχkémaiksi* ; finally he (4 p.) paid him all his wives *nánauåχkanaupàukaie otoχkémaiksaii.* — Cf. give a point (to).

pay back (to) : and in that way he (4 p.) paid him back in songs *ki ánni manistsíppotoχkokàie nínixksì* ; he (4 p.) paid him back seven songs *onóχksipotsakinåχsakaie ixkitsíkai toínixksì.*

pebble v. stone (small).

pedestrian *ksiitápi* (*ua*) an., pl. *ksiitápiks.*

peel (to) : I peel it *nitáiinixp,* he peels it *áiinim* ; they peeled sticks *mistsísi áipiksiìnimiauaists* ; I peel for him *nitáiinomoau,* he peels for him *áiinomoyiu.* — they peeled the bark from these *amóksi otápitotoksksàuaiks* ; then she would peel (the bark) from the same place *ákitopitsiniotoyìuaie ánni nitúyi.*

peg : we steal pegs *nitáikamospinan stáksi* (a game).

Peigan *-pekan-.*

Peigan (to speak) : I speak Peigan *nitáitsepuyi* (*nitáipekanepuyi*), he speaks Peigan *áitsepuyiu* (*áipekanepuyi* = *ixtáipuyiu Pekáni*). — Cf. Indian.

Peigan Indian *Pekánikoăn* an., pl. *Pekánikoaiks.*

Peigan tribe *Pekáni* (*ua*) an.

Peigan woman *Pekánàke* (*ua*) an., pl. *Pekánàkeks.*

pelican *moχkámi* (*ua*) an., pl. *moχkámiks.*

pemmican *mókàkin* in., pl. *mókàkists* ; they would mix them (in.) with their pemmican *ákoχpaiàukimaiauaists.* — Cf. hot pemmican.

pemmican (to make) : that is what she made the pemmican of *ánnistsiaie ixtáiòkimau* ; now, make pemmican *áuke, anókimat.*

pen *mikskímioχtaisinàkiopi* in., pl. *mikskímioχtaisinàkiopists* (iron thing to write with). — V. also pencil.

pencil *ixtáisinakiopi* in., pl. *ixtáisinakiopists* (which-we-write-with).

Pend d'Oreille *-itaχtaitapi-.*

Pend d'Oreille (to speak) : I speak Pend d'Oreille *nitáitaχtapepuyi,* he speaks Pend d'Oreille *áitaχtapepuyiu.*

Pend d'Oreille Indian *Niétaχtaitapikoăn* an., pl. *Niétaχtaitapikoaiks.*

Pend d'Oreille tribe *Niétaχtaitapì* (*ua*) an. (River-people).

Pend d'Oreille woman *Niétaχtaitapiàke* (*ua*) an., pl. *Niétaχtaitapiàkeks*.

penis (his) *ópànni* in.

penis-hairs *omistaists* in. pl. Some Indians interpret the enigmatic word *óksiistsià* in the story of the Old Man and the elk-head as "penis-hairs": cf., however, g n a w o f f o n e ' s h a i r (to).

penknife *ínaksistoăn* an., pl. *ínaksístoaiks*.

people (collective) *ótapìsina*; there are people in it *itapísko*; there are no people about *mátsitapiskò*; why are there no people about (the lodges) *máuksaiitapiskoiau*; which way are there any people *tská noχkoχtápitapiskoa*. — V. also p e r s o n.

people belonging to one: my people *nitsitapímiks*, his people *otsitapímiks* an. pl.; his people *otóχkauapixtàniks* an. pl.

pepper *áipistaχkaipòkò* in. (tasting as tobacco).

perhaps *tsáχtau*; *ikam-* (*kam-*): if he is pleased perhaps *ikamáχsitakisàie*; perhaps she will know it *áχksikamsksìnimaie*; if she had perhaps a side-husband *kamítaχpatòmis*. — Cf. e v e n t u a l l y, q u i c k l y.

perpendicularly *mokámipoχtsi*; *mokam-*. — Cf. s t r a i g h t.

persevere (to) v. t r y h a r d (to).

person *matápi* (*ua*) an., pl. *matápiks*; *-tapi-*: turns into a person *matápiuàsiu*; he then turned into a person *itsitápiuàsiu*; is a man-eater (prop.: he eats persons) *áitapiàuyiu*.

person of no account *ksistápitapì* (*ua*) an., pl. *ksistápitapìks*.

persons about one (to have): I have persons about me *nitáitapimi*, he has persons about him *áitapimiu*.

perspire (to) v. s w e a t (to).

persuade (to): I persuade him *nítauatsistotoau*, he persuades him *áuatsistotoyiu*; she could not persuade her *mátaskakatsistotoyìuats*.

pet: my pets *nitskánetàmiks* an. pl.

pet (to have as a): I have him as a pet *nitskánetàmau*, he has him as a pet *skánetàmiu*.

pet-animal: her pet-animal was a bear *únisoχkòiai kyáioiin*.

pick (to): he picks (berries) *áuyisiu*, *-oisiu*; that you may go and pick (berries) *káχkitotois*; where did you pick them (in.) *tsimá kitsítosìnaistsàua*; women picking (berries) *akéks áusiaiks*; and that poor second wife was still picking roseberries *ki omá kimmatsisoχkèman sákiausiu kiní*; where she was still picking rotten roseberries *tsimáie sákiausatsìnai apékoχkiniks*. — Cf. f u t u r e u s e.

pick berries (to): in summer they picked berries *nepúsi áiniuaχkàiau*. Here belongs also: in that way the people will thrash you for their home-use *ánniaie matápiua kitákanistainiuàχkakoàu*.

pick out (to): then the strong warrior was picked out that he might be a son-in-law *iskunátàpsiua áistamunìniuatàu aχkŭsimmaχs*; he would pick out the strongest man *akitsíkotoyiu iskunátàpsiu*.

pick up (to): I pick up *nitáukàsi*, he picks up *mákasiu*, *áukàsiu*; I pick

him up *nitáukasatau,* he picks him up *áukasatsiu* ; I pick it up *nitáukasatoχp,* he picks it up *áukasatom.* — I pick him up *nítsèkotoau,* he picks him up *sékòtoyiu* ; I pick it up *nitsèkotsixp,* he picks it up *sékotsim.* — Cf. s n a t c h u p (to).

pick up and swallow (to) : he (4 p.) would pick up something here and there and swallow it *ápàstapiksistakìnai* ; then he would turn around and pick up pieces here and there and swallow them *itáskapastapiksiminaists* ; then he (4 p.) would turn around and pick up pieces here and there and swallow them *itáskapastapiksiminaists* ; what he was picking up and swallowing, were pieces of fresh tallow *atsíksisi omístsisk otástapiksixpitskàie.*

pick up feathers (to) : then they began to pick up feathers *itomátapominskàiau.*

picket (for horse) *stámatsis* (*istámatsis*) in.

picket (to put in a) : I put in a picket *nitástaixp,* he puts in a picket *ástaiim* ; I put in a picket for him *nitástamoau,* he puts in a picket for him *ástamoyiu.*

picket (to) : where I had picketed my horse *nitsítstaχpi nótàs* ; he picketed her (viz. the mare) *áistaiuàie.* — Cf. s t a k e (to).

picket-pin-holder *otsítaisokstaukàχpi* in.

picking *áuyisini* in., pl. *áuyisists* ; my picking *nitóisini,* his picking *otóisini.*

picking (to come home from) : then they all came home from picking (berries) *itä̆χkanautapòisiu.*

picking (to go far) : they did not go far picking (berries) *matsípiotoisìuaiks.*

piece : pieces of his body *pínixkaists ostúmi.*

pieces (to) : he cut (the elk) to pieces *ánitsinitsiuaie* ; they had to blow (the rock) in two (to pieces) *matsitánetsinitoyiaiksaie.* — Cf. s e p a r a t e l y.

pieces (to small) *ikin-* : then he was all trampled to small pieces *aukanáikinioχpatskoàu.*

pierce (to) : I pierce *nitáuaχkànaki,* he pierces *áuaχkànakiu* ; I pierce it *nitáuaχkànixp,* he pierces it *áuaχkànim.* — Cf. h o l e (to make a).

pierce the ear (to) : I pierce the ear *nitáuaχkànistokixp,* he pierces the ear *áuaχkànistokim.*

pig *áiksini* (*ua*) an., pl. *áiksiniks.*

pigeon v. d o v e.

piles of stones (small) *akíks* an. pl.

pillow *kískàtsis* in., pl. *kískàtsists.* — *kískani* in., pl. *kískanists.*

pillow (to have for a) : I have him for a pillow *nítoχkiskatau,* he has him for a pillow *-kiskatsiu* ; I have it for a pillow *nítoχkiskatoχp,* he has it for a pillow *-kiskatom.*

pin *manátsis* (an. or in.?) my pin *núnnàtsis.*

pinch (to) : I pinch him *nitáuamanau,* he pinches him *áuamaniu.*

pine-tree *paχtóki* an., pl. *paχtókiks* ; *-aχtóki* : turn there into a pine-tree *istaχtokásit* ; and then he turned there into a pine-tree *ki ánnauk stámitaχtokàsiu* (*itaχtókasiu*).

pine-trees (also pine-tree leaves) (collective) *paχtóksko, paχtókskui, paχtókskuyi* in., pl. *paχtókskuists.*

pinto horse *kíxtsípimi* (*ua*) an., pl. *kíxtsípimiks.*

pipe *aχkúiinnimàni* in., pl. *aχkúiinnimànists.*

pipe (to be given a) : he is given a pipe *áisapoχtomoau.* — Cf. put in (to).

pipe-stem *mistsí-aχkùinnimàni* in., pl. *mistsí-aχkùiinnimànists.*

pistol *inaksínama* an., pl. *inaksínamaiks.*

pitch of pine *auáksis* an., pl. *auáksiks.*

pit-hole *síxkan* in. (?).

pitied (to act as one to be) : because he acted as one to be pitied *otáikimatskàs.*

pitied (to be) v. pity (to) and poor.

pity (to) : I pity him *nitáikimmau, nitsikímmau,* he pities him *áikimmiu* ; now, she is pitied, so that she may eat it *áuke, áikimau, máχkstamàuataχsaie* ; I do not pity anybody *nimátaikimmapiixpa.* — Cf. poor.

place to go (to have no) : we have no place to go *mátoχkoauop* ; we shall have no place to go *mátakoχkòauop* ; we had no place any more to go to *nimátatoχkòåχpinan.*

plainly *-omi-* : he saw them (an.) plainly *nítomiainoyiuaiks.*

plait (to) v. braid (to).

plane (noun) *ixtáisatsakiòpi* an., pl. *ixtáisatsakiòpiks.*

plane (to) : I plane *nitáisatsàki,* he planes *áisatsàkiu* ; I plane him *nitáisatsau,* he planes him *áisatsiu* ; I plane it *nitáisatsixp,* he planes it *áisatsim* ; I plane for him *nitáisatomoau,* he planes for him *áisatomoyiu.*

plant *insímmaiistsis* (gender?) (used of any kind of plants, wild or in a garden). — *insímman* in., pl. *insímmanists* (only used of gardenplants).

plate *saitsóχkòs* an. (?), pl. *saitsóχkòsiks* (?).

plate (to use as a) v. put one's food on (to).

play (to) (at a game) : I play *nitáikoăni,* he plays *áikoàniu* ; I play with him *nitáikoănimau,* he plays with him *áikoănimiu* (also used of men and women in an erotic sense). — Cf. gamble (to).

play (to) (a musical instrument) : then he was playing violin *itáinixkiu ninixkiátsis.* — Cf. sing (to).

play (to go out to) : all the children went out to play *opokásina ixkanékoχpitàuaχkau.*

play dead (to) : then they played dead *itsikípaiinixkasìaiks.*

please *noχk-* (*noχks-*), *-oχk-* (*-oχks-*) : give me money, please *noχkoχkókit ixtáχpumàupi* ; now you must take care of them (an.), please *noχkánnoχkatsatsisàu* ; give an invitation, please *noχkátsimàt.* — Cf. least (at), however, sure (to be), though.

pleased (to be) : I am pleased *nitáiaχsitaki, nitáχsitaki,* he is pleased *áiaχsìtakiu, áχsítakiu* ; I am pleased with him *nitáiaχsimmau, nitáχsimmau,* he is pleased with him *áiaχsimmiu, áχsimmiu* ; I am pleased with it *nitáiaχsitsixp, nitáχsitsixp,* he is pleased with it *áiaχsitsim, áχsitsim* ; if they were

pleased with him *áχsimotsìniki* (prop. a passive construction, perhaps better to be rendered by: if he was liked). — Cf. esteem (to) and happy (to be).

pleasure *ákometsimàni* in., pl. *ákometsimànists.* — *áχsitakisini* in. — Cf. laughter.

Pleiades *myoχpokóiiks* an. pl.

plenty *akai-, akau-, ak-*: he had given plenty for her *ixtakáumatskaχtakiu*; they had built plenty of fire (a big fire) *ákototàiau.* — Cf. many.

plenty of food (to have): they all had plenty of food *áisopoksinòksiau*; and then he had plenty of food *ki otámiskainòksiu*; he had always great plenty of food *áskχsaiiksinòksiu.* — Cf. happy (to be), happy time.

plenty of meat (to have): then he had plenty of meat (cut up and hung) *stámamiskàuoχkoχtskàu.*

plough (noun) *ixtáupaχkiminakiopi* an., pl. *ixtáupaχkiminakiopiks.*

plough (to): I plough *nitáupaχkiminaki,* he ploughs *áupaχkiminakiu.*

pluck (to): I pluck him *nitsípoχkotoau,* he plucks him *póχkotoyiu*; I pluck it *nitsípoχkotsixp,* he plucks it *poχkótsim*; he then plucked them (i.e the geese) *itáipoχkotoyiuàiks.*

plug v. lock.

plume *sápòp* in.

pocket-knife v. penknife.

point (to): I point *nitáuaii,* he points *áuaiiu.*

pointer: they had ten (sticks) for pointers *kepúyi otsítsitskimatsoàuaists.*

pointing to (to put) v. put pointing to (to).

poker *ixtápaiaχkiakiòpi* in., pl. *ixtápaiaχkiakiòpists* (where-we-stir-the-fire-with).

poor (to be pitied): he is poor *kimmatápsiu*; *kimmat-* (*kimmats-*), *kimat-* (*kimats-*): they are very poor (to be pitied very much) *káikimatàpspaiksau*; there was a poor second wife that went after wood *omá kimmat isoχkéman* (*kimmatsisoχkèman?*) *itotóχkotau*; his poor second wife *okimmatsisoχkèman*; they are all sitting with pitiful (poor) faces *nitáikimatskiòpiau.* — Cf. pity (to).

poor (to make): I make him poor *nitáikimmatsistotoau,* he makes him poor *áikimmatsistotoyiu*; he has made me poor for ever *nitáinauàikimmatsistotok.*

poor boy *kímmatapsaχkùmapi* (*ua*) an., pl. *kímmatapsaχkùmapiks.*

poor thing (pitiful exclamation) *tumásá, tumáiikinisà.*

porcupine *kaiiskáχp* an., pl. *kaiiskáχpiks.*

porridge *pikiáksin* in., pl. *pikiáksists.*

possess (to): I possess him *nitsinánatau,* he possesses him *minánatsiu*; I possess it *nitsinánatoχp,* he possesses it *minánatom.*

post: there was a post, he (4 p.) stood up against it *omí nepústautaksìninai, itótapitsipuyìnai.*

pot *itáinixtaupi* in., pl. *itáinixtaupists* (where-we-boil-in); her pot *otsítaupisàχpi* in. (what-she-used-for-boiling). — V. also bucket.

pot of meat *apisáni* in.; my pot of meat *nitópisàni*, his pot of meat *otópisàni*.

pot of meat (to have a): he has a pot of meat *áupisau, -opisáu*; what is the cause that you have a pot of meat *kímaukòχkoχkopisàχks*. — Cf. boil meat (to).

potato *patáki* in., pl. *patákists*.

potato-bug *patákisksìnau* (*a*) an., pl. *patákisksìnaiks*.

pound (to): I pound *nitsaksisákim*, he pounds *saksisákimau*.

pour (to): I pour *nítasuyi*, he pours *asuyíu*; I pour *nitasuyínaki*, he pours *asuyínakiu*; I pour him *nitásuyinau*, he pours him *ásuyiniu*; I pour it *nitásuyinixp*, he pours it *ásuyinim*; is poured out *ásuyikàu*; there he (4 p.) poured water on *åχkéyi itsísapasuyìnai*.

pour away (to): I pour it away *nitáistàsuyinixp*, he pours it away *áistàsuyinim*.

pour behind (to): then he poured it behind (to her) *itapátasùyinimaie*.

pour in (to): and there she also pours water in *ki åχké mátsitsitaisapàsuyinakìuaie*.

pour out (to) v. pour away (to).

poverty *kimmatápssìni* in.

power v. magic and medicine-power.

power (to give): then he (4 p.) gave him supernatural power with water *otsítapaistotòkaie åχkéyi*. — then he was given by him (4 p.) the power (of the beaver-rolls) *otápaipummòkaie*; and then he was given by him (4 p.) the power (belonging to each thing that was given to him) *ki otsítapaipùmmòkaie*; he had done being given by him (4 p.) the power (belonging to each thing that was given to him) *otáiksistsipùmmòkaie*. — Cf. initiate (to).

powerful v. strong.

prairie *saukyé* in.

prairie (on the) *itskóχtsi*; *itsk-*: then it was thrown right on the prairie *stámitsitskoχkìtapiksixp*; when they had moved to the prairie (on the prairie) *áitsksistotsisì*; then he made him to walk the prairie *àitskaátsiuaie*.

prairie (to go on the) v. go on the prairie (to).

prairie (to go out on the) v. go out (to).

prairie (to the) v. prairie (on the).

prairie-chicken *kétoki* (*ua*) an., pl. *kétokiks*.

prairie-chicken-snare v. saddle (kind of).

praise (to): then the chiefs think that they will be praised *nínaiks itástaiau, áχkatoχkoixtsìmaχsau*. — he (4 p.) then praised him *itsápitaχsin*.

praise-songs (to sing) v. old man's songs (to sing).

pray (to): I pray *nitauátsimoixk*, he prays *auátsimoixkau*; I pray to him *nitauátsimoixkatau*, he prays to him *auátsimoixkatsiu*; I pray to him *nitauátsimoixkamau*, he prays to him *auátsimoixkamiu*; I pray to it *nitauátsimoixkatoχp*, he prays to it *auátsimoixkatòm*; I pray for him *nitauátsimoix-*

kaχkoχtomoau, he prays for him *auátsimoixkaχkoχtomoyiu* (or is the syllable *-koχ-* superfluous?).

prayer *auátsimoixkani* in.

preach (to) v. speak (to).

prefect (in school) *nitáskskamokinan* (the one that watches us) (excl.).

pregnant v. child (with).

prepare (to): begin to prepare your bows and yours arrows *anápaisopuiàpistotsit kinámaists ki kòχpsiists*; now prepare yourself well *ákaisokapistotòχsit*. — now prepare yourself *annápaiàkitapìit*.

present (to): they presented them (an.) to (their fathers-in-law) *otaχkóskanoàuaiks*. — Cf. stretch out one's hands (to).

presents: his presents *otomátskaχtaksiks* an. pl.; *otomátskaχtaksists* in. pl. — Cf. give presents (to).

press under one's arm (to): he (4 p.) just pressed it under his arm *kákoχpomòksakin*; he pressed it always under his arm *askχspaumóksàkiuaie*.

pretty *anat-* (*anats-*), *anat-* (*anats-*).

pretty (to look): he looks pretty *anátsinam* an., it looks pretty *anátsinatsiu* in.; mother, over there is a living thing looking very pretty *na'á, ómamaie ikanatsìnam*. — it looks very pretty (over there) *ikitaminàtsiu*.

pretty snake *anátsistseksina* an., pl. *anátsistseksinaiks*.

prick (to): I prick him *nitsimau*, he pricks him *simíu*; I prick it *nítsimàkatoχp*, he pricks it *simákatom*.

pride *atsíixkàsini* in., pl. *atsíixkàsists*.

priest (R. C.) *natoápiapìkoăn* an., pl. *natoápiapìkoaiks* (holy white man). — *sikáipistsisokàsim* an. (black-blanket-coat). — *auatsimoixkàu* (*a*) an. (the one that prays).

proclaim (to) v. cry out (to).

prod (to) v. touch with the point (to).

profit from (to have): I have profit from him *nítoχkoàimau*, he has profit from him *-oχkóaimiu*; I have profit from it *nítoχkoàitsixp*, he has profit from it *-oχkóaitsim*, *-óχkoàitsim*; what profit he had from it *manístoχkoàitsixpiài*; you will have no profit of that child of mine *omá nókòsa kimátoχtoχkuiikìxpatsiks*. — Cf. live by (to) and useful thing (to have as a).

promise (noun) *ksistóaχsini* in., pl. *ksistóaχsists*.

promise (to): I promise *nitáiksistuyi*, he promises *áiksistuyiu*, *kaíistuyiu*; I promise him *nitsiksistoatau*, he promises him *kaíistoatsiu*.

prop *apitsikamàtsis* (an. or in.?).

prop (to): I prop it *nitápitsikaixp*, he props it *ápitsikaim*.

protection of life *kamotáni* in.

proud (to be): I am proud *nitáitsiixkàsi*, he is proud *áitsiixkàsiu*; I am proud of him *nitsíixkasatau*, he is proud of him *áitsiixkasatsiu*.

provide first (to): all of them would provide the leader first *omí itomóii ăχkanautamìtsiau* (better: *ăχkanautomìtsiau*?).

provisions *auáuaχsists* in. pl. — Cf. food.

prune *sikómaχksìni* in., pl. *sikómaχksìnists* (black-big-berry). — Cf. raisin.

puff of smoke *sáipokomistsimàni* in.

pull (to): I pull *nitáiikskap*, he pulls *áiikskapiu*; I pull him *nitáiikska-patau*; he pulls him *áiikskapatsiu*; I pull it *nitáiikskapatoχp*, he pulls it *áiikskapatom*; I pull for him *nitáiikskapatomoau*, he pulls for him *áiikskapa-tomoyiu*. — Cf. drag (to).

pull about (to): and she was a long time pulling that one about *ki ánniaie áisumàpskapatsiua*.

pull ashore (to): then he was pulled ashore *itopítsiskapatau*; when he was pulled ashore *aupitsiskapataχs*; she just pulled her ashore *kákopi-tsaipiksistsìuaie*. — Cf. take ashore (to).

pull away (to) v. pull off (to).

pull back (to): then he (4 p.) pulled back *itapátskapìnai*. — then I pulled him back *nitsítskatapiksistau*.

pull back out of sight (to): of some other people they would pull back their tongues out of sight (into their throats) *anniksi tokskámiks matsi-nióauaists áuapatsistanisakapatòmiauaists*.

pull down (to): I pull him down *nitsiniskapatau*, he pulls him down *iniskapatsiu*; I pull it down *nitsiniskapatoχp*, he pulls it down *iniskapatom*; he pulled those tongues down *áinaipiksimaists ánni matsinists*; that woman would pull (the meat) down from (the horses) *omá akéu itánnaipiksistomo-yiuàiks*.

pull from the fire (to): then they pulled a char-coal from the fire *istsíi osoχktsímokui itopítsiaχkìmiau*; when it had boiled a long time, then she would pull it from the fire *áisumàkotsisàie*, *ákitopitsotsimàie* (thus to be read instead of: *-osimàie*).

pull one's head under the water (to): she then pulled her head under the water *itástapiniuaie*.

pull in sight (to): then she pulled her robe in sight *itstsáipiksistsiixk omí maiái*.

pull one's mouth crooked (to): they pull their mouth (viz. of the people who eat during the night) crooked *áiàmoyìniauaiks*.

pull off (to): I pull him off *nitáiistapiskapatau*, he pulls him off *áiistapiskapatsiu*; I pull it off *nitáiistapiskapatoχp*, he pulls it off *áiistapis-kapatom*. — then he pulled my saddle off *itsínaitapiksim nitsétanists*.

pull on the string (to): then (the people) began to pull (the hide) again on the string *mátsitaumatapauaχkapàtsimau*; then (the people) pulled (the hide) on a string *itauáχkapitsiuaie*; then they pulled them (the hides) on the string *itáuaχkapatòmiauaists*.

pull out (to): I pull him out *nitsaiskapatau*, he pulls him out *sáiskapatsiu*; I pull it out *nítsaiskapatoχp*, he pulls it out *sáiskapatom*. — that you pull out (the thorns) from me *kaχkítsaiksomòki*; then he began to pull out (the thorns) from him *itomátapsaiksìmmiu*; finally he had them all pulled out from him *ikyáiaiksistsaiksimmau*. — then she pulled out her stone to hammer

the bones on *itáixtsaipiksim otsístakini.* — Cf. take off (to), and take out (to).

pull out the hair (to) : then he began to pull out the hair from his robe *maiáii itáipoχkòtoyiu*; then he began to pull out the hair from his robe *maiáii itáipoχksimiautòyiuaie*; then he pulled out (his younger brother's) fur *itáipoχkotsimaie okúyisai.*

pull out one's head (to) : when he tried to pull his head out *manisták-sàuχkyàks.*

pull together (to) : he pulled his elder brothers together *omíksi ú'siks áumoiiskapàtsiu.*

pull up (to) : I pull him up *nitáspskapatau*, he pulls him up *áspskapatsiu*; I pull it up *nitáspskapatoχp*, he pulls it up *áspskapatom*; I pull him up *nitámiskapatau*, he pulls him up *ámiskapatsiu*; I pull it up *nitámiskapatoχp*, he pulls it up *ámiskapatom.* — Cf. hoist (to).

pull up (to) (from a sitting or lying position) : then she started to pull him up *itáksipuskapatsìuaie.* — Cf. hoist (to).

pull up the stakes (to) : then they would pull the stakes up for them (the hides) *itáisaiksotoyìauaiks.*

punish (to) : I punish him *nitáiniksistotoau*, he punishes him *áiniksis-totoyiu.*

pup *imitáikoăn* an., pl. *imitáikoaiks*; my pup *nínasoχkoà*, your pup *kínasoχkoà*; the Old Man then turned into a pup *omá Nápiua itómitai-koănàsiu*; *-koyi-* : she had pups *sáiaikoyìu*; she (4 p.) just had a litter of pups *mánisaikoyìu.* — Cf. calf, colt.

pursue (to) : he was pursued by him *otáutsapàakaie.* — V. also chase (to).

push (to) : I push him *nitáiistapaχkiotoau*, he pushes him *áiistapaχkio-toyiu*; I push it *nitáiistapaχkiotsixp*, he pushes it *áiistapaχkiotsim.* — I shall push *nitákitapiks*; he then pushed *itápiksiu.*

push the grass up (to) : we shall push the grass up (to cover the tracks) *áksipuyimikiāχsataiau*; he pushed the grass up with the lodge-pole *omí mánistami ixtsitáipuimikiàkiua.*

push in (to) : that we push them (viz. the dresses) in for them *áχkits-istsìtomoaiiks*; they pushed them (viz. the dresses) in (into the fire) *itsúiistsìtsimiaists.*

push up (to) : then he pushed up one of them *tókskam itspáχkiu.* — Cf. push the grass up (to).

put (to) : I put it *nitsítoχtoχp*, he puts it *ítoχtòm*; there he began to put buffalo-chips *ánnamauk itáiàkoχtòm kàmixtáists*; put my own clothes in the same bundle *nistóa nitsistotóχsists nitúyim istoχtótau.* — I put him there *nitsítaixtsau*, he puts him there *itaixtsíu*; I put there *nitsítastaki, nitsítstaki*, he puts there *itástakiu, ítstakiu*; I put him there *nitsitastsau, nitsítstsau*, he puts him there *itsitástsiu*; I put it there *nitsitástoχp. nitsítstoχp.* he puts it there *itsitastòm, itsitstòm, ítstòm*; then I put the traps there *nitáistamitsìts-taki ikyákyàtsi*; put (pl.) good food (in the corral) *áχsi auáuaχsi iststakik.*

— the rich ones were those that were put inside of their own lodges *akótsàpsiks ánniksaie áukìnaiau okóauaists.* — then he takes paint, he puts some of it on his hands *àsáni stámòtsim, otsísts ixtanistotsim.* — Cf. put down (to), put down on (to).

put about (to) (that means: to put a value on each article): when they had done putting them about *àiksistápaiàkoχtosauàists.*

put all over (to): put the manure of the buffalo all over your body *einíua osáipioχsìsts támoχtoχkanoàutànistòtsit kostúmi.*

put aloft (to): I put him aloft *nitáikitsixtsau,* he puts him aloft *áikitsixtsiu;* put him aloft *istsikitsixtsis;* there he was put aloft *itáikitsixtsau.*

put among (to): I put it among there *nitsítspìoχtoχp* (*nitsítspìuχtoχp*), he put it among there *ítspìoχtòm* (*ítspìuχtòm*).

put around (to): and then I put the traps around it *ki nitsítsitau-takistsàii omíksi ikyákyatsiksi.*

put away (to): I put him away *nitanistápitsau,* he puts him away *anistá-pitsiu;* I put it away *nitanistápoχtoχp,* he puts it away *anistápoχtom;* I put it away *nitsístapoχtoχp,* he puts it away *ístapoχtom;* they would put them (in.) away *ákakoχtomiàuaists;* put them (in.) away *ixtsísaists.*

put away in a certain place (to): I put him away *nitsítastsau, nitsítstsau,* he puts him away *itsítastsiu;* I put it away *nitsítastoχp, nitsítstoχp,* he puts it away *itsítastòm, itsítstòm, itstóm.* — Cf. put down on (to).

put back (to): put (the moccasins) with the fore-ends back *iskoχkís-totau;* that you put (the moccasins) with the fore-ends back *kàkskoχtótam.*

put back in its place (to): then I put them (an.) back *nitáistamàkix-tsaiau;* then he put them (an.) back again *stámatàkixtsìuaiks;* then he put them (an.) back again *stámatsitskixtsìuaiks;* put them (an.) back again *matsítskixtsìsau;* he put their heads back (in the same place), where they had been sleeping *otokânoaists mátsitskoχtòm omi otsítaiokaχpiaiks;* then they put them (in.) back again *áistamatsksipoχtòmiauaists.*

put down (to): I put him down there *nítsitsipotoau,* he put him down there *itsipótoyiu;* I put it down there *nítsitsipotsixp,* he put him down there *itsipótsim;* the foods that were put down there *amóistsi itsipótsixpistsi auáuaχsistsi;* then (the people) put (the hide) down *itánnipotoyìuaie* (*itáinipotoyiuaie*). — he then put it down there *itsínoχtòm;* put them (in.) down in your beaver-rolls *anníksim kitómopistàniks istsínoχtotàua.* — V. also put down on (to).

put down on (to): I put down on *nitsítastaki, nitsítstaki,* he puts down on *itástakiu, itstakiu;* I put him down on *nitsítastsau, nitsítstsau,* he put him down on *itsítastsiu;* I put it down on *nitsítastòχp, nitsítstoχp,* he puts it down on *itsítastòm, itsítstòm, itstóm.* — there she put her leg-bones down on *ánnimaie itotátsipòtsim omistsi otoχkakinnànists.* — I put him down on *nitsítoχkitstsau,* he puts him down on *ítoχkitstsiu;* I put the knife down on the table *itáisoyopi nitsitóχkitstsau istóãn;* I then put the frying-pan down on the fire *síkoχkòsà nitsítsitauχkitstsau potán.* — Cf. loose (to), put (to), put away in a certain place (to).

put one's head down (to) : that woman put his head down *omá akéua itsénnaukimiuàie.*

put the head in (to) : he then put his head in *itsítsapoχkyàkiuaie.*

put in (to) : she put him in *itsápstsiuaie* ; then she puts it in (the stove) *itáisapisimaie* ; I put it in *nitáisapaχkixp,* he puts it in *áisapàχkim* ; I put in *nitáisapixtaki,* he puts in *áisapixtakiu* ; I put him in *nitáisapixtsau,* he puts him in *áisapixtsiu* ; I put it in *nitáisapoχtoχp,* he puts it in *áisapoχtom* ; I put in for him *nitáisapoχtomoau,* he puts in for him *áisapoχtomoyiu.* — I put it in *nitáipstoχtoχp,* he puts it in *áipstoχtòm.* — do not put in the whole length of it for me *ináuksauχkonistaksomòkit.* — and then Round-cut-scabby-robe put that beaver and that beaver-stick in his beaver-rolls *ki omá A'pekoχkùminimau sotámitotstsiu omí ksískstakìi ki omí kàkstáksini omíksim otómopistàniksi.* — Cf. b r i n g i n (to) and f i l l o n e ' s p i p e (to).

put in one's eyes and pull along (to) : those it is we put in our eyes and pull along *ánnistsiaie nitsítaisapapinixpinàni noápsspinàniks.*

put in the fire (to) : I put it in the fire *nitáisòoχtoχp,* he puts it in the fire *áisòoχtom* ; put the stone-pot in the fire *suiáutoka* (*soiáutoka*) ; put the pot in the fire *amó íska istsuiixtsis.*

put in the pot (to) : then he put him in the pot *itsípinixtsìuaie.*

put in the pot (to be) : the calves were put in the pot *unistáχsiks autaχkétaupiau.* — Cf. p u t i n (to).

put in a row (to) : some lodges are all put in a row *moyists áistamikanaksipixpiau.* — he then put them (in.) all in a row *itsítoχkanoχtòmaists* ; he put them (in.) in a long row *ánnoχkotoχtòmaists* ; he then put them (in.) in a long row *itsitáinoχkòtoχtòmaists.*

put in this direction (to) : put it in this direction *póχsapoχtot* (imp.).

put inside (to be) : there they were put inside when they were killed *ánnimaie itsáipstsìau itsínitaχpiau* ; then they would be put inside an old lodge *ákauyis itáipstsiauaiks.* — Cf. i n s i d e (to be).

put instead (to) : he then put it there instead *itsítaχtsoautòm* ; he then put it in instead out of sight *itsítaχtsiuaisapistaniaipiksimaie* ; he then again put him instead *mátsitaχtsoaitstsiuaie.*

put into (to) v. p u t i n (to).

put near (to) : she had already put the cherries near *omístsim pákkixpistsim íkatsiksiststom.*

put off (to) (clothing, etc.) v. t a k e o f f (to).

put on (to) (clothing, etc.) : I put him on *nitáuauatau,* he puts him on *áuauatsiu* ; then he began to put them (an.) on *itápaiakauauàiiu.* — I put it on *nitáisa(i)pskoχsatoχp,* he puts it on *áisa(i)pskoχsatòm* ; and he puts on different (clothes) *ki noχkétsii itáiaksaipskòχsatom* ; they also put on weasel-skin coats *ápoχsoyisokàsists mátaisapskoχsatòmiauaists.* — then he put it on her *itsístsiuaie.* — Cf. p u t d o w n o n (to) and p u t o n t o p (to).

put on each end (to) : then they put sticks on each end *mistsísts itástoχtòmiau.*

put on one's feet (to): here are (moccasins), put them on your feet *amoistsiaie, istsitsíkatot.* — Cf. moccasins (to put on).

put on four corners (to): he then put (the forked sticks) on four corners *itatsótstautsimàists.*

put on the head (to) (as a head-gear): they put war-bonnets on their heads *sààmists itáisapoχkyàkiu*; why he put it on his head *máukatsitsapoχkyàkiu.*

put on high (to): it was on top (of the sticks), that she put (the buffalo-calf) on high *spóχtsim ânnimaie itspistsiuaie.* — I then put (lit. threw) him (on high) on my horse *nótàsi nitsítamiapìksistau.*

put on horseback (to): he then put (the people) on horseback *itauámiàupaiuaiks.*

put on moccasins (to) v. moccasins (to put on).

put on the neck (to) v. neck (to put on the).

put on top (to): I put it on top *nitsitóχkitoχtoχp,* he puts it on top *itóχkitoχtòm.* — Cf. put down on (to).

put one's food on (to): I put my food on it *nitsítaisùixt,* he puts his food on it *itáisuixtau*; I give him (something) to put his food on *nitáisoχtoau,* he gives him (something) to put his food on *áisoχtoyiu*; he makes something to put his food on *áisùixtatskau.*

put one's pack on (to): I shall put my pack on him *nitákitisksìmau.*

put out of sight (to): I put him out of sight *nitsístanipiksistau,* he puts him out of sight *ístanipiksistsiu*; I put it out of sight *nitsistanipiksixp,* he puts it out of sight *ístanipiksim, ístaniàipiksim.*

put over (to): then he put him over a stump *omíma káaukixkàiin itsítsapspimiuaie.*

put pointing to (to): then put one stick pointing to (the moon) *tókskaie mistsísi istápoχkistòt*; he would always put one of them pointing to (the moon) *anitsipótapoχkistau.*

put right there (to): he (4 p.) put her right there *annautsítstsòkai.*

put short (to): just put (pl.) him short (that means: just put the travoy on his neck) *àikipáksakixtsòk.*

put straight up (to): they were put straight up *áukamipàpiksìstaiau.*

put together (to): then she began to put her leg-bones together *itáumatapàpaipiksìm otoχkakínnànists.* — they began to put their mother together *oksístoauai ápaipotstsiauaie*; then they put them (the beaver-teeth) together *itáipotoχtomiauaists.*

put towards (to): I put towards *nisitápoχtoχp,* he puts towards *itápoχtom.*

put under one's arms (to): they would put (their hands) under their arms *ipitámoksakiuàists.*

put up (to): that is the way they put them (the small piles of stones) up *ixtapáixtsiuaiks*; then (the people) also began to put up small piles of stones *mátsitaumatapakixtsiu akiks.* — put (the buffalo-hide) up near the door *ipotóχtsim istsipúixtsis*: put (the rabbit) up there by the door *ómim ipotóχtsi istsipópuyis.*

put up (to be) : the lodges were all put up *aukanáipuixtsii moŋísts.*

put up against (to) : I put up (my gun) against that rock *nitsítapitsau omi óχkotoki.*

put up a lodge (to) : then he put his lodge up *itápuiakokìiu* ; in the forests their lodges were put up *atsóaskuists itástsakokìuatoχp* ; there their lodge was put up *okóauai itáiakokiuatoχp.*

put upon (to) : some put their beddings also upon (dogs) *stsíkiks ámo onóχksèkanì mátsitaiisksìmmatau.* — V. also put down on (to).

Q.

quake (to) v. t r e m b l e (to).

quarrelsome: he is very quarrelsome *iksataitapìu*. — because they were quarrelsome *otoksinásauaie*.

quarter of a dollar *ínakanauksi* an., pl. *ínakanauksiks* (small-half).

quarter of an hour *inakánaukotakoχsin* in., pl. *inakánaukotakoχsists* (small-half-hour).

queer v. w o n d e r f u l.

quick: he is quick (fast) *ikámsiu*, *ikamó*. — *ikam-*. — I am quick (active) *nitsiksisápitsìsi*, he is quick (active) *ksisápitsìsiu*. — Cf. q u i c k l y.

quick motion *oχp-*: that they (gram. a singular) were jumping off *omåχtåχpauànis*; from there he jumped down *ixtsítoχpàipiu*; then they jumped over to them (an.) *itsitápoχpaipiiaiks*.

quick motion (to be in): I am in quick motion *nitóχpi*, *nitåχpi*, he is in quick motion *óχpiu*, *åχpiu*, *áuχpiu*. — Cf. f a l l (to).

quick old man: he is a quick old man *ákaiksisàpitsàpiu*.

quickly *ikam-* (*kam-*): do it quickly *ikamánistotsit*; I shall move my lodge quickly *nitáksikamopaki*; they ran very quickly *iksíkamipiksiau*; then they began quickly to make robes *itákamoχkanaupaistotòaii imoiániks*. — *kip-*: quickly make (pl.) a fire *kipipótak*; quickly make a trap for me *anikípoχksìkiakòkit*. — Cf. e v e n t u a l l y, f a s t, j u s t f o r a m o m e n t, p e r h a p s, q u i c k, s o o n, s t r a i g h t.

quiet (to be): be quiet *amáupit*, *máupit* (imp.); I am quiet *nitáumaupi*, he is quiet *áumaupiu*. — (the lodges) were all quiet *áikskanistststsiau*. — the whole camp is quiet in the night *áumaχkainispàixtsiu kokúyi*. — Cf. l e a v e a l o n e (to).

quill-ornament *pokáχkatsimàn* an.; my quill-ornament *nipokáχkatsimàna*.

quills *kaiísts* in. pl.; his quills *okáiimists*.

quit (to) v. s t o p (to).

quiver *inopátsis* (an. or in.?).

quiver with arrows *ponopáni* in., pl. *ponopánists*; my arrows in the quiver *ninopánists*, his arrows in the quiver *únnopànists*.

R.

rabbit *áatsista* (*ua*) an., pl. *áatsistaiks*.

raft *iskétstani* in., pl. *iskétstanists*; my raft *nitskétstani*.

raid (to go on a): I go on a raid *nítsoo*, he goes on a raid *soó*; and that summer he went three times again on a raid *ki ánnimaie niuókskaii nepuists ómatsitsoχpists*; I go on a raid with him *nítoχpoksòmau*, he goes on a raid with him *ixpoksómiu*. — I went on a raid against the Crees *Asináua nitsátaua*.

raid (to make a): then we started to make a raid *nitsítàkaipiixpinàn*; make a raid on the Sioux in the night *áikòkus istákaipiskoχtòk amóm Pinápisinàu*.

raid (to take on a): he took us on a raid *nìtsuiépiokinan*.

raid on horseback (to go on a): (the people) went on the raid on horseback *ixkitópisoò*.

raid in winter (to go on a): it was winter when they went on the raid *istúisòiau*.

raid towards (to go on a): then I went on a raid towards the Cypress Hills *Aiixkimmikui nitsítapsoo*.

rain (noun) v. shower.

rain (to stay out in the): he has always been staying out in the rain *áinikatsitsitskaisotamìuats*.

rain (to use for the): that I may use (the robe) just for the rain *náχkipoχkàtoχtsòtami*; I want to use (the robe) just for the rain *nitákipoχtsòtamiai*; that he may use (the robe) just for the rain *áχkipoχkutoχtsotamìixkaie*; that he may use (the robe) just for the rain *ákoχkatoχtsotamiixkaie*.

rain (to): it rains *áisòtau*; and it was soon going to rain *ki autamákotsotauaie*; I think that it will rain *nitást máksotàsi*.

rain hard (to): it rains very hard *ikúmaitau, íkskàumaitau*.

rain through (to): it rains through *sisapóksòtau*.

raise (to): with those we raise the central lodge-pole *annikskaie ixtápuiàχkiakiòp*; when we have raised the central lodge-pole *aiksistsipuiàχkiaχki*. — Cf. lift (to).

raise (to) (a child): raise him for me *noχksistáuatomòkit*; raise him for me just a while *kipóχksistàuatomòkit*. — Cf. rear (to).

raise the ears (to): I raise the ears *nitáipustokiaki*, he raises the ears *áipustokiakiu*.

raise the head (to): then they raise their heads *itápåχkiakìau*; then they all raise their heads *itå̄χkanaipå̄χkyakiau*. — V. also throw up the head (to).

raise the shoulders (to): I raise my shoulders *nitáispistsìkàki.*

raise up (to): I raise him up *nitsipúyinau*, he raises him up *nipúyiniu, áipùyiniu*; I raise it up *nitsipúyinixp*, he raises it up *nipúyinim, áipùyinim.*

raisin *ómaχksìni* in., pl. *ómaχksìnists* (big-berry).

rake (noun) *ixtáumoaχkiakiopi* an., pl. *ixtáumoaχkiakiopiks.*

rake (to): I rake *nitáumoaχkiaki*, he rakes *áumoaχkiakiu.*

ramrod *istaχtsímàtsis* an., pl. *istaχtsímatsiks*; my ramrod *nitstáχtsimàtsis.*

random (at): *ksist-* (*ksists-*), *kaiist-* (*kaiists-*), *kaiistui-*: then he wandered along at random *stámiksistȧχtauàuaχkau*; he shot at the same time with (him) without taking aim (prop.: at random) *nítoχpiksistaχkùmiuaie*; he was saying to himself (prop.: at random) *kaiistuitauàniu.* — V. also n o t h i n g (for).

random (to go at): goes at random *-ksistapo.* — Cf. l o s e o n e ' s w a y (to).

rasp v. f i l e.

rat *ómaχksikainaiskina* an., pl. *ómaχksikainaiskinaiks* (big mouse).

ration *istsinán* in., pl. *istsinánists.*

rations (to draw): I draw rations *nitástsin*, he draws rations *astsináu.*

rations (to issue): I issue rations *nitástsinaki*, he issues rations *ástsinakiu.*

ration-ticket *ixtástsinàupi* in., pl. *ixtástsinàupists*; our ration-tickets *nímoχtastsinaχpinanists* (where-we-draw-our-rations-with).

rattle (noun) *auaná* an., pl. *auanaíks.*

rattle (to have a): he has a rattle *áuanàyiu.*

rattle (to): I rattle *nitauanáki*, he rattles *auanákiu.* — he rattles *sáitsiko*; I rattle *nitáisaitsikapiksistaki*, he rattles *áisaitsikapiksistakiu*; I rattle (with) him *nitáisaitsikapiksistau*, he rattles (with) him *áisaitsikapiksistsiu*; you must rattle with these hoofs *amóksi oχsistsiksi saáitsikàpiksistsìs*; then he rattled with them (an.) *itsaáitsikapiksistsìuaiks*; that they were rattling *otáisaitsikoχtasì.* — when he entered, then he rattled *otsipisi, anní itaχtaikìmisiu.*

rattle (to) (of a rattle-snake): then he (4 p.) immediately rattled *sotámoχpistàpsistsoyinai.* — Cf. r i n g (to).

rattle one's sticks (to): they rattled their sticks on them *itsitsiksìmaiau.*

rattle-snake *ómaχksistsèksina* an., pl. *ómaχksistsèksinaiks* (big snake); he was a rattle-snake *omaχkástseksinàiinai.*

rattle-snake-man *ómaχksistseksinaikoăn* an.

rattle-sound-root *áisaitsikaχtakò, áisaitsikaχtakùi, áisaitsikaχtakùyi* in., pl. *áisaitsikaχtakuists.*

ravish (to) v. t a k e a w i f e b y f o r c e (to).

ravisher *áuaχso* (*a*) an., pl. *áuaχsoàiks.*

raw *auk-* (*auks-*), *ok-* (*oks-*): raw flour *ókapaïini*; raw-hide *ókotokis.* — Cf. e n t r a i l s, r a w e n t r a i l s, r a w f o o d.

raw (to be): it is raw *ikénatsiu.*

raw entrails *auk-* (*auks-*), *ok-* (*oks-*): they ate the raw entrails being happy *áitamauksoyiau.* — Cf. r a w.

raw food *auk-* (*auks-*), *ok-* (*oks-*) : they eat awfully much raw food *iikástoksoyìi*; you must have eaten raw food *káχkaukoχkòksoyixpuau.* — Cf. raw.

raw hide *ókotokìs* an., pl. *ókotokìks.* — *otokyápokis* in., pl. *otokyápokists.*

raw-hide (rope of) : a rope of raw-hide was around her neck *otokyápokoaie oχkíni.*

raze (to) : I raze *nitsípoχkistoiàki, nitáipoχkistoiàki,* he razes *áipoχkistoiàkiu*; I raze it *nitsípoχkistokìnixp, nitáipoχkistokìnixp,* he razes it *áipoχkistokìnim.*

razing *póχkistokìnaksini* in.

razor *poχkistoiàtsis* an., pl. *poχkistoiàtsiks.* — *ixtáipoχkistoioχsopi* (an. or in.?).

reach (to) v. get to (to).

reach and catch (to) : then he reached and caught one of them *tokskámi itsísiniàutoyiu.*

reach around (to) : the water of the river reached around his waist *niétaχtai åχké ánnoi opáixpiu ixkokátomaie.*

read (to) : then we read in (lit.: we look at) our books *nitsítaisatsixpinan nisínaksiminanists.*

read (to) (aloud) : I read it *nitáisitsipsatoχp,* he reads it *áisitsipsatom.*

ready: is ready *áiksistsiu*; everything is getting ready *ixkunápiu*; and when we get ready *ki aiksistápaitapiinàniki.*

real *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) : her real pot *unnétoχki* (*unnítoχki*). — *nitap-* (*-itap-*) : her real husband *unitapòmiu*; when real winter had come *áitapòtstuyis.* — Cf. alone, only, really, same (the).

real bag *nitápskinètsimàni* in., pl. *nitápskinètsimànists.*

real husband an.: her real husband *unitapòmiu.*

real Indian (full-blood Indian) *nitsítapikoăn* an., pl. *nitsítapìkoaiks.*

real Indian woman (full-blood Indian woman) *nitsítapiàke* (*ua*) an., pl. *nitsítapiàkeks.*

real lodge *nitápoyis* in., pl. *nitápoyists.* — Cf. tipi.

real pot: her real pot *unnétoχki* (*unnítoχki*).

real white man *nitápiapìkoăn* an., pl. *nitápiapìkoaiks* (slightly different from the expression for Frenchman).

real white woman *nitápiapiàke* (*ua*) an., pl. *nitápiapiàkeks* (slightly different from the expression for French woman).

real woman *nitápiàke* (*ua*) an.; not a real woman *mátsitàpiakè* (*ua*).

really *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive and subjunctive to *nist-*) : when we have really camped *nitokékaup*; they really saw *nítsapiau*; they sat (really) happy *nítsinokàupiau*; and now the boiling is (really) ended *ki ánniaie nitakótsiu.* — *nitap-* (*-itap-*) : it began to burn really *nitupáipuyinitsìua*; then he slept soundly (prop.: really) *itsítapiòkau.* — Cf. alike, all, alone, one, only, real, same (the).

reap (to) : I reap *nitáipoχkiàki*, he reaps *áipoχkiàkiu* ; I reap it *nitáipoχkixp*, he reaps it *áipoχkim*. — Cf. cut hay (to).

rear (to) : I rear *nitáipàpiksi*, he rears *pápiksiu*, *áipàpiksiu*.

rebound (to) : I rebound *nitspoχpi*, he rebounds *spóχpiu*.

recently *man-* : he has come recently *mánotò* ; those that had recently given birth to a child *mánistsistomaiks* ; she (4 p.) recently had a litter of pups *mánisaikoyìn*. — Cf. new, young.

recognize (to) : I recognize him *nitáunoau*, *nitonóau*, he recognizes him *áunoyiu*, *-onoyiu* ; I recognize it *nitáunixp*, he recognizes it *áunim*, *-onim* ; if you recognize him *istáunoàiniki* ; they did not recognize him *omátonàukatsiksaiks*. — Cf. know (to).

recover (to) v. well (to be).

red : he is red *mååχksinam* an., it is red *mååχksinatsiu* in. — *måχk-* (*måχks-*) : then he began to make blood show red, where he stood *áapani itáumauχksinatòm, amó otsitaipuyixpi*. — *mik-* (*mek-*), *miks-* (*meks-*) : Red-feet *Méksikà* (*ua*) (a man's name); duck *méksikatsi* (*ua*) (prop.: red-feet). — *ekots-* (*ekotsi-*), *ekyots-* (*ekyotsi-*) : red skin-eruption *ekotsápiksini* (that means : measles) ; Red-plume *Ekotsísapopa* (a man's name) ; one (in.) of them he (4 p.) painted red *tókskaii ekyótsiminai*. — *mekots-* (*mekotsi-*, *mikyotsi-*). — *mikap-*, *ikap-*.

red beast *mååχkimi* (*ua*) an., pl. *mååχkimiks*.

red earth *mikapípixkimikò*, *mikapípixkimikùi* in., pl. *ikapípixkimikò*, *ikapípixkimikùi* in.

red paint *amååχkisani* in., pl. *amååχkisanists*.

red stripes : they put red stripes on the faces of white-faced horses *àpskíiks áikakaikixtsìpskyaiau*.

Red tattoo people *Mikyótsisaka* (*ua*) an. (which tribe?).

red willow *mekotsipis* in., pl. *mekotsipists*. — *mekapiksoyi* (*mikapiksuyi*) an., pl. *mekapiksoyiks* (*mikapiksuyiks*).

red willows (collective) : group of red willows *mekotsípisko*, *mekotsípiskui*, *mekotsipiskuyi* in., pl. *mekotsípiskuists*.

red woodpecker *mékanikèsuyi* (*ua*) an., pl. *mékanikèsuyiks*.

red-fox *otátuyi* (*ua*) an., pl. *otátuyiks*. — Cf. fox.

refuse (to) : he refused to eat them (he did not consent to eat them) *mátuskaksauatòm* ; she refused to go in (she did not consent to go in) *mátuskaksoòa*. — Cf. consent (to).

refuse (to) (a lover) : I refuse *nitáipauts*, she refuses *áipàutsiu* ; I refuse him *nitáipautsimau*, she refuses him *áipautsimiu*. — now do not refuse *annóχk pinåχkånita*. — Cf. accept (to).

regret (to) v. sorry (to be).

rein (to): I had, to be sure, no means to rein him *nimátoχkoiàkoχkinàuats*.

rejoice (to) v. happy (to be).

relate (to) v. news (to tell the).

relation : my relation *niksòkoa*, pl. *niksòkoaiks* ; his (her) relation

óksòkoi, óksòkoai, pl. *óksòkoiks.* — *-oko-* (*-okau-*) : that I may become her relation *náχkåχsotsokauàmaχsi.* — Cf. kinsman.

relation (a woman's male) an.: my male relation *noyínau,* pl. *noyínaiks*; her male relation *oyínai,* pl. *oyínaiks.*

relative killed (one who has a) *inoχtóau* (*a*) an.

release (to) v. loose (to).

relic (to keep as a) : they kept them (in.) as a relic *otáiikinaχkanoàuaists.*

rely on (to) : they (4 p.) relied on them *otástakakoaiau.*

remember (to) v. know (to).

remembrance *atsistapítakixsini* in.

rend (to) : then he rent her *itopátsisiu.* — V. also tear (to).

repeatedly *ai-, au-* : there was a hole, through which she (4 p.) peeped in at them repeatedly *omí áukskau ómoχtaipstsàmmokoaiauaie.* — Cf. usually.

report (to) v. news (to tell the).

rescue (to) : I rescue him *nitsíkamotsìpiau,* he rescues him *kamotsípiiu.* — Cf. save (to).

resemble (to) : they all resembled him *ixkanáiekàunauyiauaie.*

rest (to take) : that you (pl.) may take rest *káχkitsikòpixpuàu.*

rest and cry (to) : then he rested for a while and cried *itásiksisksikoåχkumiu.*

return (to give in) v. pay (to).

return (to) v. go back (to).

return to life (to) : he (4 p.) then returned to life *stámatsitapiuatsìnai* (he then became a person again) ; he then returned to life *mátsitsitapìuàsiu* (he then turned into a person again). — V. also get up (to).

revenge : pity me, that I may have revenge *noχksikímmokit, naχkítskìxt.*

reversed *apokap-* : he is a person with whom everything is reversed *apókapitapìu*; they were called reversedly by (the people) *otápokapinixkakoaii*; he was called the reverse of it *ixtapókapìnixkatau.*

revive (to) v. return to life (to).

rib *pekís* (*moχpekis*) in., pl. *pekíists* (*moχpekiists*) ; *-pik-* (*-pek-*) : then they split the ribs *itánnitspikamàiau.*

rich : I am rich *nitakáutsàpsi,* he is rich *akáutsàpsiu.*

rich (the) *akáutsàpsiks* (*akótsàpsiks*) an. pl.

rich child (boy or girl) v. child of plenty.

rich man *akáutsàpsi* (*ua*) an., pl. *akáutsàpsiks.*

rick up (to) : I rick up *nitáumoaχkiàki,* he ricks up *áumoaχkiakiu*; I rick it up *nitáumoaχkixp,* he ricks it up *áumoaχkim.*

rid of (to get) : you will not get rid of her *kimátakoχksipokitskoàua.*

ride (to) : I ride *nitóχkitopi,* he rides *ixkitópiu*; I ride him *nitóχkitopatau,* he rides him *ixkitópatsiu*; I ride it *nitóχkitopatoχp,* he rides it *ixkitópatom*; I ride for him *nitóχkitopatomoau,* he rides for him *ixkitópatomoyiu.* — Cf. horseback (on) and sit on top (to).

ride around (to): I ride around *nitápoχkitòpi,* he rides around *ápoχkitòpiu.*

ride hard (to): I ride him hard *nitáiikoχkitòpatau*, he rides him hard *áiikoχkitòpatsiu*; then we would not ride them (viz. the mares) hard *nimátaiikoχkitopatanàniks*.

ride towards (to): I ride towards *nitáitapoχkitòpi*, *nitsitápoχkitòpi*, he rides towards *áitapoχkitòpiu*, *itápoχkitòpiu*.

ride up to (to): he then rode up to (him) *itsitápoχtoχpàtskimauaie*.

ridge (mountain-ridge) *páuaχkó*, *páuaχkúi*, *páuaχkúyi* in., pl. *páuaχkuists*.

ridge-scar: the ridge-scar on his face *otoχpauákskisini* in.; he has a ridge-scar on his face *ixpauákskiu*.

right (to be): I am right *nitsémuni*, *nitsémun*, he is right *émaniu*; if he was right *amánnìsi*; you (pl.) have not been right *kimátomanixpuau*. — Cf. s u r e and v. also c o m p l e t e.

right after v. i m m e d i a t e l y a f t e r.

right hand (at the) *nitóχtsi*.

right here v. h e r e (right).

right in the middle *mokámixtatsikàχtsi*.

right mind (to have one's): then he will have his right mind *ákitokakìu*; he will not have his right mind any more *mátakatokakìua*. — Cf. w i s e (to be) and m i n d (out of one's).

right there v. t h e r e (right).

ring (to): I ring *nitáisaitsikapiksistaki*, he rings *áisaitsikapiksistakiu*; I ring him *nitáisaitsikapiksistau*, he rings him *áisaitsikapiksistsiu*; I ring it *nitáisaitsikapiksixp*, he rings it *áisaitsikapiksim* (by the side of the forms cited above there are fuller forms containing *saaitsi-* instead of *saitsi-*). — Cf. r a t t l e (to).

ripe: it is ripe *itsiu*, *áitsiu*.

rise (to) (of the sun, etc.): he rises *áutamiskapiu*, *sáskàpiu*: before (the sun) has risen *sauumáisaskàpis*. — V. also g e t u p (to).

rise high (to): that it (the water) rose high *otsitáspixtsis*, *otspitsis*.

rise high (to) (of the sun, etc.): he rises high *áipispskapìu*, *aipíspskapiu*.

rise up in the air (to) v. h i g h (to get on).

river *niétaχtai* in., pl. *niétaχtaists*; *-itaχtai*, *-sisaχtai*. — Cf. c r e e k.

road *potótsko*, *potótskui*, *potótskuyi* in., pl. *potótskuists*. — V. also t r a i l.

roan cow v. r o a n h o r s e.

roan horse *imắχkoaisii* (*ua*) an., pl. *imắχkoaisiiks*.

roar (to): it roars (as the wind) *áisitsipoχtako*. — V. also s o u n d (to utter a).

roaring noise: then he suddenly heard a roaring noise *itámsokoχtsimìu niétaχtàkuyi*. — Cf. s o u n d (loud or roaring).

roast (noun): his roasts *otsistsitàniks* an. pl. (?): their roasts *otsikúnamanoàuaists* in. pl.

roasts (to make): then they began to make roasts in a hurry *tamótuikamikùnamaiau*.

rob (to): I rob him *nitáikamoau*, he robs him *áikamoyiu*.

robber v. t h i e f.

robe *maiái* (*ua*) an., pl. *maiáiks.* — *imoiáni* an., pl. *imoiániks.* — my robe *nitsíxkan*, pl. *nitsíxkaniks*; his robe *otsíxkan*, pl. *otsíxkaniks.* — Cf. b u f- f a l o - r o b e.

robe (to get a skin for a) : I get him a skin for a robe *nítsixkoau*, he gets him a skin for a robe *-ixkoyiu.*

robe (to have a) : now he thinks, that he ought to have a robe *itstáu, maχkoχkúyis* (to be read : *maχkoχkáiis*?).

robe (to have for a) : he had his hide for a robe *otokis aiksinatsiu.* — those they had for robes *ánniksiaie áiàtsìau*; they had raw-hides and antelope-hides for robes *ókotokiks ki áuakasiotokiks ánniksaie noχkáiatsiu*; her son would have him for a robe *oχkóyi áksàtsiinai*; have this here for a robe *ámoia noχksátsis.*

robe (to make a) : (the people) had done making robes for themselves *áiksistsipannåχsiu*; they all had done making robes for themselves *ixkanái-ksistsipànnåχsiau.* — Cf. t a n (to).

robe made of strips: the robes of the old women were made of strips (sewed together) *kipitákeks áumikamàiiau.*

robe-making v. t a n n i n g.

robin *áutaχkàukii* (*ua*) an., pl. *áutaχkàukiiks.*

rock (noun) *óχkotòki* an., pl. *óχkotòkiks*; turns into a rock *óχkotokàsiu*; run back, tell the rock, that I want to use his robe just for the rain *iskómaχkàt, anistsis omám óχkotokam, maiái náχkipoχkàtoχtsòtami.*

rock (cut piece of) *mistákskim* an., pl. *mistákskimiks.*

rock (to) : I rock *nitauátapiksi*, he rocks *auátapiksiu*; I rock him *nitauá-tapiksistau*, he rocks him *auátapiksistsiu.* — the mother is rocking her child *oksístsi ixpókauauapìnisimmiu òkós.*

rocky hill *mistáksko, mistákskui, mistákskuyi* in., pl. *mistákskuists.*

rocky place *óχkotòksko, óχkotòkskui, óχkotòkskuyi* in., pl. *óχkotòkskuists.*

roll (to make into a) : then she made it all into one roll *támomaχkats-koχpatsìmaie.*

roll (to) : I roll him *nitápimau*, he rolls him *ápimiu*; I roll it *nitápistoχp*, he rolls it *ápistom.*

roll (to) (to turn over and over) : he (it) rolls *ìnakàsiu, áinakàsiu*; only their heads rolled along *kákixtsinakasii otokânoaists*; I roll him *nitsinakatau*, he rolls him *ìnakatsiu*; I roll it *nítsinakatoχp*, he rolls it *ìnakatom.*

roll about (to) : there (you may) roll (the gambling-wheel) about to one another *ánnimaie istápaipotsinakèkàk.*

roll about on one's back (to) : he was always rolling about on his back *áskχsotapauauakèkauaniuaie.*

roll a cigarette (to) : I roll a cigarette *nitáumonim*, he rolls a cigarette *aumónimau.* — Cf. r o l l u p (to).

roll down to a hill (to) : (the gambling-wheel) (4 p.) rolled down to a hill *-otamininakasìnai.*

roll eastward (to) (of the gambling-wheel) : I roll him eastward *nitám-*

inakatau, he rolls him eastward *áminakatsiu.* — I roll him eastward *nitsínapìnakatau, nitáinapinakatau,* he rolls him eastward *áinapinakatsiu.*

roll fast (to): and the gambling-wheel (4 p.) rolled faster *ki itsíkaminakasìnai itsíwan.*

roll in (to): then (the gambling-wheel) (4 p.) rolled in there *stámitotsipstsìnakasìnai.*

roll up (to): I roll up *nitáumonim,* he rolls up *aumónimau*; I roll him up *nitáumonau,* he rolls him up *áumoniu*; I roll it up *nitáumonixp,* he rolls it up *áumonim*; then they rolled them (the hides) up *itáumoniauaiks.* — then he rolled (the beaver-rolls) up *sotámomopistàu.* — Cf. wrap up (to).

roof *okakéniman* in. — *spikapokséniman* in.

roof of the mouth *motsistsíni* in.

room (space): there is room *káiixtsiu, námaixtsiu.*

rooster *nitáuàke* (*ua*), *nitoáke* (*ua*) an., pl. *nitáuàkeks, nitoákeks* (lone-woman).

root (of a tree) *katséksi* in., pl. *katséksists.*

root (eatable) *mási* an., pl. *másiks.*

root: there he would find roots *ánnimaie ákitoχkònimau apínimàtsi.*

rope (noun) *apìs* an., pl. *apíks*; my rope *nitópim*; then they gave me a rope *ánniaie nitsítoχkokiàu àpi*; I myself had no rope *nistóa nimátopìmixp*; with them it was they made ropes *ixtáupimiskàupiau*; with them it was they made also hard ropes *mátoχtaiopimiskàupiau.* — Cf. lariet.

rope attached to the travoy: the ropes attached to his travoy *osákopstànists* in. pl.

rope (to): I rope *nitsék, nitók,* he ropes *ekáu, -okau*; I rope him *nitsékatau, nitókatau, nitáukatau,* he ropes him *ékatsiu, -okatsiu*; then he was roped *itokátau*; when I had done roping *nitáiksistokàni.* — Cf. snare (to).

rope of raw-hide v. raw-hide (rope of).

roseberry *kíni* an., pl. *kiníks.*

rotten (of wood): it is rotten *píkoχksiksìm* an., *píkoχksiksìu* in.

rotten log *píkoχksiksìm* an., pl. *píkoχksiksìmiks.*

rotten piece of wood an.: their rotten pieces of wood *opástamoauaiks.*

rotten roseberries *apékoχkiniks* an. pl. (lit.: scabby roseberries).

rotten toe: his (4 p.) rotten toe *osánàniai.*

rough *itsts-*: Rough-mouth people *itstsóyiks* (perhaps better: *iststs-, iststsóyiks*?).

rough (to be): it is rough *iststsísiu.*

rough wind: a rough wind blows *iststsisopu.*

round *ak-* (*aks-*): the Round-forest *itakítsoaskuyiu*; round camp (circle camp) *akókatsists.* — *kom-.* — he is round *ikúmsiu* (*ikómsiu*) an., it is round *ikumíu* (*ikomíu*) in. — he is round *otáksiu* an., *otakíu* in. — Cf. circle.

round bunch of trees *komáketo* in. (?).

round fat v. f a t o f t h e g u t s.

round hill *akaχkó, akaχkúi, akaχkúyi* in., pl. *akaχkuists.*

round hole (to cut a) : there was a round hole cut in the back-part of his robe *maiáii okakíni itátaikàtau.*

round pieces of meat *kómoksìsakuists* in. pl.

round sand-stone : his round sand-stones *otoχkomístàtsists.*

round smoothed stone *otáksiststàni* in.

round stone (long) v. l o n g r o u n d s t o n e.

round up (to) (cattle, etc.) : then we rounded up all the cattle *nisóta-mitoχkanaumoaukoanani stapótskinaiks.*

row (in a) *ikst-* : they were all standing in a row *itoχkánaikstuipùyiua.* — Cf. p u t i n a r o w (to).

row (to) v. p a d d l e (to).

rub (to) : I rub *nitássaki,* he rubs *ássakiu* ; I rub him *nitássau,* he rubs him *ássiu* ; I rub it *nitássiixp,* he rubs it *ássìim.* In *nitássaki, ássakiu,* etc., *a* represents *ai* from *aii,* the root of the verb being *is-,* as appears from w i p e o n e ' s a n u s (to). — I rub him *nitáisùmmoau,* he rubs him *áisùm-moyiu* ; I rub it *nitáisùmmotsixp,* he rubs it *áisùmmotsim.* — they would rub the knives a little *áipstsikaisamspìkaii istoáiks.*

rub (to) (with a scraping tool) : I rub *nitáisatsiniaki,* he rubs *áisa-tsiniakiu* ; I rub him *nitáisatsìniau,* he rubs him *áisatsiniu* ; I rub it *nitái-satsìnixp,* he rubs it *áisatsìnim.* — Cf. w i p e (to).

rub with brains (to) : I rub him with brains *nitáupixkatau,* he rubs him with brains *áupixkatsiu* ; I rub it with brains *nitáupixkatoχp,* he rubs it with brains *áupixkatòm.*

run (noun) *áukskàsini* in., pl. *áukskàsists* ; and if those others have run their runs (in base-ball) *ki omíksi stsíkiks ikámitsiàukskàs otókskasoàists.*

run (to) : I run *nitáumaχk, nitómaχk,* he runs *áumaχkau, ómaχkau.* — I run *nitáukskàsi, nitókskàsi,* he runs *áukskàsiu.* — he runs *-iksisáu.* — I run *nitàipi,* he runs *áipiu* ; and from there we shall run *ki ánnamaie ákoχtakai-piop.* — *-ayi-* : he runs out *áisakaiayìu* ; they sang while they were running *áinixkiayìau* ; then they had froth at the mouth from running *itsipsitsauya-kàiayiau* ; they were already out of breath by running *ákakoχponiàyiau.* — Cf. w a l k (to).

run (to) (of matter) : it was one day and a half that the matter was running *tókskai ksistsikúi ki anni anáukiu manistsísamsaikimiskàχpi matsisíii.*

run (to get up and) : and then that person got up and ran to (her) *ki omá matápiu itsitápipòmaχkau.*

run (to make one) : I make him run *nitáukskasatsau.*

run about (to) : I run about *nitápomaχk,* he runs about *ápomaχkau* ; I run about *nitápaukskàsi,* he runs about *ápaukskàsiu.*

run about outside (to) : then we run there about outside *nitáistamitsa-paumaχkaχpinan.*

run across one another (to) : we began to run across one another *itau-ásokòmaχkaup.*

run after (to) : I run after *nitáisapokskàsi*, he runs after *áisapokskàsiu* ; then she ran after (him) *itoχpókisapòkskasìuaie*. — I run after him *nitáukskasatau, nitókskasatau*, he runs after him *áukskasatsiu*. — he then ran again around after him, being out of sight *matsítoχsoχkatokskàsimiuaie*. — Cf. c h a s e (to).

run ahead (to) : I run ahead *nitáutomomaχk*, he runs ahead *áutòmomaχkau*. — I run ahead *nitáiisomaχk*, he runs ahead *áiisomaχkau*. — I run ahead *nitáiisapomaχk*, he runs ahead *áiisapomaχkau, áiisapaumaχkau*.

run all the night (to) : they were running all the night *paiánnauapiksìau*.

run all over (to) : men on horseback were running all over *ixkitópiks mótapomaχkàii*.

run along (to) : run (pl.) along this way higher up *ámoχk amítoχts tápipìksik*.

run along with (to) : I run along with him *nitóχtàumaχkàmau*, he runs along with him *ixtâumaχkàmiu*.

run among (to) : he then ran among these many horses *amói ónokâmitasin itspiàukskàsiu*.

run around (to) : I run around *nitáutakomaχk*, he runs around *áutakomaχkau*. — and all these buffalo began to run around in a circle *ki amói kanáiniua itomátapotaksiksisàu* ; then (the buffalo) would continue to run around in a circle *itákotaksiksisàu* ; when the buffalo were running arbund *amói einí áutaksiksisàs* ; then (that horse) ran around *itáksisiu*. — I then run around it *nitsítautàkokskasatoχp*. — Cf. r u n i n a c i r c l e (to).

run around out of sight (to) : he then ran around out of sight towards him *itoχsoχkátomaχkàmiuaie*.

run at random (to) : I then just ran at random to (these horses) *nisótamiksistuyitòkskasatâu*.

run away (to) : I run away *nitáiistapomaχk*, he runs away *áiistapomaχkau*. — I run away *nitáiistapokskàsi*, he runs away *áiistapokskàsiu*. — I run away *nitáiistapipiksi*, he runs away *áiistapipiksiu* ; then he (4 p.) ran away *itsístapipiksìnai*. — then he ran away *itsístapistsipatakaiayiu*. — he runs away *áiistapiksisàu*. — there (the buffalo) ran away *itauáuaksisau*. — Cf. r u n o f f (to).

run away as flying (to) : he (4 p.) looked running away just as if he were flying *nitsistapaipotanàminai*.

run away far (to) : that way they ran away far *ki ánnixkaie ákoχtsipìksiau*.

run away from (to) : she (4 p.) then ran away from that elk-bull *otsítsiksàskoχtòkaie omá ponokáistamika*.

run away with another man's wife (to) v. t a k e a w a y another man's wife (to).

run away with noise (to) : then he was run away from with noise of the feet *itsístokipiksatàiixk*. — Cf. r u n o f f w i t h n o i s e (to).

run back (to) : I run back *nitáiskomaχk*, he runs back *áiskomaχkau*. — I run back *nitáiskokskàsi*, he runs back *áiskokskàsiu*.

run back around (to) : he then ran back around to him *itoχsoχkátomaχk-amiuaie.*

run back to look (to) : she (4 p.) then would run back to look *itásko-tamisapìn.*

run between (to) : (the buffalo) (4 p.) ran between the stone-piles *ixtsisapiksisàiinai amóksik akìksik*; when the buffalo (4 p.) ran between these piles of stones *amói eini autsápiksisàsaie amóksik akìks.*

run by the side of (to) : she just ran by his side *itsitótsìstapiksiuaie.*

run close by (to) : he (4 p.) just ran close by them *otsípstsiksaχkokàie.*

run down (to) : I run down *nitáiniomaχk*, he runs down *áiniòmaχkau.*

run down along (to) : (the war-party) ran down along the coulees *ixtâumistsinitàpomaχkau kauaχkuists.*

run down the river (to) : I run down the river *nitsinàpomaχk*, he runs down the river *-inápomaχkàu.*

run eastward (to) : he (4 p.) was running eastward *aiámistsipatakaiayìn.*

run far (to) : I run far *nitáipiomaχk*, he runs far *áipiomaχkau, pióma χkau.* — I run far *nitáipiokskàsi*, he runs far *áipiokskàsiu.* — and the buffalo would run far *ki einiua akoχtsixkixtsiksìsau.*

run farther on (to) : run farther on in that direction *ómixk tótsitsko-maχkàt.*

run fast (to) : he runs fast *ikáiayiu.*

run following (to) : I run following *nitoχpókiomaχk*, he runs following *ixpókiòmaχkau.*

run for escape (to) v. e s c a p e (to run for).

run from (to) : then he did not run from him *itsáuotsimìuaie.*

run home (to) : I run home *nitaχkyápomaχk*, he runs home *aχkyápomaχ-kau.* — I run home *nitaχkyápokskàsi*, he runs home *aχkyápokskasiu.* — then she ran home fast *itaχkyápistsipatakaiayiu.* — (the war-party) would run home *áuaχkyapipiksiu.*

run home crying (to) v. c r y i n g (to run home).

run home for help (to) : then she ran home for help *itaχkénikatsimàu.*

run in (to) : I run in *nitáipstomaχk, nitsípstomaχk*, he runs in *áipstomaχ-kau.* — I run in *nitâipstokskàsi, nitsípstokskàsi*, he runs in *áipstokskàsiu.* — I run in *nitáipstsistàpiksi*, he runs in *áipstsistàpiksiu*; there that girl ran in (into a dog's shelter) *omá akékoăn itsípstsistàpiksiu.* — I run in *nitáiistàpiksi*, he runs in *áiistàpiksiu*; the kit-fox then ran in (to a hole) *omá sinopáua itsìstàpiksiu*; where he had run in (to a hole) *otsítsistapik-spiai.*

run in a circle (to) : I run in a circle *nitauátaiayi*, he runs in a circle *áuataiayiu*; he then came running in a circle *itamiátaiayiu.* — Cf. r u n a r o u n d (to).

run in a circle in sight (to) : I run in a circle in sight (of the camp) *nitótamiataiayi*, he runs in a circle in sight (of the camp) *áutamiataiayiu*; they would come in sight running in a circle *ákotamiàtaiayìau.*

run in different directions (to) : then (the buffalo) ran all in different directions *sotámanitsipìksiu.*

run in a row (to) : they (4 p.) were running in a row *áipekanipiotsiii*; then they began to run in a row *itomátapipekanìpiotsiiau.*

run in sight (to) : I run in sight *nitótamiomaχk* (*nitáutamiomaχk*), he runs in sight *áutamiomaχkau.*

run in the tracks (to) : and then she was going back in the tracks of the way (she had come) *ki ánniauk amók moχsokúyik áutsapomaχkau*; then run in the tracks (i.e. then follow up) *tsítsapòmaχkàt*; run in the tracks the same way you went *koχsokúyi tsapomáχkàt.*

run into the camp (to) : when he ran into the camp *aitspyómaχkàs.*

run into the water (to) : then they all ran into the water *itåχkanáisui-omaχkaiaiks.*

run loose about (to) : the mares ran loose about *omíksi skí'miks áiamit-apàumaχkaii.*

run near (to) v. r u n t h i s w a y (to).

run near the lodges (to) : then (the people) ran near the lodges *itásiix-tsimau.*

run off (to) : he had already started to run off *íkaitomatapipiksiu*; then they started to run off *stámomatapìpiksiau.* — Cf. e s c a p e (to run for), f l e e (to), r u n a w a y (to), r u n o f f w i t h n o i s e (to).

run off fast (to) : they ran off very fast *iksíkamipiksiau.*

run off howling (to) : (the dog) just ran off howling *kákasainiàpiksiu.*

run off into the water (to) : then he ran off into the water of a lake *itsítsuyistàpiksiu omím ómaχksikimìim.*

run off with noise (to) : then he ran off making noise with his feet *itsístokipiksiu*; then I ran off from him making noise with my feet *nits-itsistokipiksatau*; then he ran off from him making noise with his feet *itsístokipiksatsiu.* — Cf. n o i s e w i t h t h e f e e t (to make) and r u n a w a y w i t h n o i s e (to).

run on each side (to): (the cow) would run on each side *itsístsapomàχkau.*

run on one side (to) : then he ran on one side (where those were that sat at the end) *itsiksíkskomaχkau.*

run out (to) : I run out *nítsàumaχk*, he runs out *sáumaχkau*; four times he ran out (prop.: four were his runnings-out) *nisoóyi osáumaχkànists.* — he runs out *áisakaiayìu.* — he then ran out (of the lodge) *áitsistsapata-kàiayiu*; she then ran out (of the lodge) *itsáistsapatakàiayiu*; he (4 p.) then ran out *itsástsapàtakàiayin*; then run out (of the lodge) *istsáistsipata-kaiayit.* — he runs out *áisaksisàu.*

run out (to) (on the prairie) : I run out *nítsakapomàχk*, he runs out *saká-pomaχkàu.* — he then ran out on the prairie with (me) *ixpítsakapistsipa-takàiayiu.*

run out past (to) : (the puppy) (4 p.) would run out past (him) *ákoχ-taksiksaumaχkàiinai.*

run out separately (to): then they ran out separately *itánitsaumaχkàiaiks.*

run over (to): the horse then ran over him *omá ponokâmita itapóχpatskoyiuaie*; then he (4 p.) was going to run over him *otákapokaχpatskòkaie*; four times (the rider) ran over him *nisoóyi otsítapokaχpatskòyixpiaie*; and then I was run over *nitsítapokaχpatsko*. — these buffalo (4 p.) ran over him *amói einí ixtsitótatsiksisàiin*; then they began to run over him *ixtsitákotatsiksisàup*. — and at the same time they all suddenly ran over him *ki ixpitáisoksitsipatakaiaiop*.

run past (to): he (4 p.) had run past them *otáutsitskaumaχkàmokaie*. — he then just ran past him *sotámoχtsitskokskasiuaie*; then he ran past them (an.) *ixtsitsítskokskasiuaiks*; then all (4 p.) ran past (him) *támåχkanoχtaitskokskasìnai*.

run a race (to): I run a race *nitsíkaiiskatsi*, he runs a race *káiiskatsiu*; let us first run a race together *áχkotomikaiiskatsìop*; let us run a race together *áχksikaksikàiayiskatsìop*.

run separately (to): then they ran (away) separately *itánetomaχkàiau*.

run straight on (to): I run straight on *nitsáukokskàsi*, he runs straight on *sáukokskàsiu*.

run this way (to): (a buffalo-herd) is running this way *áistsiksisàu*, *áuaistsiksìsau*. — he is running this way *áistàumaχkau*, *áistomaχkau*.

run through the camp (to): I run through the camp *nitáisitokomaχk*, he runs through the camp *áisitokòmaχkau*.

run to (to): I run to *nitáitotaipi*, he runs to *áitotaipiu*, *itáutaipiu*. — Cf. w a l k (to).

run towards (to): I run towards *nitáitapomaχk*, he runs towards *áitapomaχkau*. — I run towards *nitáitapokskàsi*, *nitsitápokskàsi*, he runs towards *áitapokskàsiu*. — then (the war-party) began to run towards (the camp) *itomátapàkaipiu*.

run up (to): I run up *nítamiomàχk*, he runs up *amiómaχkau*. — they ran up (a tree) *itamípiksiau*.

run up the river (to): I run up the river *nítamìtomàχk*, he runs up the river *amítomaχkàu*.

run up to (to): then he ran up to (that tree) *itsitápoχtaukskasiixkaie*. — and then all the people also ran up to (him) *ki omá mátsitoχkanitàutaipiu*.

run well (to): run well *áχsauàuaksisàt* (imp.).

running (to go away): then she (4 p.) went away running *itsístapistapatakaiayìnai*. — Cf. r u n a w a y (to).

running (to sing while) v. s i n g w h i l e r u n n i n g (to).

running around: and that was the end of my running around *ki ánnimaie ixkixtsíu nitápoχsini*. — Cf. t r a v e l i n g.

running near (to come) v. r u n t h i s w a y (to).

running too close (to come): he (4 p.) then came running too close *itúmautsàtomaχkàiinai*.

rush (to): the children rushed and took them (the sea-shells) away *annáχka opokásinaχka ixtaχkixtsíua*; a chief's-child found some sea-shells; all these children rushed for them (and took them away) *omá ninaipokau*

itoχkónoyiu omíksim kstsíi; *amó opokásina ixtsítaχkitsiuàiks*; they rushed for them (in.) *ixtsítaχkitsìuaists*; they (gram. a singular) rushed for them *ixtsítaχkitsìnaists*. — and those people then began to rush *ki omá matápiuàm itápoχpatskòtsiu*. — Cf. charge (to make a) and tramp (to).

rush out (to) : then (the people) made a rush out *itáumatapsàixpiu*.

rusty : is rusty *apisuyísiu* an. (?), *apisuyíu* in. (?).

rye-grass *matoiópaists* in. pl. — *ómaχkotoiòpaists* in. pl.

rye-grass (patch of) *matoiópaskò, matoiópaskùi, matoiópaskùyi* in., pl. *matoiópaskuists*.

S.

sacerdotal dress: (the priest) then takes off the clothes he uses while praying *itáisautsim omistsi omoχtauátsimoixkaχpists.*

sack v. b a g.

Sacrament (the Blessed) *omoχtauátsìmoiχkaχpi* an.

sacrifice *ikitstaksin* in., pl. *ikitstaksists.*

sad (to be): I am sad *nitáuaχpitsi*, he is sad *áuaχpitsiu.*

sad (to make): I make him sad *nitáuaχpitsimmau*, he makes him sad *áuaχpitsimmiu.*

saddle (noun) *eétan* (*iitan*) in., pl. *eètanists* (*iitanists*); my saddle *nitsítan.*

saddle (kind of) *kétokiokàtsis* in., pl. *kétokiokàtsists* (prairie-chicken-snare).

saddle with two sides up *nápuiiksaii* in.

saddle (to make a): he makes a saddle *áietaχkau.*

saddle (to put on the): I put on the saddle *nitáiaket, nitáket*, he puts on the saddle *máketau.*

saddle (to use as): I use it as saddle *nitáiaketatoχp, nitáketatoχp*, he uses it as saddle *áiakekatom, máketatom.*

saddle (to): I saddle him *nitáiaketoau, nitáketoau*, he saddles him *áiaketoyiu, máketoyiu*; then I saddled him *nitsitáketoau.* — I saddle him *nitsétoau* (*nitsítoau*), he saddles him *éetoyiu* (*iitoyiu*).

saddle-blanket (his) *otsímmoiètan* in.

saddle-blanket (his outside-top-) *osáutatsiksìketan* in.

saddle-horse an.: my saddle-horse *nitsítoχkitòpixpa* (prop.: which-I-ride-on); his saddle-horse *otsítoχkitòpixpi* (prop.: which-he-rides-on).

safe (to be): I am safe *nitáikamòt*, he is safe *áikamotau.*

sage (aromatic herb) *kàksimi* in.

sail down (to): then (the night-hawks) would sail down towards (the rock) *itánisopskoχtoyiàiksaie.*

salt *istsíksipòkò, istsíksipòkùi* in., pl. *istsíksipokuists.*

same (the) *nitóa, nitúyi, nituítsk.* — *nit-* (*nits-*), *t-* (*ts-*), *-it-* (*-its-*) (initial *nit-* is changed in the imperative, conjunctive, and subjunctive to *nist-*): he walked just the same way as the bear *nitúyi nitauáuaχkaiixk kyáioi*; she is laid down in the same way *nitúyi nitáixtsau*; be seen (imp. pl. pass.) in the same way (as that) (that means: look like that) *nistáinak.* — *nito-, nitui-*: they (an.) are the same *nitúianistapsi*; in this (same) way they threw them (in.) *ánni nitoápiksimaists.* — *nitap-* (*-itap-*): they were just picking them up in the same places where they were sticking up

nitapáutsimiàuaists nitápstautsìxpiaists. — Cf. alike, all, alone, one, only, real, really, same way (in the).

same (to be the) : it was the same one ; the Old Man was the same, and that Fat was the same *nituyáukinai* ; *nitóauk omá Nápiua, nitóauk ki omá Pomìsa* ; they are the same *nitúyinitsìau* ; they were the same (an.) *nitúik-simàukiau* ; his shirt was the same *osókàsimiai nitúianistàpiu.*

same age (of the) : according to their being of the same age *manists-akàmotsiixpiàu.*

same size v. size.

same way (in the) *nitúyi.* — V. also same (the).

same way (to treat in the) : they were all treated in the same way *ixkanáuanistotoiau.*

sand *spátsikó, spátsikúi, spátsikúyi* in., pl. *spátsikuists.*

sand-fly *kaχpskiáki* (*ua*) an., pl. *kaχpskiákiks.*

Sandhills (Big) (a place in the north where the dead go) *Ómaχkspatsikò, Ómaχkspatsikùi, Ómaχkspatsikùyi* in.

Sarcee *-saχsi-.*

Sarcee (to speak) : I speak Sarcee *nitáisaχsepuyi,* he speaks Sarcee *áisaχsepuyiu.*

Sarcee Indian *Saχsíkoăn* an., pl. *Saχsíkoaiks.*

Sarcee tribe *Saχsí* (*ua*) an.

Sarcee woman *Saχsáke* (*ua*) an., pl. *Saχsákeks.*

sarvis-berry *ókonòki* in., pl. *ókonòkists.*

satisfied v. pleased and satisfy (to).

satisfy (to): I satisfy him *nitáisapistotoau,* he satisfies him *áisapistotoyiu*; if he was satisfied *sapistótoaχk.*

saturday *itástsinàupi* in. (when-we-draw-rations).

save (to) : I save him *nitáikamotsau,* he saves him *áikamotsiu.* — Cf. escape (to let), live (to let), rescue (to), save laying by (to).

save the blood (to) : he saves the blood (of the killed animal) *piskáu.*

save laying by (to) : I save it *nitoχkitstoχp,* he saves it *ixkitstom.* — no, my elder sister, here is some I saved for you *sá, ni'sá, amóiaie kitoχtónum.*

save a piece (to) : she then saved a piece (of the rabbit) *stámotoχ-ksìstakiuaie.*

saved (to be) : it was by his dog that he was saved *otómitàm itoχkúi-kamotàuaie* ; that I may be saved from my dream *nipapàukani náχksikamo-tàχkitsixp.* — Cf. safe (to be).

saving the blood : his saving the blood *opiskáni* in.

saw (noun) *ixtáikaχksiststakiòpi* (*ixtáikaχksikstakiòpi*) an., pl. *ixtáikaχ-ksiststakiòpiks* (*ixtáikaχksikstakiòpiks*).

saw (to) : I saw *nitáikaχksiststaki* (*nitáikaχksikstaki*), he saws *áikaχ-ksiststakiu* (*áikaχksikstakiu*) ; I saw him *nitáikaχksistsimmau* (*nitáikaχ-ksiksimmau*), he saws him *áikaχksistsimmiu* (*áikaχksisksimmiu*) ; I saw it *nitáikaχksiststoχp* (*nitáikaχksikstoχp*), he saws it *áikaχksiststom* (*áikaχ-*

ksikstom) ; I saw for him *nitáikaχksiststomoau* (*nitáikaχksikstomoau*), he saws for him *áikaχksiststomoyiu* (*áikaχksikstomoyiu*).

say (to) : I say *nitáni, nitáuani*, he says *ániu, áuaniu* ; I say to him *nitánistau*, he says to him *ánistsiu* ; I say it *nitánistoχp*, he says it *ánistom*. — Cf. call by name (to).

say ahead (to) : then he said ahead to him *itsisanistsiu*.

say falsely (to) : I say falsely *nitáikipàni*, he says falsely *áikipaniu*. — Cf. jest (to).

say from within (to) : he (4 p.) then said to him from within (prop.: said to him out) *otsitsanikaie*.

say from without (to) : then she said from without *itsitótapitsisaniu*.

say in a hurry (to) : they then said to her in a hurry *ikápuinanistsiauaie*.

say in jest (to) v. jest (to).

say into (to) : he then said to him into the lodge *itsipstanistsiuaie*.

say on high (to) : then he said there on high (down to the people) *itáutamianiu*.

say something false (to) : why does he tell him something false *máukaiksistàpanistsìuaie*.

say to one's self (to) : he was saying to himself (prop.: at random) *kaiistuitauàniu*.

say upwards (to) : I say upwards *nitspáni*, he says upwards *spániu*.

say wrongly (to) : you said wrongly *kikáipaχtsàni*.

saying *ánisini* in., pl. *ánisists*.

saying (to go round) : then they went round saying *itáutakanìau*.

scabby *apik-* (*apiks-*).

scabby (to look) : her robe looked as if it were scabby *ánistàpekàninà-minai maiái*.

scabby buffalo-bull *apiksistamik* (*a*) an., pl. *apiksistamikiks*.

scabby buffalo-cow *apikskéini* (*ua*) an., pl. *apikskéiniks*.

scabby moccasins: make me a pair of scabby moccasins *noχkitápapik-anitsinomòkit*.

scales *ixtáisokaχkiakiopi* an., pl. *ixtáisokaχkiakiopiks* (which-we-weigh-with).

scalp (noun) *motokâni* in., pl. *motokânists* ; my scalp (the scalp I took from an enemy) *nitótokânim*, his scalp (the scalp he took from an enemy) *otótokânim*. — Cf. head.

scalp (to) : I scalp him *nitsàuotomoau, nitsàutomoau*, he scalps him *sáuotomoyiu, sáutomoyiu*. — Cf. take off (to).

scalp-dance: and there was a great (far-reaching) scalp-dance *ki akóχ-tsimaie ómaχketaχsin* ; and then (the people) began to have the scalp-dance *ki itomátapitaχsiu* ; that we may have the scalp-dance *áχkitonìtaχsòp*. — then (the war-party) had a good scalp-dance *támaχsauànìnaiiu*.

scalp-robe: she will complete her scalp-robe with our scalps *kotokâ-nunists ákoχtsapanistsotokâniiu*.

scalp-songs (to sing) : we then ran singing scalp-songs *itátaχsiaiòp*.

scar *ákskisini, ákskisini,* in.

scarce: it is (gets) scarce *áimakàpiu.*

scarcely *ipistsik-* (*ipistsiks-*), *ipstsik-* (*ipstsiks-*), *aipstsik-* (*aipstsiks-*): it is scarcely seen *áipstsikàinoaų.* — Cf. little (a).

scare (to): I scare him *nítskètsau, nitáiskètsau,* he scares him *skétsiu, áiskètsiu*; when I woke up, I was scared *nitsipókaks, nitskétsokuyi.* — they rose up and scared them *nitapáipoχpotsìauaie*; then they scared them with (the leg-parts of their robes) *ixtsitsípoχpotsìauaie otoχkatsianiauàiks*; then he scared them (in.) *itóχpotsimatòmaists*; he scared them (in.) with his robe *maiáii ixtsákoχpotsìmaists*; scare (the buffalo-hide) four times with the leg of your buffalo-robe *nisoóyi taχpótsis kitoχkatsían.*

scaring: his scarings *otoχpótsaksists* in. pl. — *otaχpótsaχpists* in. pl.

scarlet-paint *amáuχkèsani* in.

scarred tongue: this is a scarred tongue *amói ákitsiniuàsiu.*

scatter (to): he will scatter it *akatánnitàpiksim.* — Cf. separate (to).

scatter about (to): then they (in.) were all scattered about *stámoχkanauànitaχpiiaists.* — this (person) who is scattering things about *aisáuχpistsapiksistakiuaχk*; that everything in his lodge was scattered about *okóai otsáuχpistsisi*; then suddenly everything lay scattered about *itámisauksauχpistsixtsiu.*

school *itásksinimatsòtspi* in., pl. *itásksinimatsòtspists* (where-we-are-taught). — *itásksinimàtsistoχkiòpi* in., pl. *itásksinimàtsistoχkiòpists.*

school (to go to): at nine o'clock we go to school *pixksói aitótos nitsítautasksinimatsotspinan.*

scold (to): his wife scolded that man for it *omi otoχkéman omá nínau ómoχtsitanikoyixkamokaie.*

scoop grease (to): that I may quickly scoop grease with (it) *náχkipoχtsìmisik.*

scorch yellow (to): he only scorched (the bob-cat's) fur yellow *kákotstsitsauanitsiuaie okúyis.*

scout *sékami* (*ua*) an., pl. *sékamiks* (prop.: crane). — *íkastsì* (*ua*) an., pl. *íkastsìks*; they were the scouts *apáikastsiau*; go on ahead as a scout *anatsíkastsit.* — I walk ahead as a scout *nitsékaiisàpauàuaχk.*

scrape (to): I scrape *nitástaii,* he scrapes *ástaiiu*; I scrape him *nitástauatau,* he scrapes him *ástauatsiu*; I scrape it *nitástauatoχp,* he scrapes it *ástauatom.* — then they began to scrape the moisture out of them (an.) *itápaχsàχkiuaiks.* — Cf. rub (to).

scrape the hair off (to): he then began to scrape the hair off them (an.) *itomátapipoχksistokìniuaiks.* — Cf. get the hair off (to).

scrape-leg-dance *satsikínamaipaskàni* in.; let us have a scrape-leg-dance *áχkitunnasatsikìnamaipaskàup.*

scraper *mátsikáiai* an.; his scrapers *ómatsikàiai.* — bones were their scrapers *oχkíni ótstaχtsìsts.*

scratch (to): I scratch *nitsátsikanyòtaki,* he scratches *sátsikanyòtakiu*; I scratch him *nitsátsikanyòtoau,* he scratches him *sátsikanyotoyiu*; I scratch

it *nitsátsikanyòtsixp*, he scratches it *sátsikanyòtsim*. — I scratch *nitsíks-tsikinàutaki*.

scratch one's back (to) : he scratches his back *áikstsikìkasiu*.

scratch the face (to) : scratch your face to make stripes *kaχpúskiit* (imp.). — he then began to scratch his face *itomátapsatsikskyòtåχsiu*.

scratch the ground (to) : and the dogs are scratching the ground *ki ánetapaitsikinimaii imitáiks*; and the dogs are scratching the ground *ki ánetapaitsinimaii imitáiks*.

scratch the head (to) : I only scratched my head *nikákaikstsikixkìni*.

scream (to) v. shriek (to) and yell (to).

screw (to) : I screw him *nitautakáχkau*, he screws him *autakáχkiu*.

scrofula *áitsòkumi* in. (?).

scrub (to) : I scrub *nitsiststaki*, he scrubs *siststakiu*; I scrub it *nit-siststoχp*, he scrubs it *siststom*.

scuffle (to) : I scuffle *nitápauatapiksistsii*, he scuffles *ápauatapiksis-tsìiu*; I scuffle with him *nitápauatapiksistsìmmau*, he scuffles with him *ápauatapiksistsìmmiu*; when they scuffled *otápatapìksistsìsau*.

scythe *ixtáipoχkiakiopi* an., pl. *ixtáipoχkiakiopiks*.

sea *motaiā̆χke* in. (water-all-over).

search (to) v. look about (to).

sea-shell *kstsi* (*ua*) an., pl. *kstsiiks*.

seat (noun) *asópàtsis* in., pl. *asópatsists*; my seat *nisópàtsis*.

seat (to take for a) : those they took for a seat *ánniaie isópàtskàiau*.

second (ordinal) *ómoχtsistòkaχpi*; and this is the second wonderful thing I saw in my life-time *ki ámoχkaie ixtsistókau pisátapi, nitsinixpi nipúi-tapìsin*.

second wife an.: my second wife *nimátoχkèman*, his second wife *omátoχkèman*. — V. also youngest wife.

secret place *stsíkaχko, stsíkaχkui* in., pl. *stsíkaχkuists*.

secretly *simi-* : he did not take it away secretly *mátsisimiuotsimats*; do not run away secretly *pinisimiistapokskasit*; he was secretly told by him (4 p.) *otsisimyánik*.

see (to) : I see *nitáiàpi, nitsàpi*, he sees *áiàpiu*; I see him *nitáinoau, nitsinoáu*, he sees him *áinoyiu, nánoyiu, -inoyiu*; I see it *nitáinixp, nitsinixp*, he sees it *áinim, -inim*; I see for him *nitáisapiau, nitáisatomoau*; he sees for him *áisapiiu, áisatomoyiu*; when he saw persons *matápiks ninoásaiks*; I shall go, I shall see her *nitákitapo, nitákitsinautsìmau*; that they saw the people of another tribe *otsinótsìmaχpi noχkétsim*; (the people at war with each other) only used to see one another *áikaksìnotsiu*; the same day they saw each other *nitúyi ksistsikúyi itsinótsiiau*. — Cf. look (to).

see (to allow one to) v. see (to make one).

see (to be happy to) : I am happy to see him *nitáiksimmatsinoau*, he is happy to see him *áiksimmatsinoyiu*.

see (to make one) : I make him see *nitáiàpiatsau, nitsàpiatsau*.

see about (to) : they are seen about by those that are sick *áisksitauts-ikitsinòaiau áioχtoχkoχsòpiks.*

see clearly (to) : then he will see clearly that one that has done something to him *áksokàpaisapìu ánno otánistotòkaie* ; before they can see clearly *sauumáisokàpsapsisàu.* — Cf. see plainly (to).

see the last of (to) : and that was the last he saw of him *ki ánnimaie ixksinóyiu* ; and that was the last he saw of them when they got out of sight *ki ánnimaie otáistanipisaiks ixksinóyiuaiks.*

see plainly (to) : he saw them plainly, that they were mashed down *nitumiainoyìuaiks, saáupisaχsaiks.* — Cf. see clearly (to).

see through a lodge (to): he could see through lodges *itáisuiàpiu moyísts* ; he will see him through the lodge *ákitsisuinoyiuaie.*

seeds *ixtáinsimàupists* in. pl.

seek (to) v. look about (to).

seen (to be) v. visible.

seize (to) : I seize *nitáiinàki, nítsinaki,* he seizes *áiinakiu, íinakiu* ; I seize him *nitáiinau, nítsinau,* he seizes him *áiiniu, íiniu* ; I seize it *nitáiinixp, nítsinixp,* he seizes it *áiinim, íinim* (very often with *nn,* e.g. *áiinnakiu, íinnakiu*). — Cf. catch (to).

seizing *ini-* (*inni-*) : then she got a hold of her (seized and took her) *itsísiniautoyìua* ; then he reached (seized) and caught him *itsísiniàutoyiu* ; they could not catch it (seize and take it) *mátaisiniotoyìuaiksau.*

self *auat-* (*auats-*) : eat them yourselves *auátapàuatok* ; that the earth herself was shaking *ksaχkúm auátoχpatskoχs.*

sell (to) : I sell *nitápaixkaχtaki,* he sells *ápaixkaχtakiu* ; I sell him *nitápaixkaχtau,* he sells him *ápaixkaχtsiu* ; I sell it *nitápaixkaχtòχp,* he sells it *ápaixkaχtòm.*

send (to) : I send *nitatoχkát,* he sends *atoχkátau* ; I send him *nitatoχ-kátau* ; he sends him *atoχkátsiu* ; the Old Man sent all the birds *omá Nápiua kanáipiksiks itótoχkatsìuaiks* ; then their chief sent one goose *tokskámi otsínaimoàuai itótoχkatsìnai saiái* ; that one (4 p.) he had sent *omí otsítoχkataii* ; I send to him *nitatoχkátoau,* he sends to him *atoχkátoyiu.* — then we were sent to the corner (as a punishment of school-boys) *nitsítsitapiskotspinan koki.*

send a wife (to) : a certain person had a wife sent to him *áiaua áχkisk-umoau.*

send with a bride (to) (as her marriage-portion) : he would send all good horses with her *ponokâmitaiks áχsiks ákoχpoχkanauaχkiskoyiuaie.*

senseless : he was knocked down senseless while standing *nápuioχsìniau.*

separate (to) : I separate *nitánitò* (*nitánitò*), he separates *ánitò* (*ánitò*) ; they separate *ánetòiau* (*ánitòiau*). — Cf. part (to), scatter (to).

separate (to) (fighting persons) : he then took a hold of us and separated us *nitsítaiàkitaχkiotòkinan.*

separately *anit-* (*anits-*) : then they went home separately to (their lodges) *itauánitsitapaχkaiìau.* — *sikχks-* : they ate by themselves (separa-

tely) *áisikχksauyiau.* — Cf. different directions (in.), one by one, pieces (to).

September *anáuitàipoχkiàkiopi* (in.) (when-we-cut-hay).

sepulchre v. tomb.

serpent v. snake.

set (to) (of the sun): he sets *istaχkàpiu, áistaχkapiu.* — Cf. crawl in (to).

set on a journey (to) v. start (to).

set a trap (to) v. trap (to).

seven *ixkitsĭka, kitsĭka* (simple form); *ixkitsĭkami* an., *ixkitsĭkaii* in.; *ixkitsiki-* (*ixkitsik-*), *-oχkitsiki-* (*-oχkitsik-*); there are seven *ixkitsĭkamiau* an., *ixkitsĭkaiiau* in.; seven persons *ixkitsĭketapìau*; it is seven days *áuχkitsikiuniu*; he is seven years old *áukitsikistuyìmiu*; seven times *ixkitsĭkai*; I did it seven times *nitóχkitsikyànistsi*; it costs seven dollars *ixkitsĭkixtsau, ixkitsĭkesopoksìxtsau* an., *ixkitsĭkyoχtoχp, ixkitsĭkesopoksòχtoχp* in.; seven to each *manìstoχkitsikapi* an., *manìstoχkitsikaχpi* in.; *kanáuχkitsikami* an., *kanáuχkitsikai* in.; seven lodges to each *kanáuχkitsikàitoyis.*

seven hundred *ixkitsĭkekèpippo* (simple form); *ixkitsĭkekèpippi* an., *ixkitsĭkekèpippoyi* in.

seventeen *ixkitsĭkekoputo* (simple form); *ixkitsĭkekoputsi* an., *ixkitsĭkekoputoyi* in.; it is seventeen days *áuχkitsikekoputoniu*; he is seventeen years old *áukitsikèkoputostuyìmiu.*

seventeenth *ómoχtaukitsikèkoputoχpi.*

seventh *ómoχtauχkitsĭkoχpi.*

seventieth *ómoχtauχkitsikippoχpi.*

seventy *ixkitsĭkippo* (simple form); *ixkitsĭkippi* an., *ixkitsĭkippoyi* in.; seventy persons *ixkitsikippetapìau*; it is seventy days *ixkitsikipponiu*; he is seventy years old *áuχkitsikippostuyìmiu*; it costs seventy dollars *ixkitsĭkippoixtsau, ixkitsĭkippoisopoksìxtsau* an., *ixkitsĭkippoχtoχp, ixkitsĭkippoisopoksòχtoχp* in.

sew (to): I sew *nitaχkániaki,* he sews *aχkániakiu*; I sew him *nitaχkànau,* he sews him *aχkániu*; I sew it *nitaχkánixp,* he sews it *aχkánim* (by the side of *-kan-* we find also *-kann-*). — I sew *nitáuaitsinaki, nitáitsinaki,* he sews *áuaitsinakiu, áitsinakiu*; I sew it *nitáitsinixp,* he sews it *áitsinim*; I sew it for him *nitáitsinomoau,* he sews it for him *áitsinomoyiu.*

sew together (to): they would have done sewing them (their lodges) together *ákitsiksistokatòmaists*; then they sewed them (the hides) together *itáukatòmiauaists.*

sewing *áitsinaksini* in.

shackles *ixtáiisksipistakiopiks* an. pl.

shade *áuyikàitsii* in.; I was camping on Maria's River in a shady place *Kyáiesisaχtài nitsitáukunaii áuyikàitsii.*

shade (to make a) v. shelter (to make a).

shade (to sit in the): there he sat in the shade *itsitúiikopìu.*

shadow *motáki* in.; my shadow *notákau,* his shadow *otáki.*

shady place v. s h a d e.

shaggy-faced dog *iststsískiòmita* (*ua*) an., pl. *iststsískiòmitaiks.*

shake (to) (to tremble): that the earth was shaking *ksaχkúm auátoχpatskoχs.*

shake (to): I shake *nitáipaχpapiksistaki,* he shakes *áipaχpapiksistakiu*; I shake him *nitáipaχpàpiksistau,* he shakes him *áipaχpàpiksistsiu*; I shake it *nitáipaχpàpiksixp,* he shakes it *áipaχpàpiksim*; I shake for him *nitáipaχpàpiksistomoau,* he shakes for him *áipaχpàpiksistomoyiu.* — I shake *nitáuauatapiksistaki,* he shakes *áuauatapiksistakiu*; I shake him *nitáuauatapiksistau,* he shakes him *áuauatapiksistsiu*; then he began to shake them (that means: to rattle with the hoofs) *itomátapauàtapiksistsiu*; he just shook (that cottonwood-tree) *nitauatatapiksistsiuaie*; he did not shake (the pine-tree) anyway *mátsikakauatapiksistsiuatsiksaie*; I shake it *nitáuauatapiksixp,* he shakes it *áuauatapiksim*; then he (4 p.) shook his ears *oχtókistsaii itauátapiksìminai*; I shake for him *nitáuauatapiksistomoau,* he shakes for him *áuauatapiksistomoyiu.*

shake about (to): I shake about *nitápauapiksistaki,* he shakes about *ápauapiksistakiu*; I shake him about *nitápauapiksistau,* he shakes him about *ápauapiksistsiu*; I shake it about *nitápauapiksixp,* he shakes it about *ápauapiksim.*

shake hands with (to) v. g r e e t (to).

shake the head (to): I shake the head *nitáuauaχkiàpiksi,* he shakes the head *áuauaχkiàpiksiu.* — I shake the head *nítauaχkiàuani,* he shakes the head *auaχkiáuaniu*; then he was shaking his head a little *skátamipistsikauàuatoχkyauaniu*; at first the Old Man shook his head hard *omá Nápiua istsitsáiikauatoχkyòχsiu*; just put your head in and shake it *namóχkoχtsipstauauatoχkyàuanit*; just put your head in and shake it *kakóχkoχtsipstàuauatoχkyàuanit*; just from where you lie shake your heads *namóχkoχtsipàpauχkioχs.* — I shake the head *nitáuaχkisi,* he shakes the head *áuaχkisiu.* — Cf. d a n c e (to).

shake one's legs (to): they just shook their legs *námapikauaniàiks.*

shake one's self (to): when he shook himself *otsípaχpòis.*

shame *istúyisini* in.

shaped (to be): they were shaped (prop.: grown) like buffaloes *einí ánni nitsistáuàsii.*

sharp (to become): it (the elk-horn) got to be very sharp *áiiksiksìsakoaie.*

sharpen (to): I sharpen *nitáiksisiststaki,* he sharpens *áiksisiststakiu*; I sharpen him *nitáiksisistsimmau,* he sharpens him *áiksisistsimmiu*; I sharpen it *nitáiksisiksiixp, nitáiksisiksixp,* he sharpens it *áiksisiksìim, áiksisiksìm.* — I sharpen him *nitáskimatau,* he sharpens him *áskimatsiu.*

shave (to): I shave him *nitáipoχkistoiau,* he shaves him *áipoχkistòiiu*; I shave myself *nitsipoχkistoioχsi, nitáipoχkistoioχsi,* he shaves himself *áipoχkistoioχsiu.* — then he (4 p.) was shaving his arrow-sticks and his

bow *osáixkimànists ki onámaiaii ítsaisatsimaiinái*; they began to shave (their arrow-sticks) *itomátapsàtsimiau*. — Cf. r a z e (to).

shavings (to make) v. p l a n e (to).

she v. h e.

shear (to): I shear *nitáiàminitaki*, he shears *áiàminitakiu*; I shear him *nitáiàminitau*, he shears him *áiàminitsiu*.

sheath v. k n i f e - s c a b b a r d.

shed one's hair (to): then they had done shedding their hair *itáiksistsìpoχksiaiks*; that they had shed their hair *máχksiksistsipoχksaiks*.

sheep *ímaχkixkìna* (*ómaχkixkìna*) an., pl. *ímaχkixkìnaiks* (*ómaχkixkìnaiks*) (big-horns).

shelter (noun) *apímani* in., pl. *apímanists*.

shelter (to make a): I make a shelter *nitáuapim*, he makes a shelter *áuapimau*; I make a shelter for him *nitauápiomoau*, he makes a shelter for him *auápiomoyiu*; and next morning we began to make a shelter for him *ki apinákuyi nitsitápaiakapiopomoanan*.

shelter (to): I shelter him *nitáuapiinau*, he shelters him *áuapiiniu*.

shelter (to) (by covering): I shelter him *nitáisekinau*, he shelters him *áisekiniu*.

shield *áuotàni* in., pl. *áuotànists*.

shield (to use as a): he used his robe as a shield *omí maiái áuauotaχkatsìu*.

shin v. f o r e p a r t of the nether leg.

shine (to): he shines *ikànnam*. — Cf. l i g h t (not dark).

ship *ómaχkàχkioχsàtsis* in., pl. *ómaχkàχkioχsàtsists*.

shirt v. c o a t.

shiver (to) v. t r e m b l e (to).

shoe *istsikítsikin* in., pl. *istsikítsikists*.

shoes (to make): he makes shoes *ástsikitsikixkau*.

shoot (to): I shoot *nítskunaki*, he shoots *skúnakiu*; I shoot him *nítskunakatau*, he shoots him *skúnakatsiu*; I shoot it *nítskunakatsixp*, he shoots it *skúnakatsim*. — I shoot *nitáiikskim*, he shoots *áiikskimau*; I shoot him *nitáiikskimatau*, he shoots him *áiikskimatsiu*. — I shoot *nítaχkumi*, he shoots *áχkumiu*; I shoot at him *nítaχkumatau*, he shoots at him *áχkumatsiu*; I shoot at it *nítaχkumatoχp*, he shoots at it *áχkumatom*. — I shoot him *nítoau*, *nítauau*, he shoots him *móyiu*, *áuyiu*, *-oyiu*; let us shoot at this log *amói mistsísai aχkunáuau*; that one boy shot at his father *omá tókskumi saχkúmapi itáuyiuaie únni*; one of the white men was shot in his leg *tókskuma omíksi nápikoaiks itóau oχkátsi*. — I shoot him *nitsipótau*, he shoots him *-potsiu*; we shall all go and shoot him *ákotuipotau*; these Peigans then commenced to shoot him *itsipótsiuaie amó Pekániua*. — I shot him myself *nistóa nitáksin*. — he was shot by (the bird) *otsisísitokaie*; he was suddenly shot by him in the thigh, so that there was a gap in it *ósotamomaχkakaiitapisaksitòkaie*.

shoot (to) (used of ghost-shots): then he will be known that he is shot

by him *ákstamisksinoàu otsipikokaie*; they shoot at us *nitáipikokinàniau*. — Cf. hit (to) and wound (to).

shoot (to go to): I went shooting with my wife *omá nitoχkéman nitoχpokotoiskunakimau*.

shoot about (to): I also go shooting about prairie-chickens *kétokiks nimátapaikskìmataiau*; other times I do not go shooting about *stsikists sauápikskimàin*. — they shot about at the dogs *imitáiks ápàuyiau*.

shoot ahead (to): I shall just shoot ahead *nitákipisaχkùmi*; he (4 p.) was shooting his arrows ahead *óχpsìstsàii ixtáiisaχkuminai*.

shoot at (to): he was shot at by one (4 p.) of them *ótsitsipòtokaie*.

shoot back (to): even if they were shooting back at him *imakóχksipotàuotsìnikaiks*.

shoot by accident (to): I might shoot you (pl.) by accident *káχkipaχtoχpuau*.

shoot down (to): I shoot him down *nitsinoχpatsistoau*, he shoots him down *-inoχpatsistoyiu*; where I shot him down *nikáitåχpatsistòaχpi*. — from there (the people) shot down *itsitánnoyiu*. — Cf. wound (to).

shoot hard (to): those that shot hard *iskunátaχkumìks*.

shoot in the back (to): he shot him then right in his back *ánnàtsik okakíni, támsapokakinitoyìuaie* (the idea "back" is expressed twice, once by the independent word for "his back", and once by the verbal affix).

shoot into (to): I shoot into *nitáisapaχkumi*, he shoots into *áisapaχkumiu*; she shot (hit) exactly in the same wound *nitsitsiksìkaisàpaχkumiu omí maksíni*.

shoot into the fire (to): (the ribs) would shoot (their juice) into the fire *áitaisuiaχkumiau*.

shoot through the body (to): I shoot him through *nitáistokitoau*, he shoots him through *áistokitoyiu*.

shoot up (to): I shoot up *nitspàχkumi*, he shoots up *spáχkumiu*.

shoot westward (to): that we should not shoot westward *aχkstámitaχkumiosi*; he shot westward all the same *misksítamitaχkùmiu*.

shoot what one wants (to): you will shoot what you want *kitáksiksim*.

shore (on the) *isoóχtsi*. — *apitsisóoχtsi*. — Cf. water (close by the).

short: is short (of animals) (an.) *saχkimiu*; is short (of trees and wooden things) (an.) *saχksiksim*; is short (of trees and wooden things) (in.) *sáχksiksiu*; is short (of animate things in general) *sáχksiu*; it is short (in.) *saχkiu*. — *saχk-* (*saχks-*). — *mak-*.

short arms (to have): I have short arms *nitsaχksikínists*, he has short arms *saχksikínistsiu*; he has short arms *saχkóχtsiminaniu*.

short face (to have a): they have a short face *áisaχkskiaiks*.

short feet (to have): I have short feet *nitsaχksík*, he has short feet *sáχksikàu*.

short gut: this is the short gut (that means: the end of the story) *ánni nitsaχkútsisakò*.

short legs (to have) : I have short legs *nítsaχksikìnaki*, he has short legs *sáχksikìnakim*.

short rib *makáutskinaikin* in. (?). — his short-ribs *ótsiskàp* (*ótsiskàpoχpi*) in. (?).

short-backed butte: they looked like a short-backed butte *nítanistsinatsìau ánni áskàkχkuyi*.

shorten (to) : I shorten it *nitsáχksistòtsixp*, he shortens it *sáχksistòtsim*.

short-furred: he (4 p.) was then short-furred *nitsáikimìnai*; that is why (the kit-foxes) are short-furred *kátaisàikimii*.

Shoshone v. S n a k e I n d i a n.

shoulder *motsikís* in., pl. *motsikísts*; *-istsika-*: where her shoulders came together *otsítsipotsistsikaχpiàie*; I raise my shoulders *nitáispistsikàki*.

shoulder-blade v. s h o u l d e r and s h o u l d e r - b o n e.

shoulder-bone *moχkatsíkinan* in. (also *otsikékin-* in *otsikékinaχsoàts* shoulder-bone-tail-feathers = snow-bird). — we tied their shoulder-bones inside of the lodges *moyísts pistóχtsi itáiisksipìxp otsikyóauai*. — Also = s h o u l d e r.

shout (to) = y e l l (to).

shout at (to) : these buffalo shouted at him *amói einíua itsisímiskoχtoyiu*.

shovel *inokátsis* an., pl. *inokátsiks*.

show (to) : I show *nitanístsinaki*, he shows *anístsinakiu*; I show it *nitanístsinixp*, he shows it *anístsinim*; I show to him *nitanístsinomoau*, he shows to him *anístsinomoyiu*. — I show to him *nitáistamatsau*, he shows to him *áistamatsiu*; I show it *nitáistamatstoχkatoχp*, he shows it *áistamatstoχkatòm*; and he is the one who showed (the people) how the beavers should dance *ki ánnaχkaie áuaistamatstoχkiu, máχkanistaipaskàχpi ksískstakiksi*. — the paint on his face showed on the post *otoχpúiskisìni itsítaχtàu omím mistsísim*.

show fight (to) : I show fight *nitsiníkixkàsi*, he shows fight *iníkixkàsiu*.

show to be a warrior (to) : he had shown (the people) that he was a warrior *áipiksistsiu*; I shall show (the people) that I am a warrior *nitákitsipiksistsi*.

shower *sótaii* in., pl. *sótaists*.

shriek (to) : I shriek *nitáskaiskinausi*, he shrieks *áskaiskinausiu*.

shrink (to) : it shrinks (of cloth) *inakáuatsiu*, it shrinks (of wood) *ikoχtsíksistsiu*.

shrivel up (to) : it shrivels up *ámotsiu*.

shrivel up (to make) : I make it shrivel up *nitamótstsisixp*, he makes it shrivel up *amótstsisim*.

shut (to) : I shut *nitáiokiaki*, he shuts *áiokiakiu*; I shut him *nitókiau*, he shuts him *ókiu*; I shut it *nitókixp*, he shuts it *ókim*.

shut a knife (to) : I shut it *nitákànnau*, he shuts it *akánniu*.

shut one's eyes (to) v. c l o s e o n e ' s e y e s (to).

shut up (to keep) : he kept the buffalo shut up *áiokiua eini*. — Cf. s h u t (to).

shy (to be): and there are lots of fish, and they are very shy *ki áuak-aìmi mamíks ki ikáukakìau.* — Cf. wise (to be).

sick v. ill.

sick person *áioχtoχkoχsi* (*ua*) an., pl. *áioχtoχkoχsiks.* — *áioχtoχkoχ-sòpi* (*ua*) an., pl. *áioχtoχkoχsòpiks.*

sickness v. illness.

side (on each) *itsist-*: she would not go straight (lit.: she would run on each side) *itsistsapomàχkau*; they (gram. a singular) (4 p.) fell down on each side of him (lit: they fell down by him on each side) *áitsistota-nisìinai.* — *sap-*: let (buffalo) fall down on each side of me *nistói sapánisì.* — *naiist-*: they sat on each side of him *naiistotopatsiixkiauàie*; takes-gun-on-each-side (=anus) *naiistoχtapinàmaχka.*

side (on one) *pitsikóχtsi*; *pitsik-.* — *otsípsksistoχtsi.* — *ksíkskoχtsi, ksíkskoχt.* — *ksiksk-, kaiiksk-*: then he ran to the side (where those were that sat at the end) *itsiksíkskomaχkau.*

side (to go on one): he went on one side of them *kaiikskàtsiuaie.*

side (on the other) v. other side (on the).

side of body *anáuksistum* in., pl. *anáuksistumists.*

side-husband: my side-husband *nímaχpatòma,* her side-husband *ómaχ-patòmi*; she has a side-husband *àχpatómiu.* — Cf. lover.

sides (on both) v. side (on each).

sieve *ixtáisuistàpiksistakiopi* an., pl. *ixtáisuistàpiksistakiopiks.*

sift (to): I sift *nitáisuistàpiksistaki,* he sifts *áisuistàpiksistakiu.*

sigh (to): I sigh *nitásiksaitami,* he sighs *ásiksaitamiu.*

signal (to give a): then (the returning war-party) gave a signal to the circle-camp *itáutaminapìstotsim akókatsists.* — Cf. beckon (to).

signs (to make) v. beckon (to).

sight *ápsini* in.; my sight (a thing I have seen) *nitsápsini,* pl. *nitsápsists*; his sight (a thing he has seen) *otsápsini,* pl. *otsápsists.*

sight (in) v. sight on a hill (in).

sight on a hill (in) *otami-*: he is sitting in sight on a hill *itótamiaupiu*; he sat in sight on a hill *páuaχkùyi tótamiàupiu.* — Cf. high (on) and hill (over the).

sight (out of) v. out of sight.

silence (no-speaking) *saiépuaχsìni* in.

silent (to be): I am silent *nitáisaièpuyi,* he is silent *áisaièpuyiu.*

sin v. evil-doing.

since that time *póχsapoχtsi*; *poχsap-*: and then we lived together all right since that time *ki ánni nisótamipoχsapaiaχsaupixpinan*; a few days later (since that time) *mátsipoχsapakauò ksistsikuists.* — Cf. hither, later.

sinew *asipis* in., pl. *asipists.*

sing (to): I sing *nitsínixki, nitáinixki,* he sings *nínixkiu, áinixkiu*; I sing it *nitsínixkitsixp, nitáinixkitsixp,* he sings it *nínixkitsim, áinixkitsim*; I sing for him *nitsínixkoχtoau, nitáinixkoχtoau,* he sings for him *áinixkoχtoyiu*; I

sing for him *nitsínixkotomoau, nitáinixkotomoau,* he sings for him *áinixkotomoyiu* (probably by the side of *nitsínixkotomoau* etc. occur also forms with *χ* as *nitsínixkoχtomoau*).

sing and pray (to): I sing and pray *nitátoiinai, nitáuatoiinai,* he sings and prays *áuatoiinaiiu.*

sing old man's songs (to) v. old man's songs (to sing).

sing praise-songs (to) v. praise-songs (to sing).

sing to one's self (to): I sing to myself *nitáinixkoχtoχsi,* he sings to himself *áinixkoχtoχsiu, ínixkoχtoχsiu.*

sing while running (to): they sang while they were running *áinixkiayìau.*

singe (to): I singe him *nitsítsinsau,* he singes him *itsínsiu.*

singing (to go about): in the night some young men were going about singing *kokúyi omíksi manikâpii sépiapainixkiuòiau.*

single man v. young man (unmarried).

single woman *námàke* (*ua*) an., pl. *námàkeks.*

sink (to): I sink *nitsístàtsi,* he sinks *istátsiu.* — he did not sink in the water *åχkéyi mátsìnixkìmmats.*

sink into (to): he sinks with his feet into the ground *áitsitastàkàsiu ksáχkùmi*; then he just sunk with his feet into the ground *nitsitástakasiua ksaχkúm.*

sinner v. evil-doer.

Sioux *-pinapisina-.* — *-sina-.* — Cf. Cree.

Sioux (to speak): I speak Sioux *nitáipinàpisinàipuyi, nitáisinaipuyi,* he speaks Sioux *áipinàpisinàipuyiu, áisinaipuyiu.* — Cf. Cree (to speak).

Sioux Indian *Pinápisinaikoăn* an., pl. *Pinápisinaikoaiks* (down-stream-people-man). — *Asináikoăn* an., pl. *Asináikoaiks.* — Cf. Cree Indian.

Sioux tribe *Pinápisina* (*ua*) an. (down-stream-people). — *Asiná* (*ua*) an. — Cf. Cree tribe.

Sioux woman *Pinápisinàke* (*ua*) an., pl. *Pinápisinàkeks* (down-stream-people-woman). — *Asináke* (*ua*) an., pl. *Asinákeks.* — Cf. Cree woman.

Sioux women (to play at): let us play at Sioux women *àχkitsisinákeiop.*

sirloin-dried-meat: her sirloin-dried-meat *omí osă̄χkoχkàiis* in.

sirloins *osáuχkoists* in. pl.

sister (a man's) an.: my sister *nitàkem,* his sister *ótàkem.* — Cf. woman.

sister (elder) an.: my elder sister *nín*(*i*)*sta,* pl. *nín*(*i*)*staiks,* his (her) elder sister *ún*(*i*)*stsi,* pl. *ún*(*i*)*stsiks.* — Cf. brother.

sister-in-law (a man's) an.: my sister-in-law *nitótoχkèman,* pl. *nitótoχkèmaiks,* his sister-in-law *otótoχkèman,* pl. *otótoχkèmaiks.*

sit (to): I sit *nitáupi,* he sits *áupiu, -opiu.* — Cf. stay (to).

sit around (to): I sit around *nitótakàupi,* he sits around *áutakàupiu, -otakàupiu*; I sit around it *nitatsótopatoχp,* he sits around it *atsótopatòm*; in the night (the people) sat around this buffalo-corral *kokúyi itatsótopatòm annóm piskanim.*

sit at the end (to): those that sat at the end *omíksi nátsàupiks.*

sit before (to) : she then sat before him *itsitótstoyiuaie.* — he sat before (it) *itsóχkopìu*; sit before (the door) *istsóχkopìt.*

sit behind (to) : I sit behind *nítapatàupi,* he sits behind *apatáupiu.*

sit by (to) : I sit by *nitáitotòpi, nítsitotòpi,* he sits by *áitotòpiu, itotópiu*; she then came and sat by (him) *aitotópiuaie*; we came and sat by a rock that there was *omám óχkotok nitsitótopixpinan.* — he (4 p.) was sitting by the camp-fire *itsáupìinai potáni*; let us sit by (the river) *ákonitsaupauop.* — Cf. s i t n e a r b y (to) and s i t o u t s i d e (to).

sit by one's self (to) : she (4 p.) sat there by herself away from the others *nitsitsíkopitaupiin.*

sit crying (to) v. c r y i n g (to sit).

sit down (to) : there I sit down *nitsítàupi,* there he sits down *itáupiu*; sit down there *stáupit.* — Cf. s i t (to).

sit down (to go to) : I go to sit down *nitáutopi,* he goes to sit down *áutopiu.*

sit down instead (to) : then they were going to sit down instead *sotámis-kitàkaupiiau.*

sit down on (to): let us sit down on it with our vulvae *aχkúnitastàtsisop*; then they sat down on it with their vulvae *itsitástatsisiauaie.*

sit for (to) : they sat for the things they put a bet on *omístsim otápsk-anoàuaists áupàtsimìau.*

sit happy (to) : they sat all happy *nítsinokàupiau.*

sit the highest up (to) : he sat there the highest up *nitsítsaispòpiu.*

sit in a circle (to) : they sit in a circle *aitakópiiau.*

sit in front (to) v. s i t b e f o r e (to).

sit in the middle (to) : then he (4 p.) sat in the middle (of the camp) *itsítsitokopìin.*

sit in sight (to) : I sit in sight *nitótamiàupi* (*nitótamiòpi*), he sits in sight *ótamiàupiu* (*ótamiòpiu*) ; I sit in sight of him *nitótamiòpatau,* he sits in sight of him *ótamiòpatsiu.*

sit inside (to) : I sit inside *nitsípstàupi,* he sits inside *ípstàupiu*; I sit inside *nitsápàupi,* he sits inside *sápàupiu.*

sit last (to) : he sits last *nátsàupiu.*

sit the lowest down (to) : he (4 p.) sat the lowest down *nitsainiaupiin.*

sit near by (to) : he (4 p.) then went and sat near by her *áitotopìinai*; (the war-party) sat near by (the enemy) *itáutàupiuaie*; then (the war-party) would sit near by (the camp) *ákstamitotàupiuaie*; he would shoot at the birds that sat near by *piksíks itáutòpiks áskùnakatsìuaiks.*

sit on each side (to) : they sat on each side of him *naíistotopatsiixkiauàie.*

sit on top (to) : I sit on top *nitóχkitopi,* he sits on top *ixkitópiu*; I sit on top of him *nitóχkitopatau,* he sits on top of him *ixkitópatsiu*; I sit on top of it *nitóχkitopatoχp,* he sits on top of it *ixkitópatom.* — then he sat on top *itsikétsopiu*; he sits on top *káietsopiu.* — I sit on top *nitámiaupi,* he sits on top *ámiaupiu*; I sit on top of him *nitámiaupatau,* he sits on top of him

ámiaupatsiu; I sit on top of it *nitámiaupatoχp*, he sits on top of it *ámiaupatom*. — Cf. ride (to).

sit outside (to): I sit outside *nítsàupi*, he sits outside *sáupiu*.

sit up (to): then he (4 p.) suddenly sat up *itámisauksipaupìnai*.

sit up (to) (on horseback): I sit up *nitámiàupi*, he sits up *ámiàupiu*. — Cf. mount (to).

sit up and look (to): he sat up and looked for a while *páχtsikisamipusapiixk*.

sit up late (to): they are sitting up late in the night (prop.: they are sitting up a very long time) *máumaisamipòpiiks*.

sit with (to): I sat with him *nitoχpáupatau*, he sits with him *ixpáupatsiu*; I sit with it *nitoχpáupatoχp*, he sits with it *ixpáupatòm*. — I sit with him *nitáutòpatau*, he sits with him *áutòpatsiu*; he has persons sitting with him (in his lodge) *áutòpatau*.

sit with one's feet hanging over (to) v. hang one's feet over the bank (to).

sitting *-opi-* (*-aupi-*): (the bird) is singing while sitting on a tree *itoχkitaienixkiopiu mistsís*; they were all happy while sitting (they sat all happy) *nitsinokàupiau*; then she (4 p.) could move only sitting *sotamikakitàpauaupìnai*; then it moved faster while sitting *itsíkamaupiu*. — Cf. staying.

sitting with him (the chief that has persons) *áutòpatau* (*a*) an.

six *náu* (simple form); *náii* an., *náuyi* in.; *nai-* (*-ai-*), *nau-* (*-au-*): I did it six times *nitáuànistsi*. — there are six *náiiau* an., *náuiau* in.; six persons *náitapìau*; it is six days *áuniu*; he is six years old *áuaistuyìmiu*; six times *náuyi*; I did it six times *nitáuànistsi*; it costs six dollars *náixtsau*, *náisopoksìxtsau* an., *náuχtoχp*, *náisopoksòχtoχp* in.; six to each *manistáiixpi* an., *manistáuoχpi* in., *kanauái* an., *kanauái* in.; six lodges to each *kanauáiitoyis*.

six hundred *náikepippo* (simple form); *náikepippi* an., *náikepippoyi* in.

sixteen *náikoputo* (simple form); *náikoputsi* an., *náikoputoyi* in.; it is sixteen days *áikoputoniu*; he is sixteen years old *áiaikoputostuyìmiu*.

sixteenth *ómoχtaikoputoχpi*.

sixth *ómoχtauoχpi*.

sixtieth *ómoχtàiippoχpi*.

sixty *náiippo* (simple form), *náiippi* an., *náiippoyi* in.; sixty persons *náiippetapìau*; it is sixty days *náiipponiu*; he is sixty years old *áiippostuyìmiu*; it costs sixty dollars *náiippoixtsau*, *náiippoisopoksìxtsau* an., *náiippoχtoχp*, *náiippoisopoksòχtoχp* in.

size *manik-*, *-anik-* (refers to size and age): (they were known) what size they were *manikoχkìmixpiau*; it was of that size *ánni aníkoχkò*; according to the size they were *manistápanikoχkìmixpiau*; the same size (as she had peeled) she would tear in two *aníkoχksim ákitominiotoyìuaie*; then he was again of the size he had been before *otsíkanikoχksipi stámatskànikoχksim*; they were sticks of that size *ánni aníkoχksiksìau*. — Cf. age.

skate (noun) *immokekàtsis* an., pl. *immokekàtsiks.*

skate (to): I skate *nitsimmokek,* he skates *immokékau.*

skim (to): I skim *nitsimsik, nitámsik,* he skims *ímsikau, ámsikau*; I skim it *nitsimsikatoχp, nitámsikatoχp,* he skims it *ímsikatòm, ámsikatòm* (by the side of *-imsik-* still the older form *-imisik-* occurs). — then she had done skimming (the grease) *aiksistsínikinau.*

skimmed grease *imisikàni* (*imsikani*) in., pl. *imisikànists* (*imsikanists*).

skimmings *immistsí* in.

skin (noun) v. h i d e and s k i n s f o r r o b e s.

skin (to): I skin *nitáiitaki, nitsíitaki,* he skins *áiitakiu, íitakiu*; I skin him *nitáiitau, nitsíitau,* he skins him *áiitsiu, íitsiu*; (the tribe) began to skin *áumatapiitsimàu*; he then would skin (the hides) he would build his lodge with *ákitaiitsimàu ómoχtàkokòyixpi*; there we shall skin (for lodges) *ákitsiitsimàup*; I skin for him *nitáiitòmoau,* he skins for him *áiitòmoyiu.* — I skin *nitsínot, nitánnot,* he skins *inótau, ánnòtau*; I skin him *nitsinótatau, nitánnòtatau,* he skins him *inótatsiu, ánnòtatsiu* (also used for "to butcher").

skin (to find something to): where did you find something to skin *tsimá kitsítoχkonòtaχp.*

skin-disease v. e r u p t i o n.

skinning *ínnotàni* in.

skinnings an.: my skinnings *nitsíitsimàniks,* his skinnings *otsíitsimàniks* (used of animate things as raw hides, robes, etc.).

skinnings in.: my skinnings *nitsíitsimànists,* his skinnings *otsíitsimànists* (used of inanimate things).

skins for robes (to get): get us skins for robes *noχksíkokinan, noχksíx-kokiinan*; did you get us skins for robes *kikátaiikokixpa*; they had not got them skins for robes *mátsixkoyìuaiks*; they had not got them skins for robes *mátsikokoàuaiksauaiks*; we did not get you skins for robes *kimátsikoχ-pinana*; the skins for robes you were going to get for us *kitáiaksikokix-pinaniksk*; that they did not get us skins for robes *otsaiíxkoks*; that they should get them skins for robes *máχksikòyisauaiks*; that we should get you skins for robes *káχksikoχsìnani*; because there were no skins for robes got for them *sauχkóyikoaχsàu.*

skull *mótokep* in., pl. *mótokepists*; *-spi*: he has a crushed skull (smashed head) *ikspiáu*; each of them was bitten through the skull by her *ótaχtaiks-pipokoaiauaie.* — Cf. h a i r of the head, h e a d.

skull (of a dead person) *nánautokâni,* pl. *nánautokânists* (ghost-head); it is a skull *áuainautokâni.*

skunk *ápèkaii* (*ua*) an., pl. *ápèkaiiks* (white-striped-back).

slack (to): I slack it *nitsaiátsipinixp,* he slacks it *saiátsipinim.*

slate *óχkotoksisìnaksin* in., pl. *óχkotoksisìnaksists.*

slate-pencil *óχkotoksoχtàisìnakiopi* in., pl. *óχkotoksoχtàisìnakiopists.*

slaughter (to): I slaughter him *nitáumotsau,* he slaughters him *áumotsiu*; I slaughter them *nitáumotsaiau,* he slaughters them *áumotsiuaiks,* they were slaughtered *áumòtsaiau*; (the people) did not slaughter them (would not

kill them all) *mátaumotsìuatsaie*; she has slaughtered the whole camp *imótsiua annóm ikúnaìim*. This verb expresses the idea of "killing a great many" (when the logical object is a collective, the singular of the verb is used).

slay (to) v. kill (to).

sleep (noun) *òkáni* in., pl. *òkánists*; how many times did he sleep (prop.: how many were his sleeps) *tsánitsòa otsókànists*.

sleep (to go to): then I went to sleep *nitsítsapaχtsìok*.

sleep (to): I sleep *nitáiòk, nitsók*, he sleeps *áiokau*; they would sleep as if they were sleeping with fire *istsíi ákometsistoχpaiòkaiau*.

sleep (to allow one to) v. sleep (to make one).

sleep (to make one): I make him sleep *nitáiokatsau*.

sleep about (to): I sleep about *nitápaiòk*, he sleeps about *ápaiokau*.

sleep together (to): if we sleep together *poksókauki*; let us sleep together *aχkúnoχpoksaukaupi*.

sleep with (to): I sleep with him *nitoχpóksokamau*, he sleeps with him *ixpóksokamiu*.

sleepy (to be): I am sleepy *nitáistsiks*, he is sleepy *áistsiksiu*; I am very sleepy *nitsíkstsiks*, he is very sleepy *íkstsiksiu*; because he was so sleepy *otstsíksi*.

sleigh (noun) *istsikúnistsi* in., pl. *istsikúnistsists*.

sleigh (to): I sleigh *nitsístsikunistsi*, he sleighs *istsikúnistsiu*.

sleigh-bell *saáitsikoχkìni* an., pl. *saáitsikoχkìniks*.

slender: is slender *ikstsíu*.

slender person: he is a slender person *ikstápiu*.

slice of meat *ítsitsimàni* in., pl. *ítsitsimànists*.

slice (to): I slice it *nítsistoχksìstsinixp*, he slices it *istoχksístsinim*. — Cf. cut to slices (to).

slick behind (to be): he is slick behind *áistsiksìsiu*.

slide (to): I slide *nitáisotsik*, he slides *áisotsikàu*.

slider *áisotsika* (*ua*) an.

slip in (to): then it (a snow-shoe) slipped in *stámitotsipståχpiu*.

slip-cut (to make a): I make a slip-cut *nitsístsiksk*, he makes a slip-cut *ístsikskàu*; I really made a slip-cut *nitáitapistsiksk*; then he acted as if he made a slip-cut on it *itsikípaistsikìnimaie*.

sloping ground *inístsekaχko, inístsekaχkui, inístekaχkuyi* in., pl. *inístsekaχkuists*.

slow: he is slow (of men and animals) *itsíksistapsiu*.

slow (of flowing water): it is slow *itsíksistsikuyiu*.

slow: he is slow (takes his time) *saukuikítauotsimiu* (of men and animals).

slowly *ikin-* (*kin-*): talk slowly *ikinépuyit*; then we walked slowly *nisótamikinauaχkaχpinan*; then he (4 p.) went slowly in *itámsokitsikinaipìminai*; he went slowly up *kináutamisò*. — Cf. easy, gently, soft.

sly (to be): I am sly *nítsimisi*, he is sly *simísiu*.

sly (on the) v. s e c r e t l y.

small: is small (of persons) (an.) *inákstsim*; is small (of animals) (an.) *inákimiu*; is small (of animate trees) *inaksíksim*; is small (of inanimate trees) *inaksíksiu*; is small (of inanimate things) *inákoχtsiu*; *inak-* (in personal names *kinak-*). — is small (of animals) (an.) *pókimiu*; is small (of animate things) *pókisiu*; *pok-*: he cried himself small back again *iskoχpókauanisiu*. — *as-*. — Cf. c h i l d, y o u n g.

small axe *inákoχkàksàkin* an., pl. *inákoχkàksàkiks*. — *pókoχkàksàkin* an., pl. *pókoχkàksàkiks*.

small bird *sistsí* (*ua*) an., pl. *sistsíks*; turns into a small bird *sistsíuàsiu*.

small bucket *asóχk* an., pl. *asóχkiks*.

small pig *inakáiksini* (*ua*) an., pl. *inakáiksiniks*.

small pine-tree *ásaχtòki* an., pl. *ásaχtòkiks*.

small rabbit *inakáatsista* (*ua*) an., pl. *inakáatsistaiks*.

small round bread *kumixkétan* in., pl. *kumixkétanists*.

small size (stones of) *óχkotokì inákskuyi* in.

small stove *inaksípotàtsis* an., pl. *inaksípotàtsiks*.

small trunk *pokasókaiis*.

small pox v. e r u p t i o n.

smash (to): I smash it *nitsisiksìnixp*, he smashes it *sisiksínim*. — I smash it *nitsipónixp*, he smashes it *ipónim*. — Cf. b r e a k (to).

smash one's head (to): he then smashed her head *sotámikspìuaie*.

smell (to): I smell *nitáuàmi*, he smells *áuàmiu*; I smell him *nitáuamatau*, he smells him *áuamatsiu*; I smell it *nitáuamatòχp*, he smells it *áuamatòm* (akin to *imó*, *imúi* "*it smells*": vocalic intermutation); I smell for him *nitáuamatomoau*, he smells for him *áuamatomoyiu*. — I smell *nitáisimi*, he smells *áisimiu*; I smell him *nitáisimatau*, he smells him *áisimatsiu*; I smell it *nitáisimatoχp*, he smells it *áisimatòm*. — it smells *imó*, *imúi*; it smells human *mómaitapìmui*, *máumaitapìmui*; it smells like *nítoaimo*.

smell (to make): I make him smell *nitáisimiatsau*.

smell bad (to): he smells bad *paχksímiu*, it smells bad *paχksimó*; hair that smells bad when it is burned *okúyists paχksímisikiàists*. — Cf. s t i n k (to).

smell bad (things that) *paχksimóists* in. pl.

smell of perfume (to): she (4 p.) was all smelling of perfume *nitsitséimiminai*.

smell sweet (to): she (4 p.) smelt sweet *nítsitsimìminai*.

smithy *itáiaksisàkiakiòpi* in., pl. *itáiaksisàkiakiòpists*.

smoke (noun) *setsíi*, *sitsíi* in. — *áχkitsìi* in.

smoke (noun) (of tobacco) *ótsisinini* in., pl. *ótsisisists*; my smoke *nitotsisisini*.

smoke goes out (the) *áisaisetoàsiu*.

smoke (to): it smokes (it lets smoke go out) *áisetsiu*. — it smokes

áiaχkitsiu. — and we also would smoke them (that means: their nostrils) with big turnips *ki ómaχkàsiks nimátoχtaisiʧsoisanàniau.*

smoke (to) (tobacco): I smoke *nitótsisi, nitáutsisi,* he smokes *ótsisiu, áutsisiu*; I smoke it *nitótsisatoχp, nitáutsisatoχp,* he smokes it *ótsisatom, áutsisatom*; I smoke with him *nitoχpokotsisìmau,* he smokes with him *ixpókotsisìmiu.*

smoke together (to): only one time we shall smoke together *tókskau ákipoχpokòtsisop.*

smoking (tobacco) *ótsisisini* in., pl. *ótsisisists.*

smooth: it is smooth *minstáiitsiu, minstáiiu.* — where the ice is smooth *otsítsamotoksiixp kokutoists.*

smoothe (to): then they smoothed the earth *ksaχkúmi itsítsikànniauaie.* —Cf. knock smooth (to).

smother (to): I smother them with smoke *nitáipoχsaii*; he then smothered them with smoke *sotámipoχsìuaiks* (*itsípoχsiuaiks*); I did not smother you (pl.) with smoke *ksistóaua kimátsipoχsoχpuàua*; that we may not be smothered from smoke *áχkstautsipoχsoiopi*; we are nearly smothered from smoke *nitáutamàksipoχsòixpinan*; they were almost smothered from smoke *áutamàksipoχsòyiau.* — when they had smothered her *okoχpúnisauaie.* — then they will breathe as if they were going to be smothered *ákstamapotse-kinìsaitamiàu.*

snake *pitséksina* (*pikséksina*), *-istseksina* an., pl. *pitséksinaiks* (*pik-séksinaiks*), *-istseksinaiks*: that more snakes will come from *tsístapàists-eksìnaskoχs.*

Snake Indian *Pitséksinaitapìkoăn* an., pl. *Pitséksinaitapìkoaiks*; *-istse-ksinaitapi-.*

Snake Indian (to speak): I speak Snake Indian *nitástseksìnaitapepuyi,* he speaks Snake Indian *ástseksìnaitapepuyiu.*

Snake Indian tribe *Pitséksinaitapì* (*ua*) an.

Snake Indian woman *Pitséksinaitapiàke* (*ua*) an., pl. *Pitséksinaitapiàkeks.*

snake-lodge *pitséksinaikokàup* in.; the owners of the snake-lodge *istséksinaikokàiks.*

snakes (collective) *opitséksinasina* (*opikséksinasina*) an.

snap (to) (to break with sharp crack): I snap it *nitsipíksinixp,* he snaps it *paiíksinim.*

snare (noun) *akátsis* in., pl. *akátsists*; my snare *nitokátsis.* — V. also snaring.

snare (to): I snare *nitók,* he snares *ekáu*; I snare him *nitáukatau,* he snares him *áukatsiu.* — Cf. rope (to).

snaring *akáni* in., pl. *akánists*; my snaring *nitokáni.*

snatch up (to): he snatches up *mákasiu*; I snatch it up *nitókasatòχp,* he snatches it up *ókasatòm.* — Cf. pick up (to).

sneeze (to): I sneeze *nitáuàsii,* he sneezes *áuàsiiu.*

snore (to): I snore *nitsipákskaisaitamixtsii,* he snores *pákskaisaitam-ixtsiiu.*

snort (to): then they snorted *itsótomakiau.*

snow (noun) *kóni* an., pl. *kóniks*; *-ko, -koni-*: the snow was very deep *iiksímiko*; he was knocking the snow off himself *áisuistsikoniằχsiu.*

snow lying on ground *kónisko, kóniskui, kóniskuyi* in., pl. *kóniskuists* (heaps of snow).

snow (to): it snows *ằχputau* (*ằχpotau*); then it snowed *itoχpótau*; when it snowed first in the fall *atotómokoχpotàsi*; when the first snow comes (when it snows first) *istsistsáutoχpotàsi*; when there is the last big snow *nistsáuòmaχkoχpotaii.*

snow-bird *apinákuisistsi* (*ua*) an., pl. *apinákuisistsiks* (morning-bird). — *otsikékinaχsoàts* an. (lit.: shoulder-bone-tail-feathers).

snow-blind: I am snow-blind (lit.: the germs of the snow eat me) *paχ-tóχpiks nítsoakì.*

snow-shoe *auámi* in., pl. *auámists.*

soak (to): then they soaked them (the hides) *itáupiksatòmiau.* — when they (an.) were soaked (with water) *auáistsisaiks.*

soak with grease (to): when they (an.) were soaked with grease *áistap-uyisuyìsaiks.*

so-and-so *áiàu* (*a*) an.

soap *isiskioχsàtsis* in., pl. *isískioχsàtsists.*

sock *saχkotóaχsim* an., pl. *saχkotóaχsimiks.*

soft: it is soft *ikínisiu*; *ikin-.*

soft earth: over there, where I jumped, the earth is very soft *omíma nitsítoχpaipìixp iiksíkinaχkò.*

soft meat *ikináuksisakò* in., pl. *ikináuksisakuists.*

soil v. e a r t h.

soil (to): I soil it *nitótsipistotsixp, nitáiòtsipistotsixp,* he soils it *áiòtsipi-stotsim* (not sufficiently verified).

soiled: it is soiled *áiòtsipinatsiu.*

soldier *iínaki* (*ua*) an., pl. *iínakiks* (catcher).

sole *mítsiksikaχpi* in. (?); then they began to put the soles on them (in.) *itomátapaχtùixpiaists.*

solid: then they were solid *itskáiixtsiiau.*

solitary person *nítsitapi* (*ua*) an., pl. *nítsitapiks.* — Cf. a l o n e.

some *stsíkiks* pl. an., *stsíkists* pl. in.

some time (to be): then it was some time in the fall *támapàisiu áukò.*

somehow *noχkoi-, -oχkoi-*: (the bird) (4 p.) then went up higher some-how *itoχkóyistapspixtsìnai.* — Cf. s u r e (to be).

son an.: my son *noχkóa,* voc. *noχkoii, noχkoié*; pl. *noχkóaiks*; his (her) son *oχkói,* pl. *oχkóiks.*

son (to find for a): this one I found for a son *amóiaie nitoχkóχkoiiskana.*

son (to have a): I have a son *nítoχkoyi,* he has a son *oχkóyiu.*

son (to have as a): I have him as a son (for a son) *nitáuχkoyimau,* he has him as a son (for a son) *áuχkoyimiu.*

son-in-law an.: my son-in-law *nis* (*a*), pl. *nisaiks*; his (her) son-in-law *ŭsi*, pl. *ŭsiks*.

son-in-law (to have for a): I have him for a son-in-law *nitáiŭsimmau*, he has him for a son-in-law *áiŭsimmiu*; the man that had him for son-in-law *omá nínau áiŭsiua*.

song *nínixksìni* in., pl. *nínixksists*; my song *nitsínixksìni*; the songs belonging to them (i.e. to the things you gave me) *istsínixksists*; that he must give you the songs belonging to them (i.e. to the things he gave you) *kákoχkitsinixkoχtoyisaistsi*; and there was a song for it, when she was going in *ki nánixkiasiu ómi otsipísini*; and there was another song for it, when she was going to sit down *ki itákaupisi, matsínixkiasiu*; seven songs that are sung when the people are going to the medicine-lodge *ixkitsíkai toínixksì*.

soon *kip-*: go soon hunting again *kipátsàmit*; that I may see him soon *náχksikipinòaχs*. — Cf. quickly and just for a moment.

soon as (as) *pitsoχk-* (*pitsoχks-*): as soon as it is there *pitsóχkitstsìsi*; as soon as she saw him *pitsóχksinoyiuaie*. — Cf. first.

sore *itsísiu* in.

sore deep in the flesh *atánixkau* in.

sore eyes (to have): he has sore eyes *ákspàpiniu*; he (4 p.) had very sore eyes *oápsspiks íkokspapinìnai*.

sore paw: his (4 p.'s) sore paw *osánàniai*; he (4 p.) had a sore paw *saiánaiìnai*.

sorrel horse *otsími* (*ua*) an., pl. *otsímiks*.

sorry (to be): the elk-bull was very sorry that the crow had not done it *omá ponokáistamika áikskaikoksiua, otsauanistsisi omí maistói*.

sound (loud or roaring) *ååχtakò, ixtakó* in.; the sound that is coming this way *amóχk áistååχtakùixk*; when the water sounds *åχkéyi auχtakŭsi*. — *iskáutako* in. — Cf. roaring noise.

sound (to utter a): I utter a sound *nitååχkumi, nitáuχkumi*, he utters a sound *ååχkumiu, áuχkumiu*. — Cf. yell (to).

sound (to): he sounds *ixtám*, he will sound *ákoχtam*; (they heard) that the guns sounded *námaiks ååχtàs*.

sound like a gun (to): it sounded like a gun, when (the belly) burst *nitsinamauχtakoàie, pakixkísai*.

soup *akópis* in., pl. *akópists*. — *auáusini* in., pl. *auáusists*.

soup (to make): I make soup *nitáukòpsk*, he makes soup *áukòpskau*; they began to make soup with (the guts and tripe) *áumatapoχtoχkòpskauaists*; that she might make soup with them *áχkoχtsitokopskai*. — they would make soup with them (the berries) *ákoχtauàusiauaists*; the women have already made the soup of berries *áikaitoχkanaitòsiu mí'ni ótakèsina*.

soup of the leg-bones: my soup of the leg-bones *nitsínikinàni* in.

soup of the leg-bones (to make): she would make the soup with one of the leg-bones *tókskàie oχkitsíkinanì áukoχtokoaikìnamau*.

sour: it is sour *apisúyiu*, it tastes sour *apisúyipòkò*.

south *amiskápoχtsi*; *amiskap-*.
south (to go): he goes south *amiskápo*; I shall go south *nitákamskàpo*.
south-east *amiskápipotoχtsi*.
southward v. south.
sow *áiksini* (*ua*) *skím* an., pl. *áiksiniks skímiks*.
spade v. shovel.
Spaniard *Spayékoăn* an., pl. *Spayékoaiks*.
Spanish *-spayi-*.
Spanish (to speak): I speak Spanish *nitáispayèpuyi*, he speaks Spanish *áispayèpuyiu*.
spare (to) v. let go (to) and save (to).
spark (to): he was striking them (an.) together that they might spark *áipaststsimìksiuaiks*.
sparrow-hawk *pispsksí* (*ua*) an., pl. *pispsksíks*.
speak (to): I speak *nitáipuyi*, he speaks *áipuyiu*; she (4 p.) then did not speak any more *támsoksauatsìpuyìnai*. — I speak *nitáisitsipsi*, *nitáisitsipsaki*, he speaks *áisitsipsiu*, *áisitsipsakiu*; I speak to him *nitáisitsipsàtsimau*, he speaks to him *áisitsipsàtsimiu*; I speak to him *nitáisitsipsatau*, he speaks to him *áisitsipsatsiu*; I speak to it *nitáisitsipsatoχp*, he speaks to it *áisitsipsatòm*; I shall speak from myself to a woman over there at home *omám aχkyápoχtàm àkéuam nitáksitsipsatsìmatau*; I speak for him *nitáisitsipsatomoau*, he speaks for him *áisitsipsatomoyiu*.
speak (to allow one to) v. speak (to make one).
speak (to make one): I make him speak *nitáipuyatsau*.
speak from far down (to): she (4 p.) spoke from far down her breast *otámotsipuyìnai okíni*.
speak from within (to): do not speak from within *minisáipuyit*.
speak solemnly (to): I speak solemnly *nitáisaisto*, he speaks solemnly *áisaisto*.
speak the truth (to): I speak truth *nitáumani*, he speaks truth *áumaniu*; I speak truth to him *nitáumanistau*, he speaks truth to him *áumanistsiu*.
spear *sapápistàtsis* an., pl. *sapápistàtsiks*.
spectacles *oápsspinàtsis* an., pl. *oápsspinàtsiks*.
speech v. word.
speechless v. dumb.
spider *ksiuáuakàsi* (*ua*) an., pl. *ksiuáuakàsiks* (earth-trotter).
spill (to) v. pour (to) and pour away (to).
spin (to) (a top): I spin him *nitáuanistotoau*, he spins him *áuanistotoyiu*.
spirit v. ghost.
spit (to): I spit *nitáisokot*, he spits *áisokotau*; I spit at him *nitáisokotatau*, he spits at him *áisokotatsiu*; I spit at it *nitáisokotatoχp*, he spits at it *áisokotatom*; I spit for him *nitáisokotatomoau*, he spits for him *áisokotatomoyiu*.
spit down (to): nevertheless she spat down (on him) *mikskítsinisokotàiixk*; (his buffalo-calf) spat down on him *otsítsinisokotakaie*.

spit out (to): then they are going to spit it out in their hands *otsísts ákitapitstsimiàuaie.*

spite (in) *misk-* (*misks-*), *-isk-* (*isks-*): he kept saying back in spite *miskskáuaniua.* — Cf. all the same, instead, notwithstanding.

spittle *sokótani* in., pl. *sokótanists*; he (4 p.) was just frozen with spittle on his mouth *nátsakoiikokitsìminai.*

splash (to): I splash *nitáutsaki,* he splashes *áutsakiu*; I splash him *nitáutsau,* he splashes him *áutsiu.*

splinter *emíkskau* in., pl. *emíkskaists.*

split (to): I split *nitáistatoksàki,* he splits *áistatoksàkiu*; I split it *nitáistatoksixp,* he splits it *áistatoksim.*

split with hands (to): I split it with hands *nitáistatoksòtsixp,* he splits it with hands *áistatoksòtsim.*

split hoofs (to have): he (4 p.) had split hoofs *saiátapikoχsistsinìnai.*

split in two (to): they used to split them (beaver-teeth) in two *áuaiakèt-sistatunìmiau.*

split one's mouth (to): then he began to split their mouths wider *itápa-skoyìniuaiks*; then he began to split their mouths wider *itáisatsiskoyìniuaiks*; he split our mouths wider *nitáisatsískoyinokinàn*; that is why he split our mouths wider *nímoχtaisatsiskoyinokinàn.*

split the ribs (to): then they split the ribs *itánnitspikamàiau.*

spoil (to): I spoil it *nitsipáχtsistòtsixp,* he spoils it *páχtsistòtsim*; I spoil for him *nitsipáχtsistotomoau,* he spoils for him *páχtsistotomoyiu.* — I spoil it *nitsíksistòtsixp, nitáiksistotsixp,* he spoils it *áiksistótsim*; I spoil for him *nitsíksistotomoau, nitáiksistotomoau,* he poils for him *áiksistotomoyiu.*

spoil of war *námaχkànists* in. pl. (bows or guns taken from the enemy). — Cf. bow and gun.

spoil of war (to win): I win spoil of war *nitsinámaχk,* he wins spoil of war *námaχkau*; I win spoil of war from him *nitsinámaχkatau,* he wins spoil of war from him *námaχkatsiu.*

sponge *áiksipuyinixpi* in., pl. *áiksipuyinixpists.*

spoon *inăχsoyi* an., pl. *inăχsoyiks* (long-tail).

spotted: he is spotted *kixtsípimiu.*

spotted cow *sisáksinam* an.

spotted horse v. pinto horse.

spread and tie (to): then they would spread and tie them (the hides) *itákanniksipimiauaists.*

spread out (to): I spread him out *nitáisaitsitsau,* he spreads him out *áisaitsitsiu*; then she spread (the robe) out *itsíkaniksitsiuaie.*

spread out one's fingers (to): I spread my fingers out *nitáisaitsekitsàki,* he spreads his fingers out *áisaitsekitsakiu.*

spring (season) *motó* in., pl. *motoísts*; *moto-, -oto-*; it is spring *áuto, -oto*; it began to be spring *áumatapotò.*

spring (in the) *motŭsi, autŭsi.*

spring (of water) *maksískum* an., pl. *maksískumiks*; his spring *otoksís-*

kum; and we got over there to Fish's springs *ki omím nisótamitotaipiixpinan Mamíua otoksískomìmiks.*

spring-bird *népumakì (ua)* an., pl. *népumakìks*; back in, spring-bird *matsksápèpumaki.*

sprinkle (to) v. splash (to).

sprout (to) : it sprouts *áisaskiu.*

spur (noun) *auakápiksàtsis* an., pl. *auakápiksàtsiks.*

spur (to) : I spur *nitáuakàpiksi*, he spurs *áuakàpiksiu*; I spur him *nitáuakàpiksatau*, he spurs him *áuakàpiksatsiu.*

squeal (to) : he squeals *å͂χkumisoyìu, å͂χkumsoyìu*; we squeal *åχkumiskaup.* — Cf. sound (to utter a).

squeeze (to) (as a sponge) : I squeeze it *nitáiksipuyinixp*, he squeezes it *áiksipuyinim.* — V. also wring (to).

squint (to) : I squint *nitsistsipsapi*, he squints *itsípsapiu.*

squirrel v. ground-squirrel, mountain-squirrel.

stab (to) : I stab *nitáisimaki*, he stabs *áisimakiu*; I stab him *nitáisimau*, he stabs him *áisimiu*; I stab myself *nitáisimoχsi*, he stabs himself *áisimoχsiu.* — they then must stab each other in the neck *istsipótsapaukàiautsìis*; they then stabbed each other in the neck *itsipótsapaukàiautsìiau.* — Cf. cut (to)

stable *ponokâmitauyis* in., pl. *ponokâmitauyists* (horse-lodge).

stack *spitáksin* in., pl. *spitáksists.*

staff v. walking-stick.

stag *áuatuyistàmik (a)* an., pl. *áuatuyistàmikiks.*

stair *itauámisauòpi* in., pl. *itáuamisauòpists.*

stake (noun) v. picket.

stake (to) : then I stake them (viz. the traps) *nitsítastàiau.* — Cf. picket (to).

stake up (to) : the ribs of one side were staked up (near the fire) *tókskaists pekísts áitsastàixpiau.*

stake-game *istámaikaχtsìsini* in.; they play a stake-game *ástamaikaχtsìau*; they played a stake-game with them (in.) *ixtástamàikaχtsìauaists.*

stallion *áiomòkau (a)* an., pl. *áiomòkaiks.* — *ómaχksinokâmita (ua)* an., pl. *ómaχksinokâmitaiks.*

stampede (to) : these buffalo where they are many there they stampede *ámom einíua otsítakaièpi ánnimaie itauáuaksisàu*; where (the buffalo) stampede *otsítauauaksisàχp.* — Cf. run (to) and run off (to).

stand (to come to a) v. stop running (to) and stop walking (to).

stand (to) : I stand *nitáipuyipuyi, nitsipáipuyi*, he stands *áipuyipuyiu*; I stand there *nitsitáipuyi*, he stands there *itáipuyiu*; then they all stood (about) *sotamótèpuyiu.*

stand across (to) : I then was suddenly standing across (i.e. on the other side of the river) *nitsítamsokitopamaipuyi.*

stand ahead (to) : that girl was standing far ahead *kanistsíppiotòmipuyìu omák akékoånak.*

stand alone (to) : it stands alone *nitsitáixtsiu.*

stand apart (to) : the fat-breasted ones stood all apart *auápoχsokèkini ánniksaie kanáutsipuyìi.*

stand around (to) : I stand around him *nitáksipuyìmau,* he stands around him *áksipuyìmiu*; then they were all standing around (the people) *itauák-sipuyimiauaie.* — Cf. s t a n d i n a c i r c l e (to).

stand ashore (to) : when he looked, he was already standing out (of the water) ashore *manístsapsi, ákaitopitsaipuyiu.*

stand back alone (to) : that chief then stood back alone *omá nínau itsíkitaipuyiu.*

stand before somebody or something (to) : I stand before *nitsitótsisai-puyi,* he stands before *itsitótsisaipuyiu.*

stand by (to) : I stand by *nitsitótsipuyi, nitáitotsipuyi,* he stands by *itótsipuyiu, áitotsipuyiu.*

stand first (to) : he stands first (the first runner in base-ball) *itòmipùyiu.*

stand in a circle (to) : when the women danced, they stood in a circle *aipáskasi àkéks, áuaksipuyìau*; when they all stood in a circle *aukanáiks-istsipuyìsi.* — Cf. s t a n d a r o u n d (to).

stand in front (to) : I stand in front *nitsitsóχkipuyi,* he stands in front *itsóχkipuyiu*; I was standing in front (of the door) *nitsítsoχkàpui.* — then he (4 p.) would stand in front of him *otsítaiisipuyìmokaie.*

stand in great number (to) : where the buffalo were standing about in great number *einí ómoχtapakaipuyixp.*

stand in sight (to) : I stand in sight *nitótamiaipuyi,* he stands in sight *ótamiaipuyiu.*

stand in the water (to) : then he stood in the water *sotámitsùiepuyiu.*

stand inside (to) : I stand inside *nitsápipuyi,* he stands inside *sápipuyiu.*

stand making signs (to) : he then stood making signs *itápaistuipuyìu.*

stand on top (to) : I stand on top *nitáiketsipuyi,* he stands on top *áiket-sipuyiu.* — he stands on top *itóχkitsipuyiu, itoχkitaipuyiu.*

stand outside (to) : he was standing outside of the water (near the water) *itsáipuyiu amóia åχké*; there were no more buffalo standing outside *mátatsitstsipa, áχkitsaipuyìu einíu.*

stand ready (to) : and then they all stand ready *ki itåχkanaiksistsepù-yiau.*

stand separately (to) : they stood separately *noχkétsipuyìau.*

stand up (to) : then he stood up *itsipópuyiu.*

stand up (to) (with an object) v. p u t u p (to).

stand up against (to) : there was a post (4 p.), he (4 p.) stood up against it *omí nepústautaksìninai, itótapitsipuyìnai.*

stand up alone (to) : and there that Wolf-robe was standing up alone *ki ánnauk omá Apí' síyiu áitsipàipuyiu.*

standing *nap-* (*-ap-*), *napui-* (*-apui-*) : he talks while standing *nápai-puyiu*; he drinks while standing *nápopuyisimiu.* — *nip-* (*-ip-*), *nipu-* (*-ipu-*), *nipui-* (*-ipui-*) : I am standing *nitsipáipuyi*; I write while standing *nitsipáisìnaki.* — Cf. u p.

star *kakatósi* (*ua*), *kakató'si* (*ua*) an., pl. *kakatósiks, kakató'siks* (just a holy one, just a sun).

starch (noun) *ixtáiiksksistsikaχkiakiopi* in., pl. *ixtáiiksksistsikaχkiakiopists.*

starch (to) : I starch *nitáiiksksistsikaχkiaki*, he starches *áiiksksistsikaχkiakiu.*

stare (to) : I stare *nitáumaisàpi*, he stares *áumaisapiu* ; I stare at him *nitáumaisammau*, he stares at him *áumaisammiu* ; I stare at it *nitáumaisatsixp*, he stares at it *áumaisatsim.*

start (to) : I start *nitáumatò*, he starts *áumatò* ; *aumat-* (*aumats-*), *omat-* (*omats-*) : he starts to travel *áumatapò* ; then he started to run *itáumatomaχkau* ; then we started to run *nisótamaumataumaχkaχpinan* ; then they started to hunt *stámomatsàmiaiks* ; then he started to fly *stámomatauaniu.* — *imat-* (*imats-*) : they had started on their escape *imatsipiksiau.* — I start *nitáumatapo*, he starts *áumatapo* ; *aumatap-* (*omatap-*), *aumatapi-* (*omatapi-*) : he started to swim *áumatapòtsim* ; then they all started to go home *itåχkánaumatapaχkàiiu* ; (the buffalo-herd) had started again to run *mátsitomatapiksisàu.* — Cf. b e g i n (to), n e a r l y.

start (to make) : I make him start *nitáumatsìpiau*, he makes him start *áumatsipiiu.* — I make him start *nitáumatapìpiau*, he makes him start *áumatapìpiiu.*

start away (to) : he again started away *átsistapomatò.*

start down (to) : I start down *nitsinomatapo*, he starts down *-inomatapo.*

start from (to) : where Belly-fat started from (how Belly-fat originated) *Okoáisaua omoχtsistapitstsip* ; and this is it that the medicine-lodge started from *ki ámoχkaie ixtsistapitstsiu okáni.* — Cf. o r i g i n a t e (to).

start out with one's head (to) : he starts out with his head *sáixkinisò.*

start to run (to) : I start to run *nitáumatomaχk*, he starts to run *áumatomaχkau.*

start to travel (to) : I start to travel *nitáumatapò*, he starts to travel *áumatapò.*

starve (to) : I starve him *nitáiotsimistatau*, he starves him *áiotsimistatsiu.*

stationary (to be) : then we became stationary *nisótamomaupixpinan.*

stay (to) : I stay *nitáupi*, he stays *áupiu.* — Cf. s i t (to).

stay about (to) : I stay about *nitápàupi*, he stays about *ápàupiu.*

stay about with (to): I stay about with him *nitoχpokàpàupimau*, he stays about with him *ixpokápàupimiu.*

stay around (to) v. s t a y a b o u t (to).

stay at home (to) : I stay at home *nitaχkiàupi, nitaχkiòpi*, he stays at home *áχkiàupiu, áχkiòpiu.*

stay away (to) : then the smoke stayed away *setsii stámoχsstsiu.*

stay away from (to) : I stay away from him *nitáipioχkoau*, he stays away from him *áipioχkoyiu.*

stay inside (to) v. s i t i n s i d e (to).

stay a long time (to) : I stay a long time *nitáisamòpi*, he stays a long time *áisamòpiu* ; and when I had stayed there as long as three days *ki niuókskai*

ksistsikúi nanistsítsisamopì ; and when we had stayed there two days, then it snowed *ki nátokai ksistsikúyi nánistsitsisamòpixpinan, itoχpótau.*

stay under the water (to) : I stay under the water *nitáistaχtaupi,* he stays under the water *áistàχtaupiu.*

stay with (to) : I stay with him *nitoχpokáupimau,* he stays with him *ixpokáupimiu* ; I stay with him *nítoχpoksìmau,* he stays with him *ixpoksímiu.*

staying *-opi-* (*-aupi-*) : those that are sick (staying sick) *áioχtoχkoχsòpiks* ; then they lie down (then they are staying lying down) *itástoχkopìau.* — Cf. s i t t i n g.

steal (to) : I steal *nitáikamòsi,* he steals *áikamòsiu* ; I steal him *nitáikamosatau,* he steals him *áikamosatsiu* ; I steal it *nitáikamosatòχp,* he steals it *áikamosatòm* ; they stole 39 horses (prop. : their stealings were 39 horses) *okámosoaiks ponokâmitaiks niippi pixsékopùtsi* ; the people he stole from *otsikamáiim.*

steal always (to) : he steals always *kamósiepitsiu.*

steamer *istsiáχkioχsàtsis* in., pl. *istsiáχkioχsàtsists.*

steel *askimán* an., pl. *askimániks.* — *ixtáskimaupi* an., pl. *ixtáskimaupiks.*

steep v. d e e p.

steer (noun) *stámik* (*a*) an., pl. *stámikiks.* — Cf. b u l l.

steer (to) : I steer it *nitákokinixp,* he steers it *áiakokinim.* — I steer it *nitokámotaχkixp,* he steers it *mokámotaχkim.*

steer the ears of the lodge (to) : I steer the ears of the lodge *nitáiàkstsim,* he steers the ears of the lodge *áiàkstsimau* ; go out and steer the ears of the lodge *saiákstsimàt* ; how did you steer the ears of the lodge about *tsá kanistápapaiàkstsimaχpa.* — With the lodge as in. object : I steer the ears of the lodge *nitáiàkstsixp,* he steers the ears of the lodge *áiàkstsim* ; go out and steer the ears of the lodge *matsáiàkstsit* ; I kept trying to steer the ears of the lodge about *ninóχkomotapaiàkstsip* ; then she began again to steer the ears of the lodge *mátsitaiàkstsimaie.*

steersman *áukamotaχkioχsi* (*ua*) an.

stem *okí* (*ua*) in., pl. *okists.*

step (noun) *ksíkaisini* in., pl. *ksíkaisists* ; look at one of my steps *tókskaie nitsíkaisists isátsit.*

step (to) : I step *nitáiksikai,* he steps *áiksikaiiu.* — Cf. w a l k (to).

step in a track (to) : I step in a track *nitáisapiksikài,* he steps in a track *áisapiksikaiiu.*

step into (to) : and that horse stepped into the rope *ki omá ponokâmita itsítsapikàpiksiu omí apʔs.*

step-daughter an. : my step-daughter *nitóχkotanna,* his step-daughter *otóχkotanni.*

step-father an. : my step-father *nitóχkunna,* his step-father *otóχkúnni.*

step-mother an. : my step-mother *nitóχkoksista,* his step-mother *otóχkoksistsi.*

step-son an. : my step-son *nitóχkoχkoa,* his step-son *otóχkoχkoi.*

stick (noun) *mistsís* in., pl. *mistsísts* ; my stick *nitsístsim,* his stick

otsistsim; turns into a stick *mistsisàsiu*. — *-ksi-*: they were sticks of that size *ánni anikoχksiksìau*; a long stick *mistsisi inoksiuaie*; he beat on that stick with another stick *omi mistsisi itsistoksiksìmau*. — Cf. fire-wood and tree.

stick cut by beavers v. beaver-stick.

stick (tied bent) *aksipistan* in. (?).

stick (to) (to fix by adhesion): I stick it *nitáukspanixp*, he sticks it *áukspanim*.

stick (to) (to adhere): to those they stick *ánnistsiaie itáutsisksisìau*.

stick (to) (to fix pointed things by insertion): I stick him *nitáistautoau*, he sticks him *áistautoyiu*; I stick it *nitáistautsixp*, he sticks it *áistautsim*.

stick (to) (with a knife, etc.): he (4 p.) stuck himself, he (4 p.) stuck himself with arrows *kaiistoχsìnai*, *ápssìsts ixtsiksistoχsìnai*; then he stuck him with it *ixtsitsiksiskaχkoyiuaie*.

stick one's feet in (to): stick your feet in them *istsistakàkitau*.

stick in (to): when he tried to pull his head out, it was stuck in the elk-head *manistáksáuχkyàks*, *itsitópotsakàsiu omí ponokáutokâni*.

stick in out of sight (to) v. put out of sight (to).

stick out (to): sticks out *sáixtsiu*; (that living thing) is sticking out of the ice *ixtsáixtsiu amói kokotúyi*; he lay with only his mouth sticking out a little *kákoχtanatsàuyixtsiu*; there he stuck it out (of the ground) high *ixtsitspisauχtom*.

stick out (to make): only his (another persons) head he made stick out *kákoχtsåχtòmaie otokâniaie*.

stick up (to): that there were arrows sticking up all in a row *omístsisk ápssistsk otótoixtsisi*.

stick up one's head (to): he (4 p.) stuck his head high up *nítsip-aiksìkyoχkiakinai*.

stick upon (to): he would stick it all upon the stick *mistsísi ixtȃχ-kanaiksìstuiimaie*.

sticks spread out on high (to have): inside of her lodge she had sticks spread out on high *okóaii pistóχtsi itsikápoksìnakiu*.

sticky: it is sticky *íkspikau*.

stiff *miksk-*; I am stiff *nitsikskisi*, he is stiff *míkskisiu*.

stiffen (to): I stiffen myself *nitsíkskikaχsi*, he stiffens himself *mík-skikaχsiu*.

still *imai-*, *im-*, *-omai-* (*-umai-*), *-om-* (*-um-*): they still sing to (the moon) *imáinixkåχtoyìauaie*; they still own those (things) *imáinanaitsìau-aiks*; they are still seen there *imítainoaiàua*; he is still fighting him *imáitskamiu*; we have still to chase *imánistainokoχkauàkimaup*; and now the half of the ancient Peigans is still living about across *ki ánnoχk anáu-koχt áχkumitopamapaitapiu ákai-Pekàni*. — *saki-*, *sak-*: be still asleep *sakyáiokat*; do you still sit there *kitsakiaupixpuau*. — *-kanist-* (*-kanists-*): he was still far ahead of the others *kánistàpiàutomò*; she was still standing far ahead *kanistsippiotòmipuyìu*; as they still invite each other *okánistaua-*

motsìixpi; while he was walking still *okánistauauaχkàχpi*; while they are still sleeping *okánistaiokaχpiau*. — Cf. y e t.

sting (to): I sting *nitáiikstsinitaki*, he stings *áiikstsinitakiu*; I sting him *nitáiikstsinipau*, he stings him *áiikstsinipiu*.

stingy (to be): he is stingy *sikímsiu*; I am stingy with something *nitsíkimetaki*, he is stingy with something *síkimetakiu*; I am stingy with him *nitsíkimimàu* (*nitsikímmimau*); he is stingy with him *síkimimiu* (*sikímmimiu*); I am stingy with it *nitsíkimetsixp*, he is stingy with it *síkimetsim*.

stingy people: they are stingy people *sikímoietapìau*.

stink (to): I stink *nitáiitsimi*, he stinks *áiitsimiu*, it stinks *itsimó*. — Cf. s m e l l b a d (to).

stir (to): you must not stir him *omiksksáuauatskòs*.

stir (to) (of the boiling, the fire, or the like): I stir *nitapaiáχkiàki*, *nitapáχkiàki*, he stirs *apaiáχkiàkiu*, *apáχkiàkiu*; I stir it *nitapaiáχkixp*, *nitapáχkixp*, he stirs it *apaiáχkim*, *apáχkim*.

stirrup *sapíkakiàtsis* in., pl. *sapíkakiàtsists*.

stirrups (to make): from the same it was they made stirrups *nitúyiaukàie ixtsápikakiatsìauaie*.

stock of gun *otoχtúikin* in., pl. *otoχtúikists*.

stocking *atóaχsim* an., pl. *atóaχsimiks*.

stomach v. b e l l y.

stone (large) v. r o c k.

stone (small) *óχkotòki* in., pl. *óχkotòkists*. — Cf. r o c k.

stone to hammer the bones on: her stone to hammer the bones on *otsístakinì* in.

stone-hammer *páksàtsis* an., pl. *páksàtsiks*.

stone-pile v. p i l e o f s t o n e s.

stones (collective) *óχkotòkskui* in.

Stoney Indian *Saχsísokitakikoăn* an., pl. *Saχsisokitakìkoaiks*.

Stoney Indian tribe *Saχsísokitaki* (*ua*) an.

Stoney Indian woman *Saχsísokitakiàke* (*ua*) an., pl. *Saχsísokitakiàkeks*.

stop (to): he stops *áisikò*, *-siko*; *sik-*: then the wind stopped blowing *káisiksòpu*; that it would stop rolling *máχksikoχpisai*. — I stop *nitáiksiuo*, he stops *áiksiuo*; I stop (being occupied) with him *nitáiksiuatau*, he stops (being occupied) with him *áiksiuatsiu*; he would not stop with him (that means: pursuing him) *mátaiksoatsiuatsaie* (*mátaiksiuatsiuatsaie*); he (4 p.) had stopped (looking) for him *otáiksoàkaie* (*otáiksiuàkaie*); I stop it *nitáiksiuatoχp*, he stops it *áiksiuatom*. — they continually wanted to stop (the gambling-wheel) *sekunákstatsìauaie*. — Cf. c o m p l e t e d, d o n e, p a s t.

stop (to) (a horse): I stop him *nitáumaipuyimau*, he stops him *áumaipuyimiu*.

stop going (to) v. s t o p r u n n i n g (to) and s t o p w a l k i n g (to).

stop running (to): I stop running *nitáisokaipii*, he stops running *áisokaipiiu*. — he stopped running *áisikò*. — Cf. s t o p w a l k i n g (to).

stop running (to) (of matter): then it stopped *ítsikaχtsiu.*

stop walking (to): I stop walking *nitsikaitsipuyi,* he stops walking *íkaitsipuyiu*; and there they were, there they stopped *ki ánniksimàukiau, áitsipùyiau.* — I stop walking *nitáisokaipii,* he stops walking *áisokaipiiu.* — Cf. stop running (to).

store *itáχpumàupi* in., pl. *itáχpumàupists* (where-we-buy).

story *itsíniksini* in., pl. *itsíniksists.*

story (to tell a) v. news (to tell the).

stout: he is stout (of men) *spiksístauàsiu,* he is stout (of animals) *mispíkimiu.*

stove *potátsis* an., pl. *potátsiks.*

stove-pipe *saisétuiàtsis* an., pl. *saisétuiàtsiks.*

stove-pot *itáisapototàupi* in., pl. *itáisapototàupists* (where-we-make-fire-in).

straight *mokámotoχtsi.* — *ikam-*: the bird is flying straight away *sistsíu ikámotsistapauaniu*; the river is flowing straight on *niétaχtai ikámotsikimskau.* — *mokam-, -okam-, okam-*: it is straight *mokámotstsiu*; straight in the middle *mokámixtatsikaχtsik*; he just jumped straight up *stámaukamòtspoχpàipiiixk*; they were put straight up *áukamipàpiksìstaiau*; the war-bonnets standing straight up *okámipuyisaàmists.* — *sok-* (*soks-*), *sauk-* (*sauks-*), *soχk-* (*soχks-*): then she ran straight on *itsáukokskàsiu*; I then went straight on up the river *nisótamsaukamìto.* — Cf. aloud, quick, suddenly.

straight (to be): it is straight *ikamótstsiu, mokámotstsiu*; it is straight (of sticks, arrows, and the like) *ikámotsiksiu.*

straight (to flow): it flows straight (of a river) *ikámotsikimskau.*

straight (to go): he goes straight *mokámoto*; where she went straight *otsítapokamoχpi.*

straighten (to): I straighten it *nitáukamotskapatoχp,* he straightens it *áukamotskapatom.*

stranger *piitápi* (*ua*) an., pl. *piitápiks.*

straw *suistsipíkiaksin* in., pl. *suistsipíkiaksists.*

strawberry *otsistsíni* in., pl. *otsistsínists.*

stray (to) (of a man): I stray *nitsamitapauàuaχk,* he strays *námitapauàuaχkau.*

stray (to) (of a beast): he strays *namitapáuyiu.*

stray buffalo-bull *ómomistamik* (*a*) an., pl. *ómomistamikìks.*

street *itauáuaχkaupi* in., pl. *itauáuaχkaupists* (where-we-walk).

strength *misíni* in.

strength (muscular) *mískapisini* in.

strengthen v. strong (to make).

stretch (to): I stretch him *nitáisaipskapatau,* he stretches him *áisaipskapatsiu*; I stretch it *nitáisaipskapatoχp,* he stretches it *áisaipskapatom.* — I stretch it *nitáikoχkìnixp,* he stretches it *áikoχkìnim.* — then they would stretch their lodges with them *ákoχtsitakokèiau okóauaists.*

stretch one's arm (to): I stretch my arm *nitáisausikinistsàki*, he stretches his arm *áisausikinistsakiu*.

stretch back one's hands (to): there were three that stretched their hands back (to bring in the meat) *niuókskaitapìiks ánniksaie iskaχkósii*.

stretch by stepping on (to): then (the people) also stretched (the hide) by stepping on it *mátsitaisapaχkixkoyìuaie*.

stretch one's leg (to): I stretch my leg *nitáisaipikaki*, he stretches his leg *áisaipikakiu*.

stretch one's mouth (to) v. split one's mouth (to).

stretch one's self (to): I stretch myself *nitáisaipii*, he stretches himself *áisaipiiu*.

stretch out (to) (of ropes, etc.): I stretch it out *nitápaisaukapinixp*; he stretches it out *ápaisaukapinim*.

stretch out one's hands (to): he stretched his hand out (that means: gave the meat to his parents-in-law) *aχkóskau*; all the choicest parts of the meat he stretched his hands out to give to his parents-in-law *manistápiksistàpixp íksisakuìsts ánnistskaie áuaχkoskatòm*. — V. also bring in the meat (to).

stretch out to dry (to): then they would stretch them (the hides) out to dry *itáikoχkotonatsiàiks*.

strike (to) v. hit (to).

strike (to) (in base-ball): I strike *nitáipiksi*, he strikes *áipiksiu*; he strikes three times *niuókskaipiksiu*; then again another one will strike *omá matstsík áistamatsipiksiu*; and the next one strikes *ki istsíki mátsitaiapiksiu*. — Cf. throw (to).

strike first (to) (in base-ball): he strikes first *itomaipiksiu*.

striker (in base-ball) *áipiksi* (*ua*) an., pl. *áipiksiks*.

string *ixtápoko* in., pl. *ixtápokuists*. — *atsítsipi* in. (?).

strip: the robes of the old women were made of strips (sewed together) *kipitákeks áumikamàiiau*; they had strips of robes for caps *ámikamàstsammòkiau*.

strip (to): I strip myself (of my clothes) *nitáisòmini*, he strips himself (of his clothes) *áisòminiu*. — Cf. undress (to).

strip off big pieces (to): he then stripped off big pieces of (the tree) *áistamòmaχkaupitsìksotoyìu*.

stripe (of colour) *satstáksin* in., pl. *satstáksists*.

striped horse v. pinto horse.

stripes on each side (to have): if (the Sun) had stripes on each side, if he had often stripes on each side *aikskisaie, saiipúnikskisàie*.

strong (powerful): I am strong *nítskunatàps*, he is strong *iskunátàpsiu*, *iskunatápsiu*; I am strong at it *nítskunatàpsatoχp*, he is strong at it *iskunátapsatòm*, *iskunatápsatòm*; he was strong, whenever he went out to get something to eat *skunatápsatòm otápioyekànists*. — *iskunat-*: those that shot hard (strong) *iskunátaχkumiks*. — he is strong (can endure, hold out) (of men) *mistuyísiu*, he is strong (can endure, hold out) (of animals) *mísiu*

(*-ísiu*); he is strong (has great muscular strength) (of men as well as of animals) *miókasiu* (*-okasiu*), *mískapiu* (*-iskapiu*); which may be strongest, her puff of smoke, or the smoke (of the rotten log) *tsiá aχkúmaiskàpiu, osáipokomistsimàni ki áχkitsii*; it is strong (of lifeless things) *míiu* (*-iiu*), *miikó* (*-iiko*). — *mi-, -i-*.

strong (to make): I make it strong (fast, hard) *nitsíistotsixp*, he makes it strong (fast, hard) *míistotsim, mistótsim*. — Cf. h a r d.

strong horse *miómita* (*ua*) an., pl. *miómitaiks* (hard-dog).

strong man *iskunátàpsi* (*ua*) an., pl. *iskunátàpsiks*.

struggle about (to): I struggle about *nitápåχpauani*, he struggles about *ápåχpauaniu*.

stuck (to be): she then was stuck (in the snow) *itáunasiu*; she (4 p.) was stuck (in the snow) *ínásinai*.

stud-horse v. s t a l l i o n.

stuff (to): I stuff it in *nitáisapoχtoχp*, he stuffs it in *áisapoχtom*.

stump: then he put him over a stump *omíma káaukixkàiin itsítsapspi-miuaie*.

stupid v. c r a z y.

succour (to) v. h e l p (to).

such *anist-* (*anists-*): there was no such fine-looking woman *katánis-tàiaχsp àké*. — *anistap-* (*anistap-*): such kind of woman *ánni-anistàpakeu*; such people they were *anistápitapìau*. — Cf. a c c o r d i n g t o.

such (to be): he is such *anistápsiu* an., it is such *anistápiu* in. — Cf. a c c o r d i n g t o (to be).

suck (to): I suck *nitást*, he sucks *ástau*; I suck him *nitástatau*, he sucks him *ástatsiu*; I suck it *nitástatoχp*, he sucks it *ástatom*; I suck for him *nitá-statomoau*, he sucks for him *ástatomoyiu*; then they are going to suck it *áksitspinatòmiau*.

suck in (to): I suck in *nitáisinokòpi*, he sucks in *áisinokòpiu*; I suck him in *nitáisinokopatau*, he sucks him in *áisinokopatsiu*.

sucker (fish) *kétoχkòmi* (*ua*) an., pl. *kétoχkòmiks*.

suckle (to) *istaχk-*.

suddenly *sok-* (*soks-*), *sauk-* (*sauks-*), *soχk-* (*soχks-*): then they suddenly sat among the buffalo *eini itámsokitspiàupiiau*; then I will suddenly have trapped (a mink) too *nitáistamsokatsìkyàki*; I then suddenly saw you *kisótamsòkitsino*. — Cf. s t r a i g h t and a l o u d.

suet *isis* in.

suffer (to): he suffers *-pui*(*i*)*nam*; he suffers very much *áiiksipùiinam*; they suffered very much for something that they might eat *íksipuinàmiau máχksoatòχpi*. — pity me, I have suffered *kímmokit, nitsikimmatoχkoi*; he suffered for something to buy with *áikimatoχkoyìm moχtâχpúmmaχpi*; (his companions) all suffered in the same way *nitúyi ixkanánistaikimatoχkoyìmi*; all his relations would suffer from it *óksòkoaiks áχkanáikimmatoχkoyìmiaiks*; that he might suffer more *manistákimatoχkoyipi*. — and that was the one that suffered most *ki ánniaie itsitokomàukoχkoyim*.

suffering with *-puin-* (*-puiin-*) : then he cried in a hurry (prop.: so that he was suffering with it) *itsipúinaskinàusiu*; they told her in a hurry (prop.: so that they were suffering with it) *ìkápuinanistsiauaie*; he (4 p.) then was neighing very hard (prop.: so that he was suffering with it) *ítskaipuinåχkumìnai*; it has chased me very hard (prop.: so that I was suffering with it) *nitáiiksipuiinaskok*.

suffice (to) v. e n o u g h.

sugar *nápiniuan* in., pl. *nápiniuanists*.

suicide v. d r o w n (to), s t a b (to).

sulky v. a n g r y.

summer *nepú* in., pl. *nepuísts*; *nepu-*, *-epu-*; it is summer *áipu*.

summer (in the) *népŭsi, áipŭsi*; after a little while in summer *aipstsiksisamèpus*.

summer (to pass the): I pass the summer *nítsepumi, nitáiepumi, nitáipumi*, he passes the summer *áiepumiu, áipumiu*; then he also passed the summer *támatsèpomiu*.

summer-weasel *óta* (*ua*) an., pl. [*ótaiks*] (yellow-one).

sun *natósi* (*ua*), *nató'si* (*ua*) an., pl. *natósiks, nató'siks*. — *kèsúm* an. — Cf. h o l y and m o o n.

sun-dancer *áitapiskatsimàu* (*a*) an.

sun-dancer (to be the) : he will be the sun-dancer *ákitapiskatsimàu*.

sunday *natoiéksistsikùi* in. (holy day). — Cf. w e e k.

sun-dial v. c l o c k.

sun-flower : three sun-flowers were growing there *ksamátsisam itsásksiau niuókskaiaists*.

sunrise v. r i s e (to).

sunset v. s e t (to).

supernatural power v. m e d i c i n e - p o w e r, and also h o l y, m a g i c, p o w e r.

supply (to have a) : the women had a big supply of lodge-pins *áikaisaièsoχkìm ótakèsina ótstaukatskànists*.

suppurate (to) : it suppurates *-itsísiu*; then it suppurated *itsitsísiu*. — Cf. m a t t e r (pus).

sure (it is) *émaniu*. — Cf. r i g h t (to be).

sure (to be) *noχk-* (*noχks-*), *-oχk-* (*-oχks-*) : that you can boil, to be sure *káχkakoχkosixpixk*; that I want to marry her, to be sure *nákoχkoχkèmatau*; I have them as partners (to be sure) *ninóχkakaii*; whom she dressed like (to be sure) *onóχkitotuisapinàus*; the way I heard about them (to be sure) *ninóχkaniståχtsimàtaχpi*; what I know about them (to be sure) *ninóχkanistksìnoau*. — *noχkoi-*, *-oχkoi-* (*noχkui-*, *-oχkui-*) : (the dollars) I had got, to be sure *nitoχkóinàniks*; there is no denying, to be sure, that it is Breast-chief *mátoχkoisauamiua Okínau*; I had, to be sure, no means to rein him *nimátoχkoiàkoχkinàuats*; there was no chance any more, to be sure, that I should let them escape *nimátatoχkoikamotsiauaiks*; then they had, to be sure, another game *sotámatoχkoikaχtsiau*; this is, to be sure,

what I know to be the first wonderful thing I have seen in my life-time *ámoχkaie nitsístsitoχkoisksinixp pisátapiu nitsápsin nitsitapísin*; and that is the way that that old woman died (to be sure) *ki ánniaie itoχkúiniu omá kipitákeu.* — Cf. least (at), however, please, somehow, though.

surpass (to): I surpass him *nitskitsímmau*, he surpasses him *skitsímmiu*; they surpassed these big horses of nowadays, because they were hard (strong) *iskitsímiiau annóχk ámoksk ómaχksinokâmitaiks, otáiisau*; I surpass it *nitskitstoχp*, he surpasses it *skítstòm.* — Cf. defeat (to).

surprise (to): now you suddenly surprise me *annóχk kisotámoχtsistotòki.*

surround (to): they surround him *otáksipuyimiau.*

suspect (to): I suspect *nitáipistsitaki*, he suspects *áipistsitakiu*; I suspect him *nitáipistsimoau*, he suspects him *áipistsimoyiu*; I suspect him *nitáuksipistsimoau*, he suspects him *áuksipistsimoyiu*; he was suspected by a companion of his *amói otoχpóksìmiai otáipstsikimòkinai*; I suspect it *nitáipistsitsixp*, he suspects it *áipistsitsim.*

swallow (to): I swallow *nitstsistam*, he swallows *itsístamau*; I swallow *nitstsistaki*, he swallows *itsístakiu*; I swallow him *nitstsistamau*, he swallows him *itsístamiu*; I swallow it *nitstsistaχp*, he swallows it *itsístam*; I swallow for him *nitstsistamoau*, he swallows for him *itsístamoyiu.* — V. also pick up and swallow (to).

swan *ksikómaχkaii* (*ua*) an., pl. *ksikómaχkaiiks.*

swear (to): I swear *nitáukapèpuyi*, he swears *áukapèpuyiu* (to speak badly).

sweat (to): I sweat *nitáisaikinsi*, he sweats *áisaikinsiu.*

sweat (to have a): then he had a sweat *sotámixtsìiu*; you have got a sweat (that means: you have a sweat-lodge made for you) *kikáixtsi*; I shall use it to have a sweat *nitákixtsiuatoχp.*

sweat-lodge *tsískáni, ixtsiskàni* in., pl. *tsiskánists, ixtsískànists*; that they all go and get (the willows for) the sweat-lodges *máχkotuixtsiskatskàniau.*

sweat-lodge (to be in the): he sits in the sweat-lodge *áixtsiu*, he goes into the sweat-lodge *itúixtsiu.*

sweat-lodge (to come out of the): I come out of the sweat-lodge *nitáisaixts*, he comes out of the sweat-lodge *áisaixtsiu.*

sweat-lodge (to make a): those that made the sweat-lodges *ómiksi ixtsískaiks*; I make a sweat-lodge for him *nitstsískoau*, he makes a sweat-lodge for him *-tsiskoyiu*; they then made sweat-lodges for them *itáixtsiskoyìau.*

sweep (to): I sweep *nitáiamaχkiàki*, he sweeps *áiamaχkiàkiu*; I sweep it *nitáiamaχkixp*, he sweeps it *áiamaχkim.*

sweet *mátsipòkò* (*-ítsipòkò*); *mátsiepòkò* (*-ítsiepòkò*); *matsi-, -itsi-*; then they had sweet livers *áitsitsipokoχkinakiniau*; (the bark) (4 p.) was very sweet *íkitsiipùminai.*

sweeten (to): I sweeten it *nitáitsipokoistotsixp*, he sweetens it *áitsipokoistotsim.*

sweet-grass *sipátsimoi* in. (?).

sweetheart v. l o v e r.

sweet-root *paχsi* an. and in. (?), pl. *paχsiiks, paχsiists* (?).

swell (to) : he (it) swells *káχpiu.*

swelling (to have a) : I have a swelling *nitsikaχpsk,* he has a swelling *káχpskau.*

swift : it is swift *istsikíu.* — Cf. q u i c k.

swim (to) : I swim *nitáuts,* he swims *áutsim.*

swim about (to) : I swim about *nitapáuts,* he swims about *apáutsim.*

swim along (to) : I swim along *nìmoχtáuts,* he swims along *moχtáutsim* ; that he was swimming along the water *åχkéyi omoχtáutsisaie.*

swim back (to) : they swam back again *mátskotsimiau.*

swim down (to) : then he swam down the river *itsínapàutsim.*

swim in the water (to) (at the surface) : and then he swam in the water with (him) *ki ixpitsùiotsimaie.*

swim to (to) v. s w i m m i n g (to come).

swim to the middle (to): he swam to the middle with him *áupixtatsikiotsimaie.*

swim toward (to) : I swim toward *nìtsitapáuts,* he swims toward *itapáutsim.*

swim under the water (to) : he swims under the water *itsitstáχtapautsim.*

swimming (to come) : then he (4 p.) came swimming to the middle (of the water) *tátsikaχtsim aitototsíminai.*

swimming (to go) : when he was camped near, he went swimming early in the morning *tótokèkasaie, ksiskaniáutunisi itáutotsim.*

swine v. p i g.

swing (noun) *auapistan* in., pl. *auapistánists.*

swing (to be in the) : he is in the swing *áuapistau.*

swing (to) : I swing him *nitauáuàpiksistau,* he swings him *auáuapiksistsiu* ; I swing it *nitauáuàpiksixp,* he swings it *auáuàpiksim.* — then her hand swung against his nose *oχksisísi itápoχpiuaie otsísiaii* ; then she feigned her hand to be swinging hard *otsísaii itsikipaiaiekauatoχpiuàie.*

swing the eyes (to) : mice, swing the eyes *káinàiskìnàiài, áuàpiniåχsì.*

swollen eyes (to have) : she (4 p.) had swollen eyes with crying *nítsikaχpoapinisìnai.*

swollen foot (to have a): I have a swollen foot *nitsíkaχpekaχk* (= *káχpiu noχkátsi*), he has a swollen foot *káχpekaχkau* (= *káχpiu oχkátsi*).

swollen head (to have a): he was hit on the head and swollen *kaχpskíniau.*

swoon (to) v. f a i n t (to).

sword *inóistoăn* an., pl. *inóistoaiks* (long knife).

syphilis (to have) : he has syphilis *ikápsiu* (prop.: he is bad). — *iuátau* (prop.: he is eaten, sc. by bugs).

syrup v. t r e a c l e.

T.

table *itáiisoyòpi* in., pl. *itáiisoyòpists* (where-we-feed).

tail *moχsoyis* in., pl. *moχsoyists.* — *-oχs-, -oχsoi-* : spoon (prop. long-tail) *inā̊χsoyi,* weasel-tail-suits *ápåχsoyisokàsists.* — *-atui-* (*-atoi-*), *-otui-* (*-otoi-*) : fisher *pinotúyi* (*ua*) ; black-tail deer *áisìkotùyi* (*ua*) ; when all your tails are out of sight *áukanaistatòikainoàiniki* ; all their tails were out of sight *áukanaistatoikàiau.*

tail-feather *sóàtsis* in., pl. *sóàtsists* ; my tail-feather *noχsóàtsis* ; *-soats-* : they (his arrows) were all ornamented with (eagle-) tail-feathers *kanā̊χ-soatsisanokoiaists* ; Carries-tail-feather-on-his-back (a man's name) *Sóàtsiaìistsi* (*ua*).

take (to) : I take *nitáutaki, nitótaki,* he takes *mátakiu, -ótakiu, áutakiu, -áutakiu* ; I take him *nitáutoau, nitótoau,* he takes him *mátoyiu, -ótoyiu, áutoyiu, -áutoyiu* ; I take it *nitáutsixp, nitótsixp,* he takes it *mátsim, -ótsim, áutsim, -áutsim* ; I take for (from) him *nitótomoau, nitáutomoau,* he takes for (from) him *mátomoyiu, -ótomoyiu, áutomoyiu* ; (the enemy) took everything from their lodge *amói aukanáutsisiu okóauai.*

take (to come in and) : come in and take (the gambling-wheel) yourselves *auátstsipstotok.*

take (to go and) : I go and take *nítotòtaki,* he goes and takes *otótakiu.*

take (to go back and) : I shall go back and take my robe *nitákskotòtoau naiáiua.*

take (to go home to) : then they went home to take their things *itaχ-kyápautsimaiau.*

take across (to) : I take him across *nitopàmipiau,* he takes him across *áupamipiiu.*

take all over (to) : then (the horses) would be taken all over *áista-mamotapìpiaii* ; (the cooked ribs) that then were taken all over *áista-mamotapìpoχtoχpi pikíxkitanists.*

take along (to) : I take him along *nitapípiau,* he takes him along *-apípiu* ; he then took him along *itapípiu, áitapìpiu.* — I take him along *nítoχpokoχ-toòmau,* he takes him along *íxpókoχtoòmiu* ; the other one whom he took along with him *omí stsíki otoχpókoχtoòm.* — he took his wife along with him *otoχkéman áisauatsiu* ; they then took them (an.) along *noχkitáisauatsì-auaiks* ; (the people) would take those (horses) along with them *ánniksaie åχpátsiu.*

take and fix up (to) : he then would take the good tail-feathers and fix them up *áitapaipìkotoχtòmaists sóàtsists áχsists.*

take ashore (to) : I take him ashore *nítaupitsìpotoau,* he takes him ashore *áupitsipotoyiu* ; I take it ashore *nitaupitsìpotoχp,* he takes it ashore *áupitsì-*

potom. — I take him ashore *nitáupitsotoau,* he takes him ashore *áupitsotoyiu;* I take it ashore *nitáupitsòtsixp,* he takes it ashore *áupitsòtsim.*

take away (to): I take him away *nitáiistapotoau,* he takes him away *áiistapotoyiu*; I take it away *nitáiistapòtsixp,* he takes it away *áiistapòtsim.* — I take it away *nitáistauotsixp,* he takes it away *áistauotsim.*

take away another man's wife (to): I take away his wife *nitsístsipoχtoau,* he takes away his (another man's) wife *-istsipoχtoyiu*; then there was (another) chief, he took away that one's wife (that means: whose wife he took away) *omí ninaiinai itsístsipoχtoyiuaie otoχkémaniaii*; the one who has taken away his (another man's) wife *otsístsipoχtoka*; a man whose wife has been taken away *áiistsipixtoau* (a) an., pl. *áiistsipixtoauaiks.*

take back (to): I take him back *nitáiskotoau,* he takes him back *áiskotoyiu*; I take it back *nitáiskòtsixp,* he takes it back *áiskòtsim.* — I take him back *nitsipáuotoau, nitáipauotoau,* he takes him back *áipauotoyiu*; I take it back *nitsipáuotsixp, nitáipauotsixp,* he takes it back *áipauotsim*; I take back from him *nitsipáuotomoau, nitáipauotomoau,* he takes back from him *áipauotomoyiu.*

take down (to): I take him down *nitsínípiau, nitáinìpiau,* he takes him down *inipiu, áinipiu*; then they would take the others down *noχkétsimiks itánièpiaiks.* — I take him down *nitsínaipiksistau,* he takes him down *ináipiksistsiu*; I take it down *nitsínaipiksixp,* he takes it down *ináipiksim*; then he takes down the Blessed Sacrament *itánnaipiksistsìu omí omoχtauátsìmoixkaχpi*; I take down for him *nitsínaipiksistamau,* he takes down for him *ínaipiksistamiu.* — Cf. drop (to).

take one's hand (to): then she took his hand *stámòtsiniu.*

take hold (to): they also took hold of the parfleches *kotokyánokoyì átsòtsinìmiau.*

take home (to): I take him home *nitáχkàpiau,* he takes him home *áχkàpiu;* I take it home *nitáχkàpoχtoχp,* he takes it home *áχkàpoχtom.*

take in (to): they took him in to my lodge *itsípstsìpiiauaie nokóai.*

take into the water (to): I take him into the water *nitáisuièpiau* (*nitáisuiìpiau*), he takes him into the water *áisuièpiu* (*áisuiìpiu*); then he (4 p.) began to take him into the water *otsítomatàpsuiìpiokàie.*

take off (to) (clothing), etc.): I take him off *nítsàutoau,* he takes him off *sáutoyiu*; I take it off *nítsàutsixp,* he takes it off *sáutsim*; I take off for him (that means: from him) *nítsàutomoau,* he takes off for him (that means: from him) *sáutomoyiu.* — Cf. take out (to).

take off one's clothes (to) v. strip (to).

take off moccasins (to) v. moccasins (to take off).

take on a raid (to) v. raid (to take on a).

take out (to): I take him out *nitsàutoau,* he takes him out *sáutoyiu*; I take it out *nítsàutsixp,* he takes it out *sáutsim*; I take out for him *nítsàutomoau,* he takes off for him *sáutomoyiu.* — I take him out *nitsáipiau,* he takes him out *sáipiiu*; the medicine-lodge-makers will be taken out *áksàipiaii ikáiks*; that you may take them (an.) out *kaχkitsáipiauaii.* — I take it

out *nitsaχkixp*, he takes it out *sáχkim*. — he then took her down out (of his belt) *ináitsistapautoyiuaie* (the text has: *ináitsistsap-*).

take out (to) (from the water or the fire): I take him out *nitáupitsotoau*, he takes him out *áupitsotoyiu*; I take it out *nitáupitsotsixp*, he takes it out *áupitsotsim*.

take out (to go to): then I went to take them (an.) out *nitsítotoisàipiaii*.

take things one needs (to): I prepare to take things with me *nitapàutsim*, he prepares to take things with him *apáutsimau*; now take (pl.) your things that you need *annápautsik kitsinánoauaists*.

take to (to): then he took her to that butte *itsitápipiu omím nitúmmoyim*; I shall take you to my lodge *nokóai kitákitapìpio*; take me to that river there *amóia niétaχtàii istápiokit*.

take up (to): I take him up *nitamípiau*, he takes him up *amípiu*.

take up to heaven (to): my partner is taken up to heaven *nitákàua áispumèpiau*.

take a wife by force (to): I take a wife by force *nitáuaχso*, he takes a wife by force *áuaχso*; you will have taken a wife again *kitákutoχkaχso*; I take his wife by force *nitauaχsooau*, he takes his (another person's) wife by force *auáχsooyiu*.

take with (to) v. take along (to).

taking *ótsimàni* in., pl. *ótsimànists*.

talk (to): she was talking to her pups *áuanistsimìu okósiks*. — V. also speak (to).

talk about (to): they were talking about him *áitotostoiaiks*; what she talked about *manistsípùyixpi*. — Cf. news (to tell the).

talk always (to): he talks always *epúyepitsiu*.

talk and cry (to): how she talked and cried about the one that was killed, her side-husband *otápauànatsimmaχs omím imitáiim, òmaχpatómi*.

talker (habitual) (one who is always talking) *epúyepitsi* (*ua*) an., pl. *epúyepitsiks*.

tall v. high.

tallow *áisikotsiu* in., pl. *áisikotsists*.

tallow (pieces of fresh) *otsíksists* (*atsiksists*) in. pl.

tame: he is tame *ikinápsiu*.

tan (to): they began to tan the skins for the lodges *okóauaists áumatapipanokàiau*; he tans a hide *áipanim* (prop.: he tans it ?); I tan him *nitáipaninatau*, he tans him *áipaninatsiu*. — Cf. robe (to make a).

tangle up (to): and then my rope got tangled up on my saddle *ki omáie nitópimai itsitsísinatapèkau nitsísoχkiitani*.

tanned hide *pánisìni* (*pánnisìni*) in.

tanning v. tanned hide.

taste (to give a): the child (4 p.) would give somebody outside a taste *omí pokáii áisauχpatatstoχkinai*.

taste (to): tastes (has a certain taste) *-poko, -oko*; (your lice) (4 p.) have a bad-death-dirty taste *máipaχkòχsinisikapokomipùminai*; (your lice)

taste good *káitsiuokomipum.* — I taste it *nitáuatoχtsixp,* he tastes it *áuatoχtsim.* — taste me *isatópokit*; then he tasted him *ítsatopìuaie*; then he (4 p.) tasted him *otsítsatopokaie*; taste for yourself now *ansátoχtomòχsit* (imp.).

tea *áisuiòpokskimi* in. (leaves-liquid).

tea (to make): I make tea *nitáisuiopòksikimsìm,* he makes tea *áisuiopòksikimsimau.*

teach (to): I teach *nitásksinimatstaki,* he teaches *ásksinimatstakiu*; I teach him *nitásksinimatsau,* he teaches him *ásksinimatsiu.*

teacher *ásksinimatstaki* (*ua*) an., pl. *ásksinimatstakiks.*

tea-kettle *itáiksistokùmsakiòpi* in., pl. *itáiksistokùmsakiòpists* (where-we-make-hot-water-in).

team an. pl.: my team *nitsítoχkepistaχpiks,* his team *otsítoχkepistaχpiks.*

teapot *itáisuiopòksikimsimàupi* in., pl. *itáisuiopòksikimsimàupists* (where-we-make-tea-in).

tear (to): I tear him *nitáipanyotoau,* he tears him *áipanyotoyiu*; I tear it *nitáipanyòtsixp,* he tears it *áipanyòtsim*; then he was already tearing the ice ahead (of him) *stámikaiìstapoχtaupanyotsim amói kokotúyi.* — I tear *nítanitsiniòtaki,* he tears *anítsiniòtakiu*; I tear him *nítanitsiniotoau,* he tears him *anítsiniotoyiu*; I tear it *nítanitsiniòtsixp,* he tears it *anítsiniòtsim*; I tear it for him *nitanitsiniòtomoau,* he tears it for him *ánitsiniòtomoyiu.* — the same size (as she had peeled) she would tear in two *aníkoχksim ákitominiotoyìuaie.* — there they would tear it (the corral) down *ánniaie ákitopaksìnimiau*; we shall go to tear the corral somewhere about *ákoχkapaiàkopaksinàup nistsépiskan.*

tear down (to): then their lodge was torn down *itsíkapiksixpàie okóauai* (*itsíkapiksìxp okóauai*).

tear out one's guts (to): they will all have their guts torn out *ákokyaisautsìsaiau.*

tear up (to): he finally tore his robe all up *nánauaitsinipìnyautoyiu maiái.*

tear up the roots (to): I tear up the roots of it *nitáipoχkitsiksòtsixp,* he tears up the roots of it *áipoχkitsiksòtsim.*

teasing *-istsap-*: he teased him by eating that brisket *itástsàpiuàtsiuaie omi okékin.* — Cf. a c h e (to).

tea-spoon *inaksínåχsoyi* an., pl. *inaksínåχsoyiks.*

teat *únnikis* in., pl. *únnikists.*

telescope v. l o o k i n g - g l a s s.

telegraph *ixtáiitsinikiopi* in., pl. *ixtáiitsinikiopists* (where-we-tell-the-news-with).

telephone *ixtáipuyòpi* in., pl. *ixtáipuyòpists* (where-we-talk-with).

tell (to) v. s a y (to).

tell (to go to) v. g o t o t e l l (to).

tell the news (to) v. n e w s (to tell the).

tell as an old story (to): I tell it to you as an old story (a story of the ancient people) *kitsíkaitapìtsinik.*

tell what one has done (to): then he told what he had done *itásksksisiu.*

tell one what to do (to): he would tell him what to do *áikaksksimiuaie.*

ten *képo* (simple form), *képi* an., *kepóyi* in.; *kepi-* (*-ippi-*), *kepo-* (*-ippo-*), *kep-* (*-ipp-*); there are ten *kepiau* an., *kepóiau* in.; ten persons *képitapiau*; it is ten days *áiponiu*; he is ten years old *áiippostuyìmiu*; it costs ten dollars *kepóixtsau, kepóisopoksìxtsau* an., *kepóχtoχp, kepóisopoksòχtoχp* in.; ten times *kepóyi*; I did it ten times *nitsíppanistsi*; ten to each *manistsíppixpi* an., *manistsíppoχpi* in., *kanáipi* an., *kanáipoyi* in.; ten lodges to each *kanáipìtoyis.*

tender (not tough): it is tender *ikinisiu.*

tent *apíxkan-okòa* in., pl. *apíxkan-okòaists*; my tent *nitopixkan-okòa* (not used of the Indian lodges).

tent-pole *apíxkan-okoài-istsìstsis* in. (not of an Indian lodge). — Cf. lodge-pole.

tenth *ómoχtsippoχpi.*

terrible (to look): she (4 p.) looked very terrible *íkstùnnatsinàminai*; because he looked so terrible *ótstùnnatsinàs.*

terrible-looking man *nanána* an.

terrify (to) v. scare (to).

that right there: sing an. *ánná, ánnái, ánnám* (*a*), *ánnák* (*a*), sing. an. in. *ánní, ánním* (*a*), *anník*; pl. an. *ánníksi, ánníksim, ánníksik*; pl. in. *ánnístsi, ánnístsim, ánnístsik*; verbalized forms: sing. an. *ánnauk, ánnáie, ánnáiauk, ánnámauk, ánnámaie, ánnákauk, ánnákaie*; sing. an. in. *ánniauk, ánniaie, ánnimauk, ánnimaie, ánnimaiàki, ánnikauk*; pl. an. *ánníksauki, ánníksaie, ánníksimauki, ánníksimaie, ánníksikauki*; pl. in. *ánnístsàki, ánnístsikaie.* — Cf. there (right).

that there: sing. an. *ómá, ómái* (*a*), *ómám* (*a*), *ómák* (*a*); sing. an. obv. *ómí, ómim* (*a*), *ómík* (*a*); sing. in. *ómi, ómim* (*a*), *ómík* (*a*); pl. an. *ómíksi, ómíksim* (*a*), *ómíksik*; pl. in. *ómístsi, ómístsim* (*a*), *ómístsik*; verbalized forms: sing. an. *ómauk, ómákauk, ómáie, ómáiaie, ómámauk, ómámaie*; sing. in. *ómiauk, ómiaie, ómimauk, ómimaie*; pl. an. *ómíkskauki*, pl. in *ómístsimaie.* — sing. an. *amistá*, sing. in. obv. *omistsí*; pl. an. *omistsíksi* (*m*), pl. in. *omistsìstsi* (*m*).

that who, that which (rel.): sing. an. *ómáχk*; sing. in. *ómíxk, ómí*(*i*)*sk*; pl. an. *ómíksisk*; pl. in. *ómístsisk*; sing. an. *ómáaχks, ómáiaχks, ómámaχks*; sing. an. obv. *ómiaχks.* — sing. an. *ánnáχk* (*a*); sing. in. *ánníxk* (*a*); pl. an. *anníksisk*; pl. in. *ánnístsisk*; sing. an. in. *ánní*(*i*)*sk*; *ánniaχks*; verbalized forms: sing. an. *ánnáχkauk, ánnáχkaie, ánnáχkaiàki, ánnískaie*; sing. in. *ánníxkaie, ánnískaie*; pl. an. *ánníksiskaie*; pl. in. *ánnístsiskaie.* — sing. an. *áiáχk*; sing. in. *áiixk.*

that certain one v. so-and-so.

that is why v. therefore.

thaw (to): (the calf) (4 p.) was thawing now *aitstsoyínai*; he was thawed all over *áukanaistsoyìu.*

theft *kamósini* in., pl. *kamósists.*

their *o-, ot-, ots-* (in combination with a suffix added to the noun).

theirs *otsinánoaiau.*

theirs (all) : all the things that belonged to them *otåχkanáinanoauaists.*

then *it-* (*its-*) (in certain modes of the verb we find *ist-, ists-*) : and then it was cold *ki itstuyiu* ; then he saw a spring-bird *itsinóyiu népumakì* ; when she came back, then he would say to her *áutòsaie, ákitanistsiuaie* ; then lay one pointing to it *istápoχkistòt* ; then say *istanit* ; then tell us *istanikinan.* — *tam-* (sometimes ending in *-mi-* instead of *-m-*) : then they started home *tamótapaχkaiiau* ; then he stayed there *támitaupiu.* — *sotam-* (*stam-*) (sometimes ending in *-mi-* instead of *-m-*) : then he could see *sotámiapìu* ; then he came home with the meat *sotámotapòtsiu* ; I then was looking for the horses *nisótamapàsamau ponokâmitaiks* ; then I turned back home *nisótamskòtaχkaii* ; then he was left *stámitskitau* ; then she got off (her horse) *stamínisau.* — *itam-* (sometimes ending in *-mi-* instead of *-m-*) : then they suddenly jumped up *itámsokitsipuistàpiksiau* ; then suddenly he (4 p.) was gently coming in *itámsokitsikinaipìminai* ; (the rock) was then breathing aloud *itámsokaisaitamiu* ; then suddenly he was coming *áita-misokitòto.* — *autam-* (*atam-*), *otam-* (sometimes ending in *-mi-* instead of *-m-*) : then he was known *áutamitsksìnoau* ; he then traveled *atámauàuaχkau* ; then they slept *otámiokàiau* ; bite then the end of my ear *atámikstsìnixtsit noχtókisi.* — *skatam-* (sometimes ending in *-mi-* instead of *-m-*) : then they would fly *skátamaipotàiaiks* ; then he cried himself small again *skátamiskatoχpokàuanisìu.* — Cf. after a while, just, just now, later on, now, there.

then in the olden times *omik apatóχtsik.* — Cf. long time ago (a).

there *omím.* — *it-* (*its-*) (in certain modes of the verb we find *ist-, ists-*): I was camping there on Maria's River *Kyáiesisaχtài nitsitáukunaii* ; there was an old man sleeping, near a river he was sleeping, in the night *nápiu itáiokau, niétaχtai itáiokau, kokúyi* ; then he came there *itsitótò* ; stand it up there *istsipópuyis* ; sit there *ánistaupit* ; (you will know) if she is there or if she is not there *istáupisi, saiitáupisi.* — Cf. then and v. also that right there, and that there.

there (right) *anno-* : he put her in his belt, he put her right there *annautsipsan annautsitstsòkai.* — Cf. here (right), that right there, there.

therefore *kat-* : therefore they were afraid of them *kátaistùnnoyiuaiks* ; therefore we say *nikátauanixpinan.*

thermometer *ixtáistuyimiopi* an., pl. *ixtáistuyimiopiks* (where-we-have-the-cold-with).

they *ostóauai.*

thick : is thick (an.) *spíksiu* ; is thick (in.) *spikíu* ; *spik-* (*spiks-*) : then they made a thick mat *itáspiksisomàiau.*

thick blanket *spikáipistsi* an., pl. *spikáipistsiks.*

thick bunch of hair *akáispiu* in.

thick forest *amáitsoàsko, amáitsoàskui, amáitsoàskuyi* in., pl. *amáit-soàskuists.*

thicken (to) : I thicken it *nitáukspistotsixp*, he thickens it *áukspistotsim*.

thief *kamósi* (*ua*) an., pl. *kamósiks*.

thief (habitual) *kamósiepitsi* (*ua*) an., pl. *kamósiepitsiks*.

thigh *moápisàk* in., pl. *moápisàkists* ; *-pisak-* : he then was suddenly shot by him (4 p.) in the thigh, so that there was a gap in it *ósotamomaχkakaiitapisaksitòkaie*. — Cf. h i n d - q u a r t e r s, u p p e r l e g.

thimble *ixtauáitsinakiopi* an., pl. *ixtauáitsinakiopiks* (where-we-sew-with).

thin : is thin *ístòχksiu* an., *istoχkiu* in. ; *istoχk-*.

thin sticks : they would use thin willow-sticks for lodge-poles *ikstsíksists otsipíists áinistaχkatòm*.

thine v. y o u r s.

thing *piáàpi* (*u*), *píapì* in., pl. *piáàpists, piapìsts* ; all things got from the whites *kanáiapiapìi*. — he will be given fine things *áχssìi pekáni ákoχkòtau*. — my things *nitsinánists*, his things *otsinánists* ; and their things were just as fine *ki otsinánoauaists nitúyi nitáχsii* ; and those were the things they had *ki ánni nietsinániau*. — one useful thing of theirs were their bows and arrows *nitókskau koápi otsitapísoaii onámauaists ki óχpsoaists*.

think (to) : I think *nitáiksimist*, he thinks *áiksimistau* ; I think of him *nitáiksimistatau*, he thinks of him *áiksimistatsiu* ; I think it *nitáiksimistatoχp*, he thinks it *áiksimistatom* ; I think for him *nitáiksimistatomoau*, he thinks for him *áiksimistatomoyiu*. — I think *nitást*, he thinks *ástau, áistau, -stau* ; then he thought *itstáu* ; whenever we think (to do so), then we shoot with (the pine-tree) *itstáupists ixtsitáskunakiòp* ; I think of him *nitáistatau, nítstatàu*, he thinks of him *áistatsiu* ; take which you think (that means : which you like) *kitstatòpi, màtsít* ; take which you think (that means : which you like) *kinóχkstatòχpi, màtsít* ; he had been thought, that he was dead *áistatau, máχksinisi* ; then he was thought by (the rider), that he might dodge *otástakàie, maχkáksis*. — then she thought *stámitsixtau* ; then he thought *stámitanistsitsixtau, itanístsitsixtau* ; think (imp.) *mitsíxtat*. — those times, when he could not think how to go *ómistsk aisauχkótaitsis, máχkitapoχs*.

think (to make) : now I made think your husband that he should camp here on St. Mary's lake *annóχk kóma nánistsiksimistatsàu, annóma Paχtómaχksikimii mákitokekani*.

think about (to) : do not think about it *pinápitsixtak* (pl.) ; then there was nothing to think about any more *mátatoχkapitsixtàuats*. — then he began to think about (how to catch his boys) *aitápaiskàtsimau* ; he began to think about (what he should do to them) *ápaskskàtsimau*.

think of (to) : she did not think anything more of him outside *áisauatsitsipimiuaie*. — Cf. t h i n k (to).

third *ómoχtsokskaχpi*.

thirst (noun) *ínàksini* in.

thirsty (to be) : I am thirsty *nitsínaki*, he is thirsty *ínàkiu*.

thirteen *nikóputo* (simple form) ; *nikóputsi* an., *nikóputoyi* in. ; it is thirteen days *áiikoputoniu* ; he is thirteen years old *áiikoputostuyìmiu*.

thirteenth *ómoχtsikoputoχpi.*

thirtieth *ómoχtsiippoχpi.*

thirty *niippo* (simple form); *niippi* an., *niippoyi* in.; thirty persons *niippetapìau*; it is thirty days *áiipponiu*; he is thirteen years old *áiippostuyìmiu*; it costs thirteen dollars *niippoixtsau, niippoisopoksìxtsau* an., *niippoχtoχp, niippoisopoksòχtoχp* in.

this here: an. in. *ámó, ámói* (a), *ámóm* (a), *ámók* (a); obv. *ámói*; an. pl. *ámóksi, ámóksim* (a), *ámóksik*; in. pl. *ámóistsi, ámóistsim* (a), *ámóistsik*; verbalized forms: sing. an. in. *ámauk, ámáuauk, ámóiauk, ámóiaie, ámómauk, ámómaie, ámókaie, ámaie, ámaiaie*; pl. an. *ámóksiauki. ámókskauki*; pl. in. *ámóistsiauki, ámóistsiaie.* — *ámistó* (in certain cases); verbalized form: *ámistomauk.*

this right here: sing. an. in. *ánnó, ánnóm* (a), *ánnók*; pl. an. *ánnóksi, ánnóksim* (a), *ánnóksik*; pl. in. *ánnóistsi, ánnóistsim* (a), *ánnóistsik*; verbalized forms: sing. an. in. *ánnóiaie, ánnómaie.* — Cf. here (right).

this who, this which (rel.): sing. an. in. *ámóχk, ámói(i)sk*; pl. an. *ámóksisk* (*ámóksk*); pl. in. *ámóistsisk* (*ámóistsk*). — sing. an. in. *ámóχks*; pl. an. *ámóksaχks.*

this night *ánnóχk-káiokuixk.*

this side (on) *annótotoχtsi.* — *póχsapoχtsi.*

this way *póχsapoχtsi*; *poχs-, poχsap-*: then (the tribe) would move this way *áistamipoχsapìstotsiu*; when I was going home this way *nitáipoχsapaχkàiis*; they all came out this way (to me) *ixkanáipoχsàpsaksiau.* — Cf. come here (to), hither, side (on this), since that time.

this way (in): in this way you will do in the future *ománniaie kitákauànists.*

thorn *ksisiis* an., pl. *ksisiiks.*

thorn-bush *ksisisko, ksisiskui, ksisiskuyi* in., pl. *ksisiskuists.*

thou v. you.

though *noχk-* (*noχks-*), *-oχk-* (*-oχks-*): be just telling lies (though you may be just telling lies) *namóχkitaisaiepitsit*; be just talking (though you may be just talking *namóχkitaipuyit.* — Cf. least (at), however, please, sure (to be).

thought *ksìmistàni* in., pl. *ksìmistànists.*

thousand *képuikèpippo* (simple form); *képuikèpippi* an., *képuikèpippoyi* in. — *ómaχkskèpippo* (simple form) (lit.: "a big hundred"); *ómaχkskèpippi* an., *ómaχkskèpippoyi* in.

thrash (to): I thrash *nitáisuistsipìkiaki,* he thrashes *áisuistsipìkiakiu*; then he thrashed them (an.) *itáisuistsipìkiuaiks.* — Cf. pick berries (to).

thrashing (to give a): I give him a thrashing *nitápistotoau,* he gives him a thrashing *ápistotoyiu*; then I began to give him a thrashing *nitsitomatapistotoau.* — Cf. make (to).

thrashing-flail *ixtáisuistsipìkiakiòpi* in., pl. *ixtáisuistsipìkiakiòpists* (where-we-thrash-with).

thrashing-floor *otsitáisuistsipikiakixpi* in., pl. *otsitáisuistsipikiakixpists.*

thread v. sinew.

three *niuókska, niuóka* (simple forms); *niuókskami* an., *niuókskai* in.; *niuoksk-, -oksk-*: he strikes three times *niuókskaipiksiu*; I did it thrice *nitsókskànistsi*; then there the three went together *ómikskauki stámoχts-okskauòyiau*. — there are three *niuókskamiau* an., *niuókskaiau* in.; three persons *niuókskaitapìau*; it is three days *áiokskauniu*; he is three years old *áiokskastuyìmiu*; it costs three dollars *niuókskaixtsau, niuókskaisopoksìxtsau* an., *niuókskòχtoχp, niuókskaisopoksòχtoχp* in.; three to each *manistsokskapi* an., *manistsokskaχpi* in., *kanáiokskami* an., *kanáiokskai* in.; three lodges to each *kanáiokskàitoyis*.

three hundred *niuókskakèpippo* (simple form); *niuókskakèpippi* an., *niuókskakèpippoyi* in.

three claws (to have): he (4 p.) had three claws *niuókskaukitsìnai*.

thrice *niuókskai*; I did it thrice *nitsókskànistsi*.

thrice seven: they sing thrice seven songs to the moon *niuókskåχkitsikài áinixkoχtoyiau kòkúmikèsùm*.

throat *moχksistúna* an. or in. (?); *-ksistun-*: he then hit her on the throat *itsitsoχksistùniuaie*. — Cf. larynx.

throb (to): it throbs *auχpiu*.

through *sisapok-* (*sisapoks-*): it rains through *sisapóksòtau*; then he crawled through (the hole) *stámsisapòksistaχkapiu*.

through a lodge *iso-, isui-*: he could see through lodges *itáisuiàpiu moyísts*; he will see him through the lodge there (outside) *ákitsisuinoyiuaie*.

through with (to be): when you are through with them *autsiksistanis-tsènikiau*.

throw (to): I throw *nitápiks, nitsipiks*, he throws *ápiksiu*; I throw *nitá-piksistaki*, he throws *ápiksistakiu*; the first one that throws (so that it counts up) to eleven (when playing horse-shoes) *kepúi nitsíkoputo itóm-anistsàpiksistakìua*; I throw him *nitápiksistau*, he throws him *ápiksistsiu*; I throw it *nitápiksixp*, he throws it *ápiksim*; I throw for him *nitápiksist-omoau*, he throws for him *ápiksistomoyiu*. — he threw water on me *åχké nimoχtotsòk*. — Cf. strike (to) (in base-ball).

throw (to) (in wrestling): I throw him *nítstsimau, nitáiistsimmau*, he throws him *istsímmiu, áiistsimmiu*.

throw among (to): she then threw Crow-arrow's arrows among (the people) *Maistópan óχpsists itápspyàpiksim*; throw them (in.) among the people *istápspyàpiksitau matápiua*.

throw away (to): I throw him away *nitáiistapiksistau, nitsístapiksistau*, he throws him away *áiistapiksistsiu*; I throw it away *nitáiistapiksixp, nitsístapiksixp*, he throws it away *áiistapiksim*; I throw him away *nitáiis-tapapiksistau, nitsístapapiksistau*, he throws him away *áiistapapiksistsiu*; I throw it away *nitáiistapapiksixp, nitsístapapiksixp*, he throws it away *áiistapapiksim*; then they began to throw away the sticks *itanístapauàpik-simiaiks omístsik mistsísts*.

throw away being angry (to): and, being angry, he threw his bow away *ki omí onámaii ixtsitsíniksistapipiksiuaie*.

throw one's back sideways (to) : I am going to throw my back sideways *istsipiikanà.*

throw behind (to) : I throw him behind *nitapátapiksistau,* he throws him behind *apátapiksistsiu* ; I throw it behind *nitapátapiksixp,* he throws it behind *apátapiksim.*

throw down (to) : from there he threw the fire down *ixtsitsínepiksiu omí istsi* ; then we threw her (the cow) down *nisótamistoχkatapiksistanan* ; then he (4 p.) threw the pine-tree down *stámastoχkatapiksistsinai omím paχtókim.* — Cf. drop (to).

throw down the head (to) : he then threw his head down *itsístaχkyàu-aniu.*

throw down off one's horse (to) : they (4 p.) threw him down off his horse *otsítsinàtapiksikaiks.*

throw down and spread out (to) : they (an.) were thrown down and spread out *áistamsainisapàpiksistaii.*

throw earth (to) : then they threw loose earth in good shape (so that the ground was level) *áitsokàpsksotùnnimiàuaists.*

throw eastward (to) : they would also throw the robes (of some people that were sleeping about) eastward *maiáiuauaiks mataiámapiksistsìauaiks.*

throw in (to) : I throw him in *nitáisapapiksistau,* he throws him in *áisapapiksistsiu* ; I throw it in *nitáisapapiksixp,* he throws it in *áisapapi-ksim* ; if he throws the horse-shoe in (to the stake) *ikamítsapapiksistasi omí oχsistsíni.* — I throw him in *nitsípstapiksistau,* he throws him in *ípsta-piksistsiu* ; I throw it in *nitsípstàpiksixp,* he throws it in *ípstàpiksim* ; I throw him in *nitsitsípstapiksistau,* he throws him in *itsípstapiksistsiu* ; I throw it in *nitsitsípstàpksixp,* he throws it in *itsípstàpiksim.*

throw in front (to) : he then threw the beaver-stick in front of him *itsitótsisàpiksim omí kàkstáksini.*

throw in to (to) : then I shall throw in a kidney to you *kitákotamits-ipstauaiakiò ótòki* ; her younger brother threw a kidney in to her *omí oχsis omí ótòk ómoχtsitsìpistauaiàkiok.*

throw into water or fire (to) : I throw him in *nitáisuiapiksistau,* he throws him in *áisuiapiksistsiu* ; I throw it in *nitáisuiapiksixp,* he throws it in *áisuiapiksim* ; I throw him in *nitáisuiatapiksistau,* he throws him in *áisuiatapiksistsiu* ; I throw it in *nitáisuiatapiksixp,* he throws it in *áisuiatapiksim* ; she then threw her into the water *ixtsítsuiepiksiuaie.*

throw off (to) : then he threw off one (of his snow-shoes) *tókskaii its-átapiksim.* — Cf. throw out (to).

throw on high (to) cf. put on high (to).

throw on one's back (to): he threw him on his back against it *itsitsí-mikskìnimiuaie.*

throw one's self (to) : I throw myself *nitā̀χpauani,* he throws himself *ā̀χpauaniu.* — Cf. jump off the cliff (to).

throw one's self up (to) : then she (4 p.) suddenly threw herself up *itámisauksipùχpauanìnai.*

throw out (to): I throw him out *nitáisaipiksistau*, he throws him out *áisaipiksistsiu*; I throw it out *nitáisaipiksixp*, he throws it out *áisaipiksim*. — I throw him out *nitáisatapiksistau*, he throws him out *áisatapiksistsiu*; I throw it out *nitáisatapiksixp*, he throws it out *áisatapiksim*.

throw out (to) (from the water or fire): I throw him out *nitáupitsatapiksistau*, he throws him out *áupitsatapiksistsiu*; I throw it out *nitáupitsatapiksixp*, he throws it out *áupitsatapiksim*; then they threw each other out (of the hot ashes) *itáupitsatapiksistsìiaiks*.

throw out on the prairie (to): it then was thrown out on the prairie *stámitsitskoχkìtapitsixp*.

throw out a leg (to): I shall throw out one leg in front *nitákauanaukitòmikoχs*, they all threw one leg out in front *áiâχkanaukitomikoχsìau*; he (4 p.) then threw again one leg out in front *mátsitanaukitomikoχsinai*; that he threw out a leg in front *otsítomikoχs*. — Cf. have up a leg (to) and lift up a leg (to).

throw over (to): I threw him over *nitáiksistakapiksistau*, he throws him over *áiksistakapiksistsiu*; I throw it over *nitáiksistakàpiksixp*, he throws it over *áiksistakàpiksim*.

throw the robes from (to): when they threw the robes from them, only their heads rolled along *otsipásokapiksistaχsaiks*, *kákixtsinakasii otokânoaists*.

throw one's rope into the water (to): then all men threw their ropes in at him *únnasina itsúiokatau*.

throw to (to): I throw him to *nitáitapapiksistau*, *nitsitápapiksistau*, he throws him to *áitapapiksistsiu*; I throw it to *nitáitapapiksixp*, *nitsitápapiksixp*, he throws it to *áitapapiksim*.

throw towards the door (to): I throw him towards the door *nitsípotapiksistau*, he throws him towards the door *-ipotapiksistsiu*.

throw up (to): I throw him up *nitáispàpiksistau*, he throws him up *áispàpiksistsiu*; I throw it up *nitáispàpiksixp*, he throws it up *áispàpiksim*. — he then threw the stick up *omí mistsísi itsipáitapìksim*.

throw up the head (to): he then threw his head up *itsipóχkiàpiksiu*; he (4 p.) threw up his head *áispoχkiakìinai*; he again very gently threw his head up over the hill *átsikikinautamiòχkiàkiu*.

throw up the head out of the water (to): then he suddenly threw up his head out of the water right in front *támanistsipitotsauχkyapiksiuaie*; there close by he threw his head up out of the water with (him) *ánni ixpitótsauχkyàpiksiuaie*.

throwing *-apiksi-*: then he rattled with them (an.) (then he rung them throwing them) *itsaáitsikapiksistsìuaiks*; he just howled (he was just howl-throwing) *kákasainiàpiksiu*; I am winking (eye-throwing) *nitáisekaχkapiniàpiks*.

thrown between hoofs: it was thrown between buffalo-hoofs *ixpsítoksistsinàpiksop*.

thumb *ómaχkokìtsis* an., pl. *ómaχkokitsiks*.

thunder (noun) *ksistsikúma* an., pl. *ksistsikúmaiks.*

thunder (to) v. sound (to utter a).

thursday *naméksistsikui* in. (just-only-a-day).

thy v. your.

tick *kótsàkisekàn* in., pl. *kótsàkisekànists* (stuffed bed).

tickle (to) : I tickle him *nitáikoanistotoau,* he tickles him *áikoanistotoyiu.*

tidy : it is tidy *minstáiiu, minstauápiu.*

tidy (to make): I make tidy *nitáiinstaiitsixt,* he makes tidy *áiinstaiitsixtau;* I make it tidy *nitáiinstauoχtoχp* (?), he makes it tidy *áiinstauoχtom* (?).

tie (to) : I tie *nitáiisksipistaki,* he ties *áiisksipistakiu* ; I tie him *nitáiisksipistau,* he ties him *áiisksipistsiu* ; there was it that he tied them (an.) *ánnimaie itsisksipistsìuaiks* ; I tie it *nitáiisksipixp,* he ties it *áiisksipim* ; that was it he tied to that stick *ánnimaie tsísksipim omí mistsísi* ; I tie for him *nitáiisksipistomoau,* he ties for him *áiisksipistomoyiu* ; tie (a string) across to shorten it for me *paχksistsísksipistomòkit* ; then he tied (a string) across to shorten it for her *itsípaχksistsisksipistomòyiuaie* ; they would use (their hides) to tie (their travois) with *ákoχtoksipistàiauaiks* ; we use to tie (the central lodge-pole) with (the hides) *ákoχtatoksìpstaup* ; now tie the lodge-poles for yourself *annáksistsipistsimàt mánistàmiks.* — he is tied *ekátau, -okátau* ; it is tied *ekátoχp, -okátoχp.* — Cf. rope (to) and sew together (to).

tie back (to): those (children) that were tied back (to the tree) *anníksisk itsíkitsistsipistàiks.*

tie stretched (to) : then they tied them (an.) stretched *itákanniksipistsìuaiks.*

tie to (to) : and that young man had tied his quill-ornament to that stick *ki omí mistsísi omá manikâpiu ánniaie itótsisksipìstsiu opokáχkatsimàn* ; tie them (an.) to your wooden pin *kúnnàtsis istótsiisksìpistsisau.*

tie together (to) : then they tied logs together *mistsíks stámakstòksipistsiau* ; on high where the lodge-poles were tied together *spóχtsim atóksipistàn.* — then they began to tie the pieces of meat together *itápaiàkoχpskaiau.*

tie up (to) : that they tie the mouths of all their dogs up *otómitamiks kanáipotoiepistaχs* ; they then tied them (in.) up in a piece of cloth *itomópistsiàuaists náipistsi.* — then (the war-party) would tie up their scalps *itáiaksistsipìm otótokânìmists.*

tie up the legs (to) v. hobble (to).

tied (those that are) (of horses) *aiisksipistàiks* an. pl.

tight : is tight *mítsiu, apótsiu.* — Cf. narrow.

timber (collective) *mistsísko, mistsiskui, mistsiskuyi* in., pl. *mistsiskuists.* — *akaiistsisko, akaiistsiskui, akaiistsiskuyi* in., pl. *akaiistsiskuists.* — Cf. big timber.

timber (bunch of) : now here in this bunch of timber he is sitting *annóχk ámo akétui ánnamaie itsístsàupiu.*

times (at) v. now and then.

tip (at the) v. e x t r e m e.

tipi *nitóyis* in., pl. *nitóyists* (prop.: real lodge).

tire (to): I tire him *nitsistsikáatsau*, he tires him *sistsikáatsiu*; I tire myself *nitsistsikáatsoχsi*, he tires himself *sistsikáatsoχsiu*.

tired: I am tired *nitáisistsiko*, *nitsistsiko*, he is tired *áisistsiko*.

to v. o v e r t o, t o w a r d s.

toad = f r o g.

toast (to): toast (pl.) there a piece of belly-fat *ókoaisai istsikonàkik*.

tobacco *pistaχkan* in., pl. *pistáχkanists*.

tobacco mixed with weeds *píksistsimàn* in. (?).

to-day *ánnóχk-ksistsikúixk*.

toe = f i n g e r (but *-sistsin-* is the compositional substitute for "toe": I move my toes *nitápasistsiniàpiks*).

toe-nail = f i n g e r - n a i l.

together *-omo-* (*-aumo-*). — *-omanist-*: in that way they (gram. a singular) came to be together *ánnyaie nitsítomanistò*; he would roll them (in.) all together *kanáitomanistomòpim*. — Cf. c o m e t o g e t h e r (to) and g a t h e r (to).

told (the way it is): and that was the way that it was told *ki ánniaie nitsitsínikàsiu*.

tomb *akéniman* in., pl. *akénimanists*.

to-morrow *apinákus* (also *apinákuis* ?). — Cf. m o r n i n g (in the).

tongs *ixtáutakiopi* an., pl. *ixtáutakiopiks* (where-we-take-with).

tongue *matsiní* in., pl. *matsinists*; *matsini-*, *-itsini-*: Tongue-eater (a man's name) *Matsinyáuyi* (*ua*); this is a scarred tongue *amói ákitsiniuàsiu*; finally they were all scarred tongues *nánauaitsiniakitsiniuasiaists*.

tongue (of a waggon) *stsistsiní* in.

to-night *ánnóχk-kokúixk*. — *ánnóχk-káiokuixk*.

too *mat-* (*mats-*): he (4 p.) too went stretching *mátaisaipìin*; that is what I know about him too *ki ánnimaie nimátoχksksinoau*. — *at-* (*ats-*). — Cf. a g a i n, a l s o, a n o t h e r, o t h e r.

tool *ixtápautakiopi* in., pl. *ixtápautakiopists* (where-we-work-with).

tooth *moχpékini* in., pl. *moχpékists*; *-ikin-*, *-oχpekin-*: I have tooth-ache *nitástsèkini*; he just clattered his teeth *áitapaχpàksikinàu*; it was with elk-teeth *έnnokåχpekinasiuaie*.

tooth-ache (to have): I have tooth-ache *nitástsèkini*.

top (toy of children) *anistsiàtsis* an., pl. *anistsiàtsiks*.

top (on) v. o n t o p.

top of the head: on top of his head *óχtatsikàpis*; the tops of our heads *kóχtatsikàpinun* (*-nan* is misprint for *-nun-*).

top-knot: his top-knot *okimmàni* in.; their top-knots *okimmanoàuaists*; they all wore the top-knot *åχkanåχkinaiàiks*; hard-top-knots (a band-name) *Myåχkinaiaiks*.

top-knot (to tie in front as a): he had all his hair tied in front as a top-knot *otokâni ixkanáiisoχkinauatòm*.

top-knot (to use as): I use him as top-knot *nitsikìmanatau*, he uses him as top-knot *kímanatsiu*; I use it as top-knot *nitsikìmanatoχp*, he uses it as top-knot *kímanatòm*.

top limb of a tree *akókska* an. or in.?

touch (to): you might go and touch *kaχkitápaiksìma*; touch the earth *ksáχkuma itsínit*; even if an arrow touches you *ápssì imakoχtsiksókuiniki*; as soon as she (4 p.) touched the water *pitsoóχksiksisìskìminai åχkéyi*; and she (4 p.) just touched the water with her feet *ki amói åχkéyi páχtsikåχkakiskìminai*.

touch near the kidneys (to): do (pl.) not touch me near the kidneys *pinsápotoksinokik*; she then touched her near the kidneys *sotámsapotoksiniuaie*.

touch with the point (to): I touch him with the point *nitáiksiskaχkoau*, he touches him with the point *áiksiskaχkoyiu*; I touched him with my ramrod *nitstáχtsimàtsis nímoχtsitsiksìskaχkoau*.

tough: it is tough *míiu*. — Cf. s t r o n g.

towards *itap-* (in certain modes of the verb we find *istap-*): I shall go in (to the lake) towards (that mountain) *nitákitapsòo*; then she (4 p.) went out towards (him) *itsitápsaksìn*; he then jumped into the water towards him *itsitápsuiåχpàipiuaie*; they (gram. a singular) would move towards (Maria's River) *áitapistotsiu*; then, feigning, he ran very fast towards (him) *itáikipaitapàumomaχkauaie*; throw them (viz. the arrows) towards (them) among (them) *istápspyàpiksitau*. — Cf. o v e r t o and v. also d i r e c t i o n o f (in the).

towel *ixtáisiskioχsopi*, *ixtásiskioχsopi* in., pl. *ixtáisiskioχsopists*, *ixtásiskioχsopists* (where-we-wash-the-face-with).

tower *spiápioyis* in., pl. *spiápioyists* (high house).

town *akápioyis* in., pl. *akápioyists* (many-lodge? or many-white-man's-lodge?). — also = c r o w d o f p e o p l e.

toy *auámatsis* in., pl. *auámatsists*.

trace (harness) *ixtáiikskapiopi* in., pl. *ixtáiikskapiopists* (where-we-pull-with).

track (noun) *moχsokó*, *moχsokúi*, *moχsokúyi* in., pl. *moχsokuísts*; her (4 p.) tracks then were up to him, her (4 p.) tracks went past him *támitotoχsokuyìnai*, *támoχtsitskoχsokuyìnai*. — Cf. t r a i l.

track (to): then he tracked him *itoχkóiskiuaie*; then he tracked him *tamapoχkóiskiua*.

track up (to): he (4 p.) then tracked her up to (him) *támitapoχkoiskyàyinai*; and then I begin to track up jack-rabbits *ki omaχkáatsistaiks nitsítaumatàpapsapàtaiau*.

tracks (to make): then he began to make tracks *itomátapoχsokùiskau*; he made tracks as of a great many people *ánni akáitapii nitoχsókuiskau*.

tracks (in the) *sap-*: he was still walking along in the tracks *sákiåχtsapauàuaχkau*; then they flew along in his tracks (that means: after him)

ixtsítsapauaniauaie; he then followed running along (he then was running along in the tracks) *ixtsítsapomaχkau.*

trade (to): and they met some people who were trading *ki omí ixpúmmàiin áitotatsimiauaie*; we are trading whisky to the Sioux (lit.: the Sioux buy whisky from us) *Pinápisinaua nitäχpummokinàna nápiåχkèists*; they trade with one another *ixpúmmotsèiau.* — Cf. buy (to).

trader *áuχpummau* (*a*) an., pl. *áuχpummoaiks.*

trail *moχsokó, moχsokúi, moχsokúyi* in., pl. *moχsokuists.* — *potótsko, potótskui, potótskuyi* in., pl. *potótskuists.* — the trail here *ámok kaiiksík.* — Cf. track.

trail (on the) v. tracks (in the).

tramp (to): he then tramped into the prairie-ground *itsítskoχpatskoyiu.* — Cf. rush (to).

tramp down (to): then he was tramped down by the buffalo *otsítapokoχpatskok einí.*

tramp to death (to): he was tramped to death *áioχsìnixkoau.*

tramp to pieces (to): he was all tramped to pieces *itsínoχpatskoau, áitsinoχpatskoàu*; then he was all tramped to small pieces *aukanáikinioχpatskoàu.*

transform (to): I transform him *nitsauáiistotoau,* he transforms him *sáuaiistotoyiu*; I transform it *nitsauáiistotsixp,* he transforms it *sauáiistotsim.* — I transform him *nitáioχketsistotoau,* he transforms him *áioχketsistotoyiu*: I transform it *nitáioχketsistotsixp,* he transforms it *áioχketsistotsim.* — let us transform ourselves *áχkunòχketsop.*

transparent: it is transparent *sisapóksinakò.*

trap (noun) *ikyákyàtsis* (*ikiákiàtsis*) an., pl. *ikyákyàtsiks* (*ikiákiàtsiks*). — V. also trapping.

trap (to make a): make a trap for me *noχksíkiakiatskòkit*; you will quickly make a trap for me *anikípoχksìkiakòki* (or misheard for the imp. *anikípoχksìkiakòkit*).

trap (to): I trap (set a trap) *nitáiikiàki, nitákiàki, nitsíkiàki,* he traps (sets a trap) *áiikiakiu, ákiàkiu*; I trap him *nitáiikiakatàu,* he traps him *áiikiakatsiu.*

trap (to go to): and over there he went to trap *ki ómaχkauk autákiakìu.*

trap about (to): I trap about *nitapíkiàki,* he traps about *apíkiàkiu.*

trap a bear (to): I trap a bear *nítoχkyaiekiàki.*

trap a beaver (to): I trap a beaver *nitsiksískstakiakiàki.*

trap an elk (to): I trap an elk *nitsínokakiàki.*

trap a fox (to): I trap a fox *nitsínopakiàki.*

trap a horse (to): I trap a horse *nitsínokâmitakiàki.*

trap a musk-rat (to): I trap a musk-rat *nitsísoχpskyekiaki.*

trap a wolf (to): I trap a wolf *nitápìsekiàki.*

trapping *íkiàkisini* in. and an., pl. *íkiàkisists* (*ikiàkisiks*); my trapping *nikiákisini, nitsíkiakisini,* pl. *nikiákisists* (*nikiákisiks*), *nitsíkiakisìsts* (*nitsíkiakisìks*).

trapping about *apikiàkisini* in., pl. *apikiàkisists.*

trash *nimiápi* in.

travel (to) : I travel *nitauatò*, he travels *áuatò*. — he travels *-apo* ; he traveled in the night *sépiapò* ; the way he had traveled *manistápoχpì* ; when we travel about *istápuiinàniki.* — Cf. walk (to), walk about (to), walk about far (to).

travel fast (to) : he travels fast *ikamó* ; come on, let us travel fast *oki, áχksikamàuopi.*

travel by foot (to) : I travel by foot *nitauáuaχk*, he travels by foot *auáuaχkau* ; he then would just travel by foot *áistamiksiuauàuaχkau.* — Cf. walk (to).

traveling *ápoχsini* in.

travoy *manistsi* in., pl. *manistsists* (also used as pl. tantum) ; my travoy *nunistsi*, pl. *nunistsists* ; they would put the travoy on a horse *ponokâmitai itáiàkunistsiu.*

treacle *akspiápiniuan* in.

tread on (to) : he then would tread on him *itauápoχpàtskoyiuaie.*

treat (to) v. do (to).

treat badly (to) : I treat him badly *nitáuksistotoau*, he treats him badly *áuksistotoyiu* ; you have treated me badly a very long time *kitáiiksisam-auksistotòki* ; you will be treated badly *kitákoksistotòko* ; I treat it badly *nitáuksistotsixp*, he treats it badly *áuksistotsim* ; she then was treated badly (prop.: angrily) by her husband *omi ómi otsítainiksistotòk.* — Cf. act badly (to).

treat poorly (to) : you treated these my children very poorly *kitáiik-sikìmmatsistotoau ánnak nòkósak.* — Cf. poor (to make).

treat well (to) : now you have treated me well *annóχk kitsiksinaistotòki.*

tree *mistsís* an., pl. *mistsíks* ; *-ksi-* ; *-ksim* an., *-ksiu* in.: over there was a big tree *omím ómaχksiksìmin* ; this tree was growing higher *amó mistsísa ikaistapaisìsksiu.*

tree (piece of wood) : turns into a tree (a piece of wood) *mistsísàsiu.* — Cf. log and stick.

tremble (to) : I tremble *nitáipaχpuyii*, he trembles *áipaχpuyiiu* ; then my body began to tremble *nostúmi itsíppaχpuyìu.* — Cf. shake (to).

tribe an.: my tribe *nitsíxkauau*, his tribe *otsíxkauai* ; the men belonging to his tribe (his war-companions) *otsíxkauaiks.*

trip up (to) : I trip him up *noχkátsis nimoχtáistokaχkoau.*

tripe *ókoani* in., pl. *ókoaists.* — Cf. belly.

trot (to) : I trot *nitáuakàsi*, he trots *áuakàsiu.*

trot (to) (of a horse) : he trots *áisikànomaχkau.*

trouble (to be in) : I am in trouble *nitáisinatapsi*, he is in trouble *áisinatapsiu.*

troubled in mind (to be) : I am troubled in mind *nitáisinatapitsixt*, he is troubled in mind *áisinatapitsixtau.*

troublesome: she was troublesome to her children *otsínoχkatsìmok okósiks.*

trousers v. l e g g i n g s.

trout *sasákomi* (*ua*) an., pl. *sasákomiks.*

true: it is true *émaniu.*

trunk (box) *asókaiis* in., pl. *asókaiists*; *-isókaiis.*

trunk (Indian) v. p a r f l e c h e.

try (to): I try *nitáisanistsii, nitásanistsii,* he tries *áisanistsiu, ásanistsiu*; I try it *nitáisanistotsixp, nitásanistotsixp,* he tries it *áisanistotsim, ásanistotsim.* — *amat-, -omat-*: try to come there *amátsitòtòt*; try to find (a piece) of it *ámatoχtoχkònimat*; I shall try to find them out *tákomatoχkosksìnauaiaua.*

try hard (to): I try hard *nitáikàkim,* he tries hard *ikákimau, iikákimau, áikàkimau.*

try to catch about (to): then he will be trying to catch something about *ákitapàukasiu.*

tub *itáisiststakiopi* (*itásiststakiopi*) in., pl. *itáisiststakiopists* (*itásiststakiopists*) (where-we-wash-in).

tuesday *itáixtatsikyènikiòpi* in. (when-we-kill-in-the-middle).

turkey *ómaχksiketòki* (*ua*) an., pl. *ómaχksiketòkiks* (big prairie-chicken).

turn (to): I turn it *nitautákàpiksixp,* he turns it *autákàpiksim.* — he turns with (the Blessed Sacrament) to the people *ixpitáutakàuaie ótapìsina.* — Cf. g o a r o u n d (to).

turn about (to): he turns about *áipotapàipiu.*

turn around (to) (when in a lying posture): I turn around lying *nitáutakaixts,* he turns around lying *áutakaixtsiu.*

turn around (to) (when running): and then he (4 p.) would quickly turn around *kí itákamskotakaipiìnai.*

turn around (to) (while sitting): I turn around sitting *nitáutakaupi,* he turns around sitting *áutakaupiu.*

turn around (to) (while standing): I turn around standing *nitotakaáu,* he turns around standing *otakaáu.*

turn away (to): then he (4 p.) turned away *itsístapotakàuyinai.*

turn away the face (to): then she (4 p.) turned her face away *itsístapotàkoχkyakìnai.*

turn away the head (to): one never turned his head away from the soups *mátsikakanistapoχkyakanapiua akópists.*

turn the face (to): I turn the face *nitáutakskiaki,* he turns the face *áutakskiakiu, autákskiakiu.*

turn the head (to): I turn the head *nitáutakokiaki,* he turns the head *áutakokiakiu, autákokiakiu.*

turn inside out (to): I turn it inside out *nitápokiotsixp,* he turns it inside out *ápokiotsim.*

turn loose (to) v. l o o s e (to turn).

turn over (to) (of gambling-bones): if they turned over *kanáumoχpìisaists*; if they turned over twice *nistókiòmoχpìisaists.*

turn over (to): I turn him over *nitáumaipiksistau,* he turns him over *áumaipiksistsiu*; I turn it over *nitáumaipiksixp,* he turns it over *áumaipiksim*; then they turned them (the hides) over on the mat *itsitáutatsomaniksimiauaiks.*

turn over and over (to) v. roll (to).

turn upside down (to): then they turned them (the hides) upside down *itáumaniksìmiauaiks.*

turnip v. root (eatable).

twelfth *ómoχtsistsikoputoχpi.*

twelve *natsikóputo* (simple form); *natsikóputsi* an., *natsikóputoyi* in.; they are twelve *natsikóputsiau* an., *natsikóputoiau* in.; it is twelve days *áistsikoputoniu*; he is twelve years old *áistsikoputostuyìmiu*; it costs twelve dollars *natsikóputoixtsau, natsikóputsisopoksìxtsau* an., *natsikóputoχtoχp, natsikóputoisopoksòχtoχp* in.

twentieth *ómoχtsitsippoχpi.*

twenty *nátsippo* (simple form); *nátsippi* an., *nátsippoyi* in.; twenty-eight years ago *áistsìppoyi nánisekoputo istuyists*; there are twenty *nátsippiau* an., *nátsippoiau* in.; twenty persons *nátsippetapìau*; it is twenty days *áistsipponiu*; it is twenty-one days *nátsippo-áitsikoputoniu*; it is twenty-two days *nátsippo-áistsikoputoniu*; he is twenty years old *áistsippostuyìmiu*; he is twenty-one years old *áistsippostuyìmiu áiitsikoputoiau*; he is twenty-two years old *áistsippostuyìmiu áistsikoputoiau*; it costs twenty dollars *nátsippoixtsau, nátsippoisopoksìxtsau* an., *nátsippoχtoχp, nátsippoisopoksòχtoχp* in.; it costs twenty-five dollars *nátsippoixtsau nisitsékoputsi, nátsippoisopoksìxtsau nisitsékoputsi* an., *nátsippoχtoχp nisitsékoputo, nátsippoisopoksòχtoχp nisitsékoputo* in.

twice *nátokai*; I did it twice *nitsistókyànistsi.*

twice seven: teach (pl.) me twice seven songs *nátokyoχkitsikai noχksksínimatsokik ninixksi.*

twinkle (to): I twinkle the eye *nitáipaχpapiniàpiksi,* he twinkles the eye *áipaχpapiniàpiksiu.*

twins: she has twins *nátsimiokòsiu.*

twist (to): I twist him *nitáiamikskàpiksistau,* he twists him *áiamikskàpiksistsiu*; I twist it *nitáiamikskàpiksixp,* he twists it *áiamikskàpiksim.* — Cf. wring (to).

twisted face: he (4 p.) was just frozen with his face twisted *nátàmiskikokitsìminai*; he (4 p.) was already frozen with his face twisted *ákaiamiskìkokitsiminai.*

two *nátoka* (simple form); *nátokami* an., *nátokai* in. — *nat-* (*nats-*), *natok-, natoki-*: who had two wives *nátoχkemiks*; they costed two *natokianasiau*; he gave him two warnings *natokìskskomoyiuaie.* — *nist-* (*nists-*), *-ist-* (*-ists-*), *nistok-* (*-istok-*), *nistoki-* (*-istoki-*): if they costed two *nistókianàsisau*; if they turned over twice *nistókiòmoχpìisaists*; takes-

gun-on-both-sides (i.e. anus) *naiistoχtapinàmaχkai*; only two *namístokiau*. — there are two *nátokamiau* an., *nátokaiau* in.; two persons *natsitapiau*; it is two days *áistokiauniu*; he is two years old *áistokistuyìmiu*; it costs two *natokianasiu* (*nistókianasiu*); it costs two dollars *nátokìxtsau*, *nátokisopoksìxtsau* an., *nátokioχtoχp*, *nátokisopoksoχtoxp* in.; two to each *manistsístokapi* an., *manistsistókaχpi* in., *kanáistokami* an., *kanáistokai*, *kanáistokye* in.; two lodges to each *kanáistokyètoyis*.

two (about): I catch about two (fishes) *áχkaistokàmi nitomíxkàniks*.

two (only): and I kill only two of them *ki namístokami nimóχtanistsènikiau*.

two (to turn into): then his body turned into two *stámistòkau ostúmi*.

two hundred *nátokekèpippo* (simple form); *nátokekèpippi* an., *nátokekèpippoyi* in.

U.

ugly v. b a d.

ugly face: he has an ugly face *makskiu*.

unborn calves *ókósiks* an. pl. — Cf. c h i l d.

unburden one's mind by telling (to) v. c o n f e s s (to).

unconscious (to be): I am unconscious *nikáiksistapitapii*, he is unconscious *ákaiksistapitapiiu*.

uncover (to): then he uncovered her *itsipáisokiniuaie*.

under the water *stáχtsi* (*istáχtsi*); *staχt-* (*istaχt-*), *st-*: he stays under the water *åχké itastáχtaupiu*; he is swimming about under the water *itsitstáχtapautsim*; then she pulled her (the crow's) head under the water *itástapiniuaie*.

understand (to): that is the way I understand the medicine-lodge *ánni nanistótsistapìtsixp òkáni*. — V. also h e a r (to).

undress (to): I undress *nitáiàmitsioχsi*, he undresses *áiàmitsioχsiu*. — I undress *nitáisòmitsioχsi*, he undresses *áisòmitsioχsiu*; I undress him *nitáisòmitsiau*, he undresses him *áisòmitsiu*. — Cf. s t r i p (to).

unhappy v. p o o r.

unknown place (to go to an): I shall go to an unknown place *nitákstamiksistapanistapo*; we shall go somewhere to an unknown place *áksiksistàpanistapauop*.

unload (to): he then unloaded her (from his back) *itsipúnistamiuaie*; when he had unloaded her *otáipunistàmaχsaie*.

unmarried man *katáukemi* (*ua*) an., pl. *katáukemiks*. — Cf. y o u n g m a n.

unraveled (to be): her hair was all unraveled *otokâni áitsimixkìniakiu*.

unreal people v. u n r e a l p e r s o n.

unreal person *ksistápitapì* (*ua*) an., pl. *ksistápitapìks*. — Cf. p e r s o n o f n o a c c o u n t.

untie (to): I untie him *nitápotoau*, he unties him *ápotoyiu*; I untie it *nitápòtsixp*, he unties it *ápòtsim*. — then he (4 p.) untied them (an.) *itauápapiksistsìnaiks*; then he untied it *itauápapiksim*.

untruth (to speak): he speaks untruth *mátomaniuats*. — Cf. r i g h t (to be).

up *ami-*: run (pl.) up *amiómaχkàk*; then he was chased up (the hill) by him *otsítamixtsokitsòokaie*; they (gram. a singular) would go up from it (that river) to hunt *ixtauámisàmiu*. — *sp-*: then he shot up again *matsítspaχkumiu*; then they all shot up at it *itáukispskùnakatàin*. — *nip-* (*-ip-*), *nipu-* (*-ipu-*), *nipui-* (*-ipui-*): sit up *nipáupit*; jump up *nipóχpaipiit*; then he

jumped up *itsipóχpaipiu*; when he held his head up *otsipóχkyàks*; then he threw it up *itsipáitapiksim*; he was standing up alone *áitsipàipuyiu*; I then looked up at them (an.) again *nimátsitsipusamaiau*; then he looked up *itsipúsapiu*; then they suddenly jumped up *itámsokitsipuistàpiksiau*. — *nap-* (*-ap-*), *napui-* (*-apui-*): then he would put his lodge up *itápuiakokìyiu*; they then put their heads up *itápåχkiakiau*. — Cf. high, standing.

up against *-apits-*: I put it up against that rock *nitsitapitsau omí óχkotoki*; he (4 p.) stood up against it *itótapitsipuyìnai*.

up the river *amítoχtsi*; *amit-*: I then ran higher up the river *nisótamamitomàχk*; we shall camp about up along the river *ákoχtamitapaukèkaup*. — Cf. westward.

up the river (to go): he goes up the river *-amito*; then I went along up the river *nisótamoχtamìto*; I just went up the river to it *nisótamitapamito*; then we went along higher up the river *nisótamoχtsistapamitoχpinan*.

up the river (to take): I take him up the river *nitamítsipiau*, he takes him up the river *amítsipiu*.

upper end (at the) *akimóχtsi*; *akim-*, *-(i)kim-*: at the upper end he sat down *akimóχts stámitakaupiu*; those at the upper end *ómiksi akimóχtsiks*; (their gambling-wheel) was lying at the upper end of the lodge *itsikímaixtsinai*.

upper end (to go to the): he goes to the upper end (of a lodge or any other place) *-kimo* (*-kimau*); then he went to the upper end of the lodge *itsikímau*, *támikimò*; he (4 p.) finally went to the upper end of the lodge *nánauaikimàuoyinai*.

upper end (to set at the): set him then at the upper end of the lodge *sotámitsikimòpais*.

upper leg *motoksínan* in., pl. *motoksínaists*. — Cf. hind-side.

upside down *apókseiiu*. — Cf. turn upside down (to).

upwards v. up.

urinate (to): I urinate *nitsaisksi*, *nítsasksi*, he urinates *áisaisksiu*, *áisasksiu*, *áiisksiu*.

urine *isksíni* in.

use of (to have) v. profit from (to have).

use of (to make): in that way we made use of the hide *ánniaie ixtanístsisitapiop omí otokis*.

use as a plate (to) v. put one's food on (to).

used to (to be): I am used to him *nitáikitaiimau*, he is used to him *áikitaiimiu*.

used up: it is used up *áiitsìnixkau*. — it is used up *sápanistsau*; when they are used up *aisapánnistsosàu*. — Cf. complete.

• **useful**: it is useful *púmapiu*. — Cf. good.

useful thing *koápi* in.

useful thing (to have as a): those the men had as useful things *ánniaie nitáiåχkoàpsàtsiau nínaiks*. — Cf. profit from (to have).

useless: it is useless *matsipúmapiu*, *matsipúmapiuatsiks*.

usually *ai-, au-* : he used to hunt every day *anistsíksistsìkuists áisamìixk* ; then we used to chase the bulls *otsistamíksisinà itauáuakoàu.* — *ak-* (*aks-*) : then he would say to her *ákitanistsiuaie* ; he would burst it by chewing it *ákitaipakstsimaie* ; then it would be broken for him *ákstamasìkomoauaie.* — Cf. act of (in the), and also about to, going to, nearly, repeatedly.

V.

valley *istsikúm* in., pl. *istsikúmists.*

valuable: and I thought that these things which I gave you would be very valuable to you *ki ámoistsi kitoχkotoχpistsì kitómaiixkètso.*

value (to): I value him *nitáisakakimmau,* he values him *áisakakimmiu*; I value it *nitáisakakitsixp,* he values it *áisakakitsim.* — Cf. esteem (to).

vein *mástsiu* an., pl. *mástsiks*; my veins *nóstsiks.*

very *ik-* (*iks-*), *iik-* (*iiks-*): there are very many berries *íkakauoiau mí'nists*; there are very many foods *íkakauoyi auáuaχsists*; it is very funny *iikítamàpiu*; the earth is very soft *iiksíkinaχkò.* — *kai-* (*-k-*): she is very fine *káiikitsoàpisiu*; they must be very hungry *aχkskáunotsìau.* — *ikskai-* (*iksk-*): who was very poor *íkskaikimmatàpsiixk*; there is very much rain *íkskàumaitau.* — *amai-* (*mai-*), *-omai-* (*-aumai-, -umai-*): it is very cold *amáistuyìu*; you (pl.) have pitied me very much *kitómaikimmokixpuau*; why were you seen about during such a long time *kimáumaisamitapìnakuyiks*; they are sitting up very late *máumaisamipòpiiks*; because I am very much ashamed *nitúmaistuyìs*; he pitied him very much *máikimmiuaie.*

very much *-istots-* (?): we eat very much *nitsíkastotsoyixpinan.* — V. also very.

victory (to have the) v. win (to).

village v. town.

violin *ninixkiátsis* in., pl. *ninixkiátsists.*

visible: is visible *ínako, áinako.*

visit (to): I visit *nitáipisìi,* he visits *áipisìiu*; I visit him *nitáipisìiskotoau.* he visits him *áipisiiskotoyiu.* — I shall visit him *nitákoksisoàtau.* — you will get something for your visit *kitákåχkåχkuipisìixpuau.*

visit about (to): I visit about *nitápaipisìi,* he visits about *ápaipisìiu.*

vomit (to): I vomit *nitáukitsk,* he vomits *áukitskau*; I vomit him up *nitáukitskatau,* he vomits him up *áukitskatsiu*; I vomit it up *nitáukitskatoχp,* he vomits it up *áukitskatom.*

vomiting *akítskani* in.

vulva (her) *ópistanàni* in. (?); *-ats-*: let us sit down on it with our vulvae *aχkúnitastàtsisopa*: then they sat down on it with their vulvae *itsitástatsisiauaie.*

W.

wag the head (to) v. s h a k e t h e h e a d (to).

wag the tail (to): I wag the tail *nitáuauatuiàpiksi*, he wags the tail *áuauatuiàpiksiu*.

waggon *áinakàsi* an., pl. *áinakàsiks* (also as pl. tantum).

waggon (to go with the): then I went with the waggon higher up *nisótamoχtsìnakàs místapamitoχts*; then I went along with the waggon and across (the creek) *nisótamoχtsinakàsimi ki apámoχts*.

waist (his) *opáixpiu* in.

waist (to wear round the waist): he then wore some round his waist *ixtaitsípsiu*.

wait (interjection) *kíka, kéka*. — Used by warriors on a raid: *ákékáiái*.

wait (to): I wait *nitáioχkim*, he waits *áioχkimau*; I wait him *nitáioχkoau*, he waits him *áioχkoyiu*; I wait it *nitáioχkixp*, he waits it *áioχkim*; then (the people) waited for one another *itáioχkotsiu*.

wake (to): I wake *nitáipokaki*, he wakes *áipokakiu*. — I wake him *nitáiksikinau*, he wakes him *áiksikiniu*.

walk (to): I walk *nitáiksikai*, he walks *áiksikaiiu*. — I walk *nitauáuaχk*, he walks *auáuaχkau*. — I walk *nitáiksiuo, nitsiksiuó*, he walks *áiksiuó* (to go on foot). — I walk *nitàipi*, he walks *áipiu*. — Cf. g o a l o n g (to), r u n (to), t r a v e l (to).

walk about (to): I walk about *nitápauàuaχk*, he walks about *ápauauaχkau*. — they there walked about already *íkaitsapàuaipiiau*. — I then began to walk about *nitsítomatapàpo*. — Cf. g o a b o u t (to), t r a v e l (to), w a l k a r o u n d (to).

walk about among (to): how did you come to walk about among the wolves *tsá kanistápitsinapauàuaχkaχpa apí'siks*.

walk about far (to): do not walk about far (pl.) *minápiapòk*.

walk about outside (to): and we walk there about outside about ten minutes *ki náχkanistaisamitsapoχpinan kepúsksksinitaksi*.

walk about with (to): I walk about with him *nitoχpokàpauauaχkàmau*, he walks about with him *ixpokápauauaχkàmiu*.

walk after (to): then he (4 p.) walked after him *ixpókiuàuaχkàiinai*.

walk ahead (to): I walk ahead of him *nitsítomatau*, he walks ahead of him *ítomatsiu*; he walked ahead of me *nitsítomàak*. — Cf. g o a h e a d (to), g o f i r s t (to).

walk along (to): he walks along *ixtsapó*.

walk among (to): then he walked among (that means: went in deeper)

támispiuàuaχkau; that a person walked among (them) *ótsitsinauàuaχkàni anník matápiin.*

walk around (to): I then walked around *nisótamitapauau.* — Cf. walk about (to).

walk around after (to): I walk around after him *nitoχsókatatau,* he walks around after him *oχsókatatsiu.*

walk away from (to): she (4 p.) then walked away from him *sótamiksikskàakaie*; they (4 p.) would just walk away from him *otáistamiksikskàakaiks.*

walk down the river (to): he walked along down the river *ixtsínapauauaχkau*; I then walk along down the river *nitáistamoχtsìnapauauaχk.*

walk in a circle (to): and then (the people) walked in a circle around him *ki ákauakàtau.*

walk in the tracks (to): I walk in the tracks *nítoχtsapauàuaχk,* he walks in the tracks *ixtsápauàuaχkau*; then he (4 p.) walked about following the tracks of the road, the way he had gone *oχsokúyi támoχtsapàpauauaχkàiinai, manistápoχpì.*

walk near (to) v. come near (to).

walk on top (to): he walked on top of the bed-sticks *apikiåχsàtsisik ánnistsikaie ixtåχkitò.*

walk over (to): then he again walked over (that ice) *stámatoχtoχkitòaie.*

walk over to (to): that woman walked over to him *omá akéua itsitápaipiuàie.*

walk the prairie (to make to): then he made him (the one that lost) to walk the prairie (for things to put a bet on) *àitskaátsiuaie.*

walk towards (to): I walk towards *nitáitapauauaχk,* he walks towards *áitapauauaχkau.* — and then she walked towards that Wolf-robe *ki itsitápoχtoò omi Api'sii*; then he walked towards (the bird) *itsitápoχtooàie.* — Cf. go towards (to), walk over to (to).

walk up (to): I walk up *nitámiauauaχk,* he walks up *ámiauauaχkau.*

walk with (to): I walk with him *nitoχpókauauaχkàmau,* he walks with him *ixpókauauaχkàmiu.*

walking *auáuaχkàni* in.

walking-stick *ótoátsis* in., pl. *ótoátsists.*

wallow (to): I wallow *nitáuapìsi,* he wallows *áuapìsiu.*

wander (to): I wander *nitáiksistapauàuaχk,* he wanders *áiksistapauàuaχkau.*

want (to): what does he want *kaiíuatsiks,* what do we want *kaióp*; what do you want *kitáikixpa, kitsikíxpa*; I do not want anything *nimátsikixp.* — Cf. matter (to be the).

war (noun) *auaχkáutsiisini* in., pl. *auaχkáutsiisists.* — *kaχtómisini* in.

war (to be at) v. warrior (to be a).

war (to go to) v. raid.

war (to go about unharmed in): I go about unharmed in war *nitáχsapauauaχk,* he goes about unharmed in war *áχsapauauaχkau.*

war (things belonging to): they are things that belong to war *itstsíi auaχkáutsianistapìsts.*

war-bonnet *sàámi* in., pl. *sàámists.*

war-bonnet (to wear the): that is why they wear the war-bonnet *kát-aisàmiàua.*

war-bonnet with a tail *okámipuyisaàmi* in., pl. *okámipuyisaàmists* (lit.: war-bonnet standing straight up).

war-chief *kaχtomínau* (*a*) an., pl. *kaχtomínaiks.*

war-companion an.: my war-companions *nisóyepixtsàiks,* his war-companions *osóyepixtsàiks.* — my war-companions *nitoχpokómiks,* his war-companions *otoχpokómiks.* — my war-companions *nitoχpóksìmiks,* his war-companions *otoχpóksìmiks.* — Cf. c o m p a n i o n and t r i b e.

warm (to be): he is warm (an.) *ksistósiu, ksistósim*; it is warm (of the weather, of some place, or thing) (in.) *ksistuyiu*; it is warm (of the weather) (in.) *ksistotsisiu*; it is warm (of liquids) (in.) *ksistókûmiu* (*ksistókómiu*). — *ksisto-, ksistuyi-.* — Cf. h o t w a t e r.

warm (to set): the buffalo would not set warm their calves *einíua mátoχ-paiaksikinopàiuatsiks òkósiks.*

warm one's self (to): I warm myself *nitáiksistoχsoyi,* he warms himself *áiksistoχsoyiu.*

warm weather: when it was really warm weather *áitapsuiinisì.*

warm wind: there came a warm wind *itsitótstsiu ksistúyisopuyì.*

warn (to) (to tell wisely): I warn him *nitokákianistau,* he warns him *-okakianistsiu.* — (the people) warned each other *áisimotsìu.* — he warned him twice (prop.: he gave him two marks) *natokìskskomoyiuaie.*

warning: she forgot the warning given her (lit.: what she was told wisely) *aisauátsksinìm, ikakyánistaχpì.*

war-party *soó* an. — Cf. r a i d (to go on a).

war-party (members of a) *sooíiks* an. pl.

warrior *áuauaχkautsìi* (*ua*) an., pl. *áuauaχkautsìiks.* — *áikaχtòmi* (*ua*) an., pl. *áikaχtòmiks.* — their warriors owned those (dances) *ánnistsìi onóχ-ksisotàpsìmiks áinànatòmiau.* — Cf. e n e m y.

warrior (to be a): I am a warrior *nitáuauaχkautsìi,* he is a warrior *áuauaχkautsìiu*; they are at war *áuauaχkautsìiau.* — he is a warrior *áikaχtòmiu.* — Cf. f i g h t (to have a).

war-song (to sing a): and he sang his war-song *ki itomátaniu.*

wash (to): I wash *nitáiisiststaki, nitásiststaki,* he washes *áiisiststakiu, ásiststakiu*; I wash him *nitáiisistsimmau, nitásistsimmau,* he washes him *áiisistsimmiu, ásistsimmiu*; then she (4 p.) washed him all about *otsitápa-sistsimokaie*; I wash it *nitáiisiststoχp, nitásiststoχp,* he washes it *áiisiststom, ásiststom.*

wash one's self (to): I wash myself *nitáiisistsimmoχsi, nitásistsimmoχs*; he washes himself *áiisistsimmoχsiu, ásistsimmoχsiu.*

wash one's face (to): I wash a face *nitáiisiskiists, nitásiskiists*; I wash his face *nitáiisiskiau, nitásiskiau*; then she washed his face *itásiskiuaie*; I

wash my face *nitáiisiskioχsi, nitásiskioχs,* he washes his (own) face *áiisiskioχsiu, ásiskioχsiu.*

wash feet (to) : I wash feet *nitáiisekauatsi, nitásekauatsi.*

wash hair (to) : I wash hair *nitáiisixkiniists, nitásixkiniists.*

wash hands (to) : I wash hands *nitáiistsimi, nitástsimi*; I wash his hands *nitáiistsimiatsau, nitástsimiatsau.*

washing-basin *ixtáisapsiskioχsòpi* an., pl. *ixtáisapsiskioχsòpiks* (where-we-wash-the-face-in-with).

wash-tub v. t u b.

waste (to) : I waste it *nitáiksistuyetsixp,* he wastes it *áiksistuyetsim.*

watch (noun) v. c l o c k.

watch (to keep) : that he should keep watch *máχkauakàtsis.*

watch (to) : I watch him *nitáiiskskamau, nitáskskamau,* he watches him *áiiskskamiu, áskskamiu,* I shall watch our daughter *nitákskamàu kitánninùna,* I shall watch them (an.) *nitákskskamaiau*; I watch it *nitáiiskskatsixp, nitáskskatsixp,* he watches it *áiiskskatsim, áskskatsim.* — I watch him *nitáukakyosatau,* he watches him *áukakyosatsiu.* — I watch him *nitokákixkoχtoau,* he watches him *-okakixkoχtoyiu, áukakixkoχtoyiu,* that they should watch (the buffalo) *máχkokakixkotoaχsau*; I watch it *nitokákixkixtsixp,* he watches it *-okakixkixtsim, áukakixkixtsim.* — that they should watch all the people *máχkasksammoχsàua kanáitapì.* — Cf. w i s e.

watch about (to) : they were watching about *itápaskamiàiks.* — Cf. l o o k a b o u t (to).

water *åχké* in., pl. *åχkéists*; turns into water *åχkéuàsiu.* — *-kimi, -komi*: because the water was cold *manistst okimixp*; they (gram. a singular) had already warm water *ákaiksistokomisimàu.*

water (close by the) *isoóχtsi*; *sui-, soi-, so-*: there was a butte right close by the water *ánnimaie itsúitomo.* — Cf. f i r e (close by the) and w a t e r (in the).

water (in the) *sui-, soi-, so-*: then he stood up in the water *sotámitsùiepuyìu*; when they ran into the water *otsúiaukskàsau*; he then jumped into the water towards him *itsitápsuiåχpàipiuaie.* — Cf. f i r e (in the).

water (into the) v. w a t e r (in the).

water (over the) *sui-, soi-, so-*: he then moved on over the (frozen) water *sotámsùyistòtsiu.* — Cf. w a t e r (in the).

water (to the) *sui-, soi-, so-*: then (the people) used to move to the water *itáutsuistòtsiuaie.* — Cf. w a t e r (in the).

water (to carry home the) : I carry home the water I have got *nitaχkyápsummòsi,* he carries home the water he has got *aχkyápsummòsiu.*

water (to get) : I get water *nitótaki,* he gets water *ótakiu*; then get water for me *istòtótakòkit*; quickly get water for me *kipotótakòkit*; go and get water for him *matótakos.* — where she got her water *ómoχtauàkispim, ómoχtauàkis*; where she was to get her water *otómoχtakakispimaie*; where they got water *ómoχtauàkispuai.* — Cf. d i p w a t e r (to).

water (to go early after): that old woman went early after water *omá kipitákeu áikskanisomosiu.* — Cf. d i p w a t e r (to).

water (to walk on the): he (4 p.) walked on the water *åχkéyi ixtsóyinai.*

water (to) (plants): I water it *nitáutsiksistoχp,* he waters it *áutsiksistom.*

water (to) (horses, etc.): I water him *nitsimépiau, nitsimípiau,* he waters him *simépiu, simípiu*; I then feed the horses, I then take them to the water *nitsitaiïsoaii ponokâmitaiks, nitsitáisimìpiaiau*; from that we had good horses, that we watered the horses all the time *nímoχtaitsiuotaspinan, áskχsaisimìpiaχkì ponokâmitaiks*: then we watered (our horses) *nisótamaisimipixtaχpinan*; when we had done watering them *nitáiksistsimipixtanani.*

water to put in the pot (to get): go and get me water to put it in the pot *matáχketatskòkit.*

water-bag *ksipámmàni* in., pl. *ksipámmànists.*

water-bag (owner of a) *kápamàni* an.

water-bear (a fabulous animal) *suiăχkyaiò(a)* an., pl. *suiăχkyaiòiks.*

water-bull (a fabulous animal) *suiéstamik (a)* an., pl. *suiéstamikiks.*

watering-place *ixtauákisòpi* in., pl. *ixtauákisòpists.*

water-person *suiétapì (ua)* an.

way v. t r a i l.

way up *kitsisóoχtsi*; and then we camped way up near the old station over there *ki ómi kitsisóoχts ákaiponitasikaipiop nisótamatsitokekaχpinan.*

we *nistúnàn (a),* obv. *nistúnàni* (excl.); *ksistúnùn (a),* obv. *ksistúnùni* (incl.). — *ni-, nit-, nits-, n-* in combination with certain suffixes, excl. (instead of *nit-, nits-* we often hear *t-, ts-*).

weak: he is weak (cannot endure very much) (of men, animals, animate things) *sáχpsiu*; it is weak (of inanimate things) *sáχpiu*; he is weak (of men and animals with little muscular strength) *sáχpiokasiu*; he is weak (of health) (of men and animals) *saχpiniu.* — *saχp-.*

weak (of eyes): my eyes become weak *noápsspiks mátatsìsiau.*

weakest part: where it was the weakest part (of the corral) *ómoχtapiksistspàpixp.*

wear (to): I then never wear them (an.) *nimátsitauauatàuaiksau.* — Cf. b r a c e l e t s, c l o t h e s, e a r - r i n g s, h a t, l e g g i n g s, n e c k, w a i s t.

wear on the head (to): he wore it still on his head *itsípoχkyakiu.*

wear out one's claws (to): you might wear your claws out for nothing *káχksamotapaitsìnikitsixpuau.*

wear round the neck (to) v. n e c k (to wear round the).

weasel v. s u m m e r - w e a s e l, w i n t e r - w e a s e l.

weasel-skin coat *ápoχsoyisokàsimi* in., pl. *ápoχsoyisokàsists* (lit.: weasel-tail-coat).

weasel-skin leggings *ápoχsoiatseks (ápoχsoiatsiks)* an. pl. (lit.: weasel-tail-leggings).

weasel-tails and human hair *ápoχsoiotokâni* in.

weather : it was the leader himself that caused a change of the weather of the day *ostói omá soyépixtsiu otúnnoksiksistsikùmistanài.*

weather (good) *itámiksistsikùi* in.

wedding (in reference to a man) *oχkémsini* in. — (in reference to a woman) *ómsini* in.

wednesday *itáixtatsikastsinàupi* in. (when-we-draw-rations-in-the-middle).

weed *ksístapsaskii* in., pl. *ksístapsaskiists.*

weeds cut up with tobacco *píksistsimàni* in.

week *natoiéksistsikùi* in., pl. *natoiéksistsikuìsts*; one week that I was trapping *nitókskatoiiksistsikù, nitsítsikyàkixpi.* — Cf. s u n d a y.

weep (to) : I weep *nitáuasaini,* he weeps *áuasainiu*; then he began to weep *itauásainikàu*; I weep for him *nitáuasainiskoχtomoau,* he weeps for him *áuasainiskoχtomoyiu* ("for him" = "instead of him, in his place").

weep (to make) : we shall also make weep the enemy *ákoχkoχtasainiò-takiop kaχtóma.*

weep aloud (to) : he then wept aloud *ítsoχkaùasainiu.*

weep always (to) : he weeps always *asáiniepitsiu.*

weeper (habitual) (of a child that always cries) *asáiniepitsi* (*ua*) an., pl. *asáiniepitsiks.*

weigh (to) : I weigh *nitáisokaχkiaki,* he weighs *áisokaχkiakiu*; I weigh him *nitáisokaχkiau, nitsokáχkiau,* he weighs him *áisokaχkiu, sokáχkiu*; I weigh it *nitáisokaχkixp, nitsokáχkixp,* he weighs it *áisokaχkim, sokáχkim.*

weighing-scales v. s c a l e s.

weights *ixtáisokaχkimaupiks* an. pl. (where-we-weigh-with).

welcome (to be) : my children are very welcome *kaiksímmatsinoaii nókò-siks* (prop.: my children are very gladly seen).

welcome (to) : he was welcomed by him (4 p.) *otsikóksistsimmokaie.*

well (noun) v. s p r i n g (of water).

well (adverb) *sokap-* : he knows them (in.) well *sokápasksinìm.* — *aχs-* : and then we lived together all right (well) since that time *ki ánni nisóta-mipoχsapaiaχsaupixpinan*; run well *áχsauàuaksisàt*; he was fixing them (in.) up well *áiaχsàpistotsimàists.* — Cf. g o o d.

well (to be) : and after a long while he was well again *ki áisamo itsétsiu*; then they would be well *áistametsii.*

west *nimists*: *nim-, -im-* : he looked west *itsímsapiu.* — also = u p t h e r i v e r.

westside (on the) *nimists.*

westward *amit-* : that we should not shoot westward (up the river) *aχkstámitaχkumiosi*; he shot westward (up the river) all the same *misksí-tamitaχkùmiu.* — Cf. u p t h e r i v e r and w e s t.

wet (to be) : it is wet *itsiksistsiu.* — I am wet *nitáips, nitsíps,* he is wet *áipsiu, ipsíu*; I am wet *nitáipists,* he is wet *áipistsiu*; my leg was not wet *noχkátsis mátsipistsiua.*

wet (to) : I wet him *nitáutsiksistsimmau,* he wets him *autsiksistsimmiu.*

— I wet him *nitáipiotoau*, he wets him *áipiotoyiu*; I wet it *nitáipiotsixp*, he wets it *áipiotsim*.

wet feet (to have) : my feet are wet *nitstsímmatsekauatsi*.

wet the head (to) : I wet the head *nitáutsikiotsixp*, he wets the head *áutsikiotsim*.

what (interrogative) *áχsa*; what is the matter *áχsàts*; what does he think *áχsstàua*. — *tsá* (*a*) (interrogative, sometimes relative) : now, what did that woman say *áuke*, *tsánìu annáχk àkéuaχk*. — Cf. h o w and w h i c h.

what (in a dependent question) *tsáχtau*. — Cf. h o w (in a dependent question).

what kind of person is he *tsánistapsiu* an., *tsánistàpitapiu* an.

what kind of person (in a dependent question) : I did not know, what kind of person he was *nimátsksinoàuats*, *manistápitapìixp*.

what kind of thing is it *tsánistapiu* in.

wheat *napaìíninsimman* in., pl. *napaìíninsimmanists*.

wheel *itsíuaχsin* an. — *áinakàsi* an., pl. *áinakàsiks*. — Cf. w a g g o n.

wheel-barrow *inakáinakàsi* an., pl. *inakáinakàsiks*.

when (in the future) (interrogative) *tsánistsis*.

when (in the past) (interrogative) *tsánistsí*.

where (interrogative) *anná*; where is he, I had bodily contact with *náχtau nitáiksiskòtsimaua*. — *tsimá* (*tsíma*) (interrogative, sometimes relative).

where (in a dependent question) *tsimáχtau*.

where-being (interrogative sing. an. *nánnaχk*, sing. in. *nánnixk*; pl. an. *nánniksisk*, pl. in. *nánnistsisk*. — sing. an. *námaχk*.

whet (to) v. s h a r p e n (to).

whetstone *ixtáiksisiststaupi* an., pl. *ixtáiksisiststaupiks*.

which (interrogative and sometimes relative) sing. an. *táa*, *táatapoχta*, *taiá* (of living beings when moving) ; *tamá*, *tamátapoχta* (of living beings when not moving, and of things belonging to the animate class) ; sing. in. *tsá* (*a*) ; *tsiá*, *tsiátapoχtsi*; *tsimá*, *tsimátapoχtsi*; *tská*; pl. an. *tsiksiá*, *tsiksimá*, *tsiksiká*; pl. in. *tsistsiá*, *tsistsimá*. As animate relative plurals occur also *tsiksimáiks*, *tsiksikáiks*.

which (in a dependent question) sing. an. *tsáχtau*, *tsimáχtau*, *tsiáχtau*.

which (relative) : which was (an old woman) *tsiskáie*; which is hair (used by the ghosts to shoot with) *tsiáie motokân*.

which color (of) *tsánistsinami* an.

which way (interrogative) *tská*, *naχtskáié*.

while (a) *auk-* (*auks-*), *ok-* (*oks-*) : they (the war-party) slept a while *nitáuksokau*. — Cf. j u s t.

while (just for a) v. j u s t f o r a m o m e n t.

whine (to) v. h o w l (to).

whip (noun) *istsipìsimàtsis* in., pl. *istsipìsimàtsists*; my whip *nitstsipìsimàtsis*.

whip (to) : I whip him *nitáistsipisau*, *nitástsipisau*, he whips him

áistsipisiu, ástsipisiu ; he (4 p.) then whipped (his horse) *itstsipisimàiinai, itástsipisimàiinai.*

whirlpool *áuatakoyiu* in.

whiskers: he (4 p.) then put them (in.) on for whiskers *ixtsítsistoyinaiaists.*

whisky v. b r a n d y.

whisper (to): I whisper *nitáiksimoixk*, he whispers *áiksimoixkau* ; I whisper to him *nitáiksimoixkamau*, he whispers to him *áiksimoixkamiu.*

whistle (noun) *ikiátsis* in., pl. *ikiátsists.*

whistle (to): I whistle (i.e. I blow on a whistle) *nitáiiki, nitáiki*, he whistles (i.e. he blows on a whistle) *áiikiu, áikiu* ; he whistles *áikatsimau* ; then he whistled *itsíkatsìmau.* — I whistle *nitáiksiksimoχki*, he whistles *áiksiksimoχkiu, ksiksímoχkiu* ; I whistle for him *nitáiksiksimoχkatomoau*, he whistles for him *áiksiksimoχkatomoyiu* ; they laugh as if they were whistling *áiimìau, áiksiksìmimiau.*

white: he is white *ksíksinam* an., it is white *ksíksinátsiu* in.; *ksik-* (*ksiks-*) (with infix *-ai-*: *kaiik-* (*kaiiks-*). — *ap-*.

white of the eye *ksikapínisin* in. (?).

white bear v. g r i z z l y b e a r.

white blanket *apáipistsi* an., pl. *apáipistsiks.*

white buffalo-calf *ksikúnista* (*ua*). pl. *ksikúnistaiks* ; turns into a white buffalo-calf *ksikunistauàsiu* ; he had turned into a white buffalo-calf and lay on top *nítsitsiksikaukòyisiu.*

white colt *apíkoăn* an., pl. *apikoaiks.*

white cow = w h i t e h o r s e.

white dog *apiómita* (*ua*) an., pl. *apiómitaiks.*

white earth *ksikixkímiko, ksikixkímikui* in.

white horse *apí* (*ua*) an., pl. *apíks.*

white man *nápikoăn* (*nápiekoăn*) an., pl. *nápikoaiks* (*nápiekoaiks*): that they turned out to be white men *otsápikoanasaiks.*

white man's things (the) *nápiapìsts* in. pl.

white pig *apiáiksini* (*ua*) an., pl. *apiáiksiniks.*

white prairie-chicken *apikétoki* (*ua*) an., pl. *apikétokiks.*

white soldier *napíinaki* (*ua*) an., pl. *napíinakiks.*

white stone *ksíksko* in. — *ápskotok* in.

white tobacco *apáksipistaχkan* in., pl. *apáksipistaχkanists.*

white trunk *ksiksisókaiis* in., pl. *ksiksisókaiists.*

white woman *nápiàke* (*ua*) an., pl. *nápiàkeks.*

whiteberry *ápinìkimi* an., pl. *ápinìkimiks.*

white-faced-horse *àpski* (*ua*) an., pl. *àpskiiks* (*àpskíks*).

white-fish *ksikskiómi* (*ua*) an., pl. *ksikskiómiks* (white-faced-fish).

white-headed: he is white-headed *ápopiu* ; his being white-headed *otápopsini* in.

white-headed eagle *ksikixkíni* (*ua*) an., pl. *ksikixkíniks.*

whiten (to): I whiten it *nitáiksiksistotsixp*, he whitens it *áiksiksistotsim.*

who (what) (interrogative. sometimes relative): sing. an. *taká, taχká*; sing. in. *tsá* (*a*), *áχsa* (*áχsa* seems to be only used as an interrogative): sing. in. *tsáχtau* (in a dependent question). — Cf. what.

whole *omaχk-* (*omaχks-*): the whole is quiet *áumaχkainispàixtsiu.* — *imaχk-* (*imaχks-*): she felled the whole of (the tree) *imaχkákopatsiuaie.* — Cf. all, big.

whore *mátsàke* (*ua*) an., pl. *mátsàkeks.* — *matsápàke* (*ua*) an., pl. *matsápàkeks.*

why *mauk-* (*mauks-*): why are there no people *máuksaietapiskoiau*; why does he tell him something false *máukaiksistàpanistsìuaie*; why did he say *máukaniu*; why did not I do it thus *nímauksauanists*; why did you say (that) *kímaukanisks*; why do you say (that) now *kimáuksotamauànisks*; why did you come in *kímauksipisks*; why do you sleep so long *kímauksiniòkaχks.*

wicked (to be): he is wicked *maksinám, -oksinam*: they were very wicked *ikóksinàmiau*; you are very wicked *kitómauksin.* — Cf. bad.

wide: is wide *apákiu* (?).

widow *népòmi* (*ua*) an.

widower *népoχkèmi* (*ua*) an.

wife: my wife *nitoχkéman*, his wife *otoχkéman* (a man talks about his wife as *ánnàk*, that one there, or *nitákeuosin*, collective of *àké, àkéua*, but in recent times *nitoχkéman* is much more used); she kills the wives that I get *áinitsiu ninóχkoχkoχkémaiks.* — Cf. first wife, get one's wife back (to), second wife, youngest wife.

wife (to have a): I have a wife *nítoχkèmi*, he has a wife *ixkémiu*; I have her for a wife *nítoχkèmatau*, he has her for a wife *ixkématsiu* (?). — Cf. marry (to).

wife (to have one): he has one wife *nitoχkémiu.*

wife (to get another): I have got another wife *nikátoχkoχkèmi*; that they will get another wife *máχkatoχkoχkèmisau.*

wife (to leave without a): and then he left him without a wife *ki áisauatoχkemiuàtsiuaie.*

wife (to look for one's) v. look for one's wife (to).

wife (to take a) v. wife (to have a) and also take a wife (to).

wife (to take away another man's): v. take away another man's wife (to).

wild: he is wild *isimíu.* — *ksist-* (*ksists-*). — Cf. nothing (for).

wild dog *ksistómita* (*ua*) an., pl. *ksistómitaiks.*

will *atsíxtani* in.; my will *nitsitsíxtani*, his will *otsitsíxtani.*

willow *otsipís* in., pl. *otsipísts, otsipíists.* — *síksiksi* in., pl. *síksiksists.*

willow-pillows: they had willow-pillows put on each side of them *aistótaχpapistoaiau.*

willows (collective): group of willows *otsipisko, otsipiskui, otsipiskuyi* in., pl. *otsipiskuists*; *síksiksko, síksikskui, síksikskùyi* in.

win (to): I win *nitáumotsaki*, he wins *áumotsakiu, amótsàkiu, -omotsakiu*;

then they are those that will win (the game) *ki ánniksaie akomótsakiau*; I win him *nitáumotsakatau*, he wins him *áumotsakatsiu*, *mótsakatsiu*. — In a race: I win *nitáiskitst*, he wins *áiskitstau*. — Cf. c o n q u e r (to).

wind (noun) v. b l o w (to).

wind (to): I wind him *nitáuaiipistau*, he winds him *áuaiipistsiu*; I wind it *nitáuaiipistoχp*, he winds it *áuaiipistom*.

wind-maker (a mythical person) *áisopumstàu* an.

window *ksistsikúmistan* in.

wind-pipe v. t h r o a t.

wind-side: then he would hold it to the wind-side *itáitapisakiu*; then he held it to the wind-side *itsitápisakiu*.

wine *miniåχkè* in. (berry-water).

wing *mamín* an., pl. *mamíniks*; *-anik-*, *-omin-*: she (4 p.) started for the shore with her wings spread *noχksistapopitsikanìksisinai*; then their wings were growing long *skátamanistapinauminiaiks*. — Cf. f e a t h e r.

wink (to): I wink *nitáisekaχkapiniàpiks*, he winks *áisekaχkapiniàpiksiu*.

winter *stúyi* in., pl. *stúyists*; *sto-*, *stui-*, *stuyi-*: the winter comes first (that means: is in its very beginning) *itstsitstsáutstuyiu*; the winter comes first (that means: is in its very beginning) *matómautstuyiu*; winter comes from the north *apátoχsoχts ixtáutstuyìu*; it was winter when they went on the raid *istúisòiau*; it is winter *stuyiu*. — Cf. c o l d.

winter (all) *ómaχkaistuyì*.

winter (in the) *stúyisi* (*istuyisi*).

winter (to make): the Good Old Man makes winter *Áχsàpiua áistuyimstàu*.

winter (to pass the): I pass the winter *nítstuyimi*, he passes the winter *stuyimiu*.

winter-bird *stúisistsi* (*ua*) an., pl. *stúisistsiks*.

winter-provision (to have as): they used to have hard-seed-berries as winter-provision *kapséks áiniuaχkatsìuaiks*. — Cf. n i g h t (to lay over).

winter-weasel *ápa* (*ua*) an., pl. (*ápaiks*).

wipe (to): I wipe *nitássaki*, he wipes *ássakiu*; I wipe him *nitássau*, he wipes him *ássiu*; I wipe it *nitássiixp*, he wipes it *ássìim*; I wipe it *nitassinixp*, he wipes it *ássinim*. — Cf. r u b (to).

wipe about one's eyes (to): he wipes about his eyes *ápasàpinioχsiu* (*ápasàpiniuχsiu*).

wipe off (to): just wipe it off *kipóχksit*; I shall wipe it off *nitákitsìixp*; I shall not wipe it off *nimátaksiixpàtsiks*; that I wipe off with my hands *náχksamaitsikitsimyòtsixpa*.

wipe one's anus (to): then he wiped his anus with it *ixtsitsímsisauaie*, *ixtsitsímsisau*.

wire (of fence) *ixtsistsépiskiòpi* an. (?).

wise: I am wise *nitokaki* (*nítokaki*), he is wise *mokákiu* (*mokákiu*), *áukakiu* (*áukàkiu*). — *mokaki-*, *-okaki-*, *ikaki-*: he then told her wisely *itokákianistsìuaie*; what she had been told wisely *ikakyánistaχpì*. — Cf r i g h t m i n d (to have one's) and m i n d (out of one's).

wise (to make) : I make him wise *nitáukakiistotoau,* he makes him wise *áukakiistotoyiu.*

wise woman *mokákiàke* (*ua*), *mokákiapàke* (*ua*) an., pl. *mokákiàkeks, mokákiapàkeks*; you are a wise woman *kitáukakiapàke*; she is already a wise woman *akáukakyapakeua.*

wish (noun) v. thought.

wish (to) : I wish *nitáioχkst,* he wishes *noχkstáu.* — I wish very much to be with those people who went to war with their mothers-in-law *nitsiksimatau amáia ixkanåχpoksomiuaie maáχsiks.* — Cf. think (to).

with *ixp-, p-, -oχp-* : he came in with (the travoy) *ixpípim*; they went home with them all *ixpaχkànauaχkaiiau*; he shot at the same time with (him) without taking aim *nítoχpiksistaχkùmiuaie*; I will dive down with (him) *tákåχpitsinàpistai*; sit with a saddle *páupit eétan*; put them with it *pákixtsisaists.* — *ixpok-* (*ixpoks-, ixpoki-*), *pok-* (*poks-, poki-*), *-oχpok-* (*-oχpoks-, -oχpoki-*) : he followed then jumping *ixpókisåχpaipiuaie*; I am walking with him *nitoχpókauauaχkàmau*; we shall smoke with her *ákoχpokotsisìmau*; we shall live together *ákoχpokàupop*; I was living with her *nitoχpokáupimau.* — *aup-* (*op-*) : she then entered with it *áupitsipìmaie*; I shall feign to dive down stream with him *nitáksikaupinikipainapistai*; he swam to the middle with him *áupixtatsikiotsimaie.* — *aupok-* (*aupoks-*), *-opok-* (*-opoks-*) : she went home with her *áupokaχkaiimiuaie*; that you can eat with him *káχkitopoksoyìmau.* — *ixt-* (*ixts-*), *t-, -oχt-* (*-oχts-*) ; he sweeps with a broom *ixtaiamáχkiakiu namáχkimatsis*; the corral was full with (the buffalo) *ixtúitsiu piskáni*; he whistled with (his whistle) *ixtsitsíkiu*; he held it as if it were his horn (lit.: he made a horn with it) *ixtáutskinaaχkàuaie*; with which (pl. in.) shall I brush *tsistsiá noχtsìpaχpákixpa*; make the medicine-lodge with it (viz. with my war-bonnet) *tókàt.* — *moχt-* (*moχts-*) : I hit him with a stick *nímoχtauauaiakiau mistsis*; here are my hoofs, I help you with (them) *amóksiàuki noχsistsíks, kímoχtspùm.* — *noχt-* (*noχts-*) : with (those) again they made the counters *noχtátsimistaiau*; he hits me with a stick *nóχtauauaiakiok mistsis.* — Cf. along, for, from, immediately after.

without having anything (to come back) : they all came back without having anything *åχkanáiamotoiau.*

wives (a man who has two) *nátoχkèmi* (*ua*) an., pl. *nátoχkèmiks.*

wolf *apísi* (*ua*) an., pl. *apísiks*; *-apis-* (in *apísi, -apis-* often a glottal stop is heard: *apí'si, -api's-*) : turns into a wolf *apísiuàsiu*; I chase a wolf (wolves) *nitápi'sauakimmau*; I trap a wolf (wolves) *nitápi'sekiaki.* — *ómaχkapìsi* (*ua*) an., pl. *ómaχkapìsiks.* — *makúyi* (*ua*) an., pl. *makúyiks*; *mako-, -ako-* : I was taken a captive by wolves *népuχkanòpskàkò.* — Cf. coyote.

wolverine *ísistsi* (*ua*) an., pl. *isistsiks.*

wolves (a band of) *otápisìsina* an. — *otókuyisìna* an.

woman *àké* (*ua*) an., pl. *àkéks*; turns into a woman *akéuàsiu.* — *-ake-*

then put (pl.) a woman's dress on me *támakesàpskaukik.* — Cf. sister (a man's).

women (collective) *ótakésina* an.

wonder (to) *mist-* (*mistat-*): there is the Old Man, I wonder what he has done *ánnamauka Nápiua, omistatanistsìxpi*; I wonder what he is laughing at so very much *omistatoχtaikaχsitakixpi.* — I wonder what it is *áχstaua.* — Cf. matter (to be the).

wonder at (to): I wonder at him *nitáipisatsimau,* he wonders at him *áipisatsimiu.*

wonderful: is wonderful (an.) *pekápsiu*; who was a wonderful person *taká pekápsiuats.* — *peksi-* (*pek-*): they had a wonderful game *áipeksikaχtsìau*; (those that had dreams about the stick-game) were called the "wonderful hiders" *nitáinixkataiàu áipèksiksisatài.* — he is wonderful *pisátapsiu* (*pisátapsiu*) an., it is wonderful *pisátàpiu* (*pisátàpiu*) in. — *pisat-* (*pisats-*), *pisat-* (*pisats-*).

wonderful buffalo *pisátsini* (*ua*) an., pl. *pisátsiniks.*

wonderful buffalo-calf *pisátunistaχs* an., pl. *pisátunistaχsiks*; and that way the Old Man had also turned into a wonderful buffalo-calf *ki ánniaie mátanistsipisatunistaχsiuasiu Nápiua.*

wonderful experience *pisátàpsini* in., pl. *pisátàpsists.*

woo (to): I woo her *nitaimàu,* he woos her *áimiu*: she is wooed by all *aukiuaimau.*

wood: my wood *nomisau.* — small pieces of wood *inaksiksi mistsi.* — Cf. forest and stick.

wood (to go after): I go after wood *nitáuχkoχt, nitáuχkot,* he goes after wood *áuχkoχtau, áuχkotau*; she was going about after wood *ápoχkoχtau*; I go after wood with him *nitoχpokoχkotàmau,* he goes after wood with him *ixpókoχkotàmiu*; the women would go on foot for wood *àkéks áiksoatoχkoχtaiau*; they carried the wood on them (that is: on the travois and the saddles) *itóχkoχtàuaists*; when she had done getting her wood *aiksistápaukoχtàs*; when the wood was far to get *aipyóχkoχtaχpokùsi.*

wood (going after) *oχkoχtáni* in.

wood (to provide for: when it was real winter, they would provide for wood *áitapòtstuyis, ákomiskaiau.*

wooden cup *mistsóχkòs* an., pl. *mistsóχkòsiks.*

wooden pin v. pin.

woodpecker *páχpaksksìsi* (*ua*) an., pl. *páχpaksksìsiks.* — Cf. red woodpecker.

wool *náipistsi* in.

word *epuáχsin* in., pl. *epuáχsists.*

word a song (to): I word a song *nitáistonıxki,* he words a song *áistonixkiu*; she sang words about her side-husband *istúnnixkoχtoyìu omi ómaχpatòm.*

work (noun) *ápotaksini* in.

work (to): I work *nitápotaki,* he works *ápotakiu*; I work for him *nitápotomoau,* he works for him *ápotomoyiu*: when I was working *apáutakìniki.*

work-horse *itáχkepistaupi* an., pl. *itáχkepistaupiks* (where-we-put-the-harness-on).

workman *ápotaki* (*ua*) an., pl. *ápotakiks.*

worm *káumoiòkstsi* (*ua*) an., pl. *káumoiòkstsiks.*

worry (to): do not worry yourself *minápitsixtàt.* — Cf. think (to).

wound (noun) *maksíni* in., pl. *maksínists*; wound made by me *nitáksini.*

wound (to) (by a shot): I wound him *nítoau, nítauau,* he wounds him *móyiu, áuyiu, -oyiu*; you will be wounded *kitákaipàuoko*; you will not die from it, when you are wounded *kimátakoχtsènixpa kítokùyi.* — Cf. hit (to) and shoot (to).

wounded by a shot (one who is) *moáu* (*a*) an., pl. *moáiks.*

wrap (noun) *istoχksán* an., pl. *istoχksániks.*

wrap together (to): then they wrapped them (the beaver-teeth) together *itauáiikinapìmiauaists.*

wrap up (to): I wrap him up *nitáumonau,* he wraps him up *áumoniu*; I wrap it up *nitáumonixp,* he wraps it up *áumonim*; wrap them (in.) up *istamónitau*; wrap them (in.) up in something bad *makápi istsisómonitau*; she wrapped him up in a piece of cloth *istoχkáipistsi ixtsitápaumoniuaie*; then he wrapped (his partner's clothes) up in a bundle *otámitapamònimaists.* — I wrap him up *nitáumopistau,* he wraps him up *áumopistsiu*; then they would begin to wrap their things up *itápaiaiakomopistàiau* (lit.: then they would begin to be wrapped up). — those were the things he would all wrap up *ánnistsiaie kanáitomanistomòpim.* — then she wrapped him up *stámaksitsiuaie*; that they wrap her up *máksitaχsauaie.* — Cf. roll up (to).

wrath v. anger.

wrestle (to): I wrestle *nitástsimotsìi,* he wrestles *ástsimotsìiu*; I wrestle with him *nitástsimotsìmmau,* he wrestles with him *ástsimotsìmmiu.* By the side of *asts-* we find still *aists-,* which is the older form.

wrestler *ástsimotsìi* (*ua*), *áistsimotsìi* (*ua*) an.

wring (to): I wring *nitáiaminaki,* he wrings *áiaminakiu*; I wring him *nitáiaminau,* he wrings him *áiaminiu*; I wring it *nitáiaminixp,* he wrings it *áiaminim*; then they would wring them (an.) *itáiàmiuaiks* (= *itáiàminiu-aiks*?). — Cf. squeeze (to) and twist (to).

wrinkle *ámå̊χstsi* in. (?).

wrists (to wear round the) v. bracelets (to wear).

write (to): I write *nitáisinàki,* he writes *áisinakiu*; I write to him *nitáisinamoau,* he writes to him *áisinamoyiu*; I write it *nitáisinaixp,* he writes it *áisìnaim*; you then wrote them (in.) down *kitsítaisinixpiau.* — Cf. draw (to) and marks (to make).

writing *sinàksin* in., pl. *sinàksists.*

writing instrument *ixtáisinàkiopi* in., pl. *ixtáisinàkiopists* (where-we-write-with). — Cf. pen.

wrong: it is wrong *paχtsíu*; *paχt-* (*paχts-*): then he (4 p.) caught wrong *itsípaχtsìnakinai.* — Cf. false. wrongly.

wrongly *istsik-* (*istsiks-*). — Cf. amiss.

Y.

yawn (to): I yawn *nitáupasò*, he yawns *áupasò*.

year v. w i n t e r.

year (this time of the): when it is this time of the year *ománni anistsis*; when it is this time of the year again *ánni átanistsis*.

yell (to): I yell *nitáipapis*, he yells *áipapisam*; I yell to him *nitáipapisakoχtoau*, he yells to him *áipapisakoχtoyiu*; I yell to it *nitáipapisàkitsixp*, he yells to it *áipapisàkitsim*; I yell for him *nitáipapisakoχtomoau*, he yells for him *áipapisakoχtomoyiu* ("for him" means "instead of him"). — I yell *nitáitsotsistsin*, he yells *áitsotsistsinau*; I yell for him *nitáitsotsistsinatomoau*, he yells for him *áitsotsistsinatomoyiu* ("for" means "for his sake, in his honour"). — I then yelled *nitsítsoiåχsi*, he then yelled *itsítsòiåχsiu*; I then yelled at him *nitsitsoiåχsatau*, he then yelled at him *itsítsoiåχsatsiu*; I then yelled at it *nitsítsoiåχsatoχp*, he then yelled at it *itsítsoiåχsatom*. — then he gave a yell *itaχkúmiskau*; he yelled for himself *å̊χkumskàiixk*; in that way (the dog) was yelling to them *ánni å̊χkumatsiu*. — Cf. s o u n d (to utter a).

yell like an elk (to): then he yelled like an elk *itánokå̊χkumiu*; then he yelled like an elk in the water *itsúiinokå̊χkumiu*.

yellow: he is yellow *otaχkúinam* an., it is yellow *otaχkúinatsiu* in.; *otaχkui-*, *otaχku-*: that is why in spring the kit-foxes are short-furred and yellow *kátaisàikimii ki otaχkúimii sinopáiks autúsi*; she had just yellow hair *nitotaχkuispiu*. — that is why the bobcats are yellow nowadays *annóχk kátautstsitsìmii natáioiks*.

yellow back-fat *ótaχkòsaki* an., pl. *ótaχkòsakiks*.

yellow beast *otstsítsìmi* (*ua*) an., pl. *otstsítsìmiks*.

yellow buffalo *otaχkúini* (*ua*) an., pl. *otaχkúiniks*; (the lodge) has a yellow buffalo painted on it *otaχkúinikokàu*.

yellow buffalo-calf *otsikóăn* an., pl. *otsikóaiks*.

yellow-buffalo-lodge *otaχkúinikokàup* in.

yellow hair: she had just yellow hair *nítotaχkuispiu*.

yellow paint *otaχkúyi* in.

yes *á*, *á*^{n}.

yesterday *matúnni*.

yet *imai-*, *im-*, *-omai-* (*-umai-*), *-om-* (*-um-*); it is there yet *imitáixtsiu*; he has not yet come *mátomautòatsiks*; has he come yet (already) *kátomautòatsiksi*; they had not gone far yet *mátomaipixtsìuaiks*; when (all the people) had not yet got up *sauumáipuausi*. — Cf. b e f o r e (of time) and s t i l l.

yolk of egg *otaχkúinatsi* in., pl. *otaχkúinatsists*.

yonder *akóχtsi*.

you sing. *ksistóa,* obv. *ksistói,* pl. *ksistóau* (*a*). — *ki-, kit-, kits-, k-* (when these prefixes have a plural meaning, they appear in combination with certain suffixes).

you are the one *ksistoánnauk.*

young *as-.* — *man-, mani-, manisk-* (*-anisk-*), *manisks-* (*-anisks-*) (for examples v. the following catchwords). — Cf. new, recently, small.

young antelope *áuakasipokà* (*ua*) an., pl. *áuakasipokàiks.* — *kòkskí-poka* (*ua*) an., pl. *kòkskípokaiks* (antelope-child).

young bear *asoχkyáio* (*a*) an., pl. *asoχkyáioiks.* — *mániskoχkyàio* (*a*) an., pl. *mániskoχkyàioiks.*

young beaver *ksískstakyepokà* (*ua*) an., pl. *ksískstakyepokàiks.*

young buffalo *maniskéini* (*ua*), pl. *maniskéiniks.* — their robes were young buffalo *míkatokì maiáiks.*

young buffalo-bull *mánisksistamik* (*a*) an., pl. *mánisksistamikiks.*

young buffalo-cow *maniskskéini* (*ua*) an., pl. *maniskskéiniks.* — four years old: *ómaχkoχkatsistùyik* (*a*) an., pl. *ómaχkoχkatsistùyikiks.* — two years old: *einioχkátsistuyik* (*a*) an., pl. *einioχkátsistuyikiks* (also = heifer).

young dog *mániskòmità* (*ua*) an., pl. *mániskòmitaiks.*

young eagle *pítaipokà* (*ua*) an., pl. *pítaipokàiks* (eagle-child).

young horse *asínokâmita* (*ua*) an., pl. *asínokâmitaiks.* — *manisksíno-kâmita* an., pl. *manisksínokâmitaiks.*

young man (unmarried) *mánikápi* (*ua*), *mánikápi* (*ua*) an., pl. *mániká-piks, mánikápiks*; *-anikapi* (*ua*); when he was a young man *otánikapis.* — *manikapi-, -anikapi-*: then he had him as a single man instead of himself staying with him *sotámaχtsoàianikapìmatsiuaie*; we will have him for a young man *ákanikapìmatau.*

young man (married or not married) *asitápi* (*ua*) an., *asitápiks.*

young man (to have as a single): I have him as a young man *nitáiani-kapimatàu,* he has him as a young man *áianikapimatsìu.*

young married man *asaχkínau* (*a*) an., pl. *asaχkínaiks.*

young men (unmarried) (collective) *ománikapìsina* an.

young mule *asómaχkstòki* (*ua*) an., pl. *asómaχkstòkiks.* — *mániskòmaχ-kstòki* (*ua*) an., pl. *mániskòmaχkstòkiks.*

young night-hawk *pistóipokàu* (*a*) an., pl. *pistóipokàiks.*

young person *asitápi* (*ua*) an., pl. *asitápiks.*

young pig *áiksinipokà* (*ua*) an., pl. *áiksinipokàiks* (pig-child). — *maniskáiksini* (*ua*) an., pl. *maniskáiksiniks.*

young pine-tree *ásaχtòki* an., pl. *ásaχtòkiks.*

young white-headed eagle *ksikixkínipokà* (*ua*) an., pl. *ksikixkínipokàiks.*

young wolf *manáukin* an.

younger brother (a man's) v. brother.

younger brother or sister (a woman's) v. brother or sister.

younger ones (the): the younger ones among them *osákoaχsoàiauaiks* an. pl.

younger wives (her husband's) *úskàsiks* an. pl.

youngest wife *isoχkéman* an., pl. *isoχkémaiks*; my youngest wife *nitsísoχkèman*. — Cf. second wife.

your *ki-, kit-, kits-, k-, ko-* (when the possessors are more than one, the enumerated prefixes appear in combination with a suffix added to the noun).

yours: when speaking to one person: *kitsinán*; when speaking to more persons: *kitsinánoau*.

yourself *ksistóakauk*.

Z.

zeal *ekákimàni* in.

zealous (to be) v. try hard (to).

CORRIGENDA.

In the following list only such misprints and errors are mentioned as might cause real misunderstanding.

First a general remark: it is to be regretted that bracketed letters or syllables in Blackfoot words have been printed at too great a distance from the word they belong to. So it would have been better, for example, to print *áuakàsi*(*ua*) instead of *áuakàsi* (*ua*) (s.v. antelope), or (*a*)*sókàsimi* and (*a*)*sókàsists* instead of (*a*) *sókàsimi* and (*a*) *sókàsists* (s.v. coat).

P. 9. In the list of abbreviations is to be inserted: imp. = imperative.

P. 11, l. 8. Read: **about.**

P. 13, l. 6 from beneath. Read: then he said ahead to her.

P. 20, l. 8. Read: *ksiksk-*.

P. 22, l. 16. Read: Braves.

P. 25, l. 12 from beneath. Read: *siniksistsauyìks.*

P. 26, l. 1. Read: ask for something to eat (to).

P. 26, l. 9. Insert a comma between nearly and start.

P. 26, l. 13. Read: *apatoχs-*.

P. 26, l. 23. Cancel: pl.

P. 26, l. 10 from beneath. Read: *o'ósi.*

P. 27, l. 3 from beneath. Read: *omaχks-*.

P. 37, l. 13. Read: *tsìpaχpokúyis.*

P. 37, last line. Read: *ixtáitapapitsitsepiskiu* (one word!).

P. 42, l. 13. Read: tin-plate.

P. 43, l. 2 sq. Read: *náχksistsamsàuχtapatsimàua.*

P. 45, l. 10. Read: make.

P. 45, l. 11. Read: *áχkaistsaipiskoχtoaiiks.*

P. 46, l. 5. Read: **cheek.**

P. 51, l. 20. Cancel the dash after *áio.*

P. 54, l. 14. Add: Cf. valley.

P. 62, l. 23. Read: *átoχketsinausatsìuaiks.*

P. 70, l. 11. Read: *nitáuatoχp.*

P. 85, l. 27. Read: *stámoχkat*(*s*)*itsapòiau* (one word!).

P. 86, l. 13. Read: *ixt-*.

P. 88, l. 16. Read: *kikáskitstoχpi.*

P. 90, l. 5 from beneath. Read: *ikinápitapiu.*

P. 91, l. 6. Read: *itsítotàipiu.*

P. 92, l. 13 sq. from beneath. Read: *ótoχkansokomaχkokaiks* (one word!).

P. 97, l. 2 from beneath. Read: *kátaitsiuokòsiau.*

P. 102, l. 17. Read: there.
P. 105, l. 6 from beneath. Read: *sp-*. — (and cancel the colon).
P. 106, l. 8. Read: *spáiistakskuists.* — (and cancel the semicolon).
P. 109, l. 8 sq. Read: *nisótamatsitotaiakoχkepistaχpinan* (one word!).
P. 111, l. 19. Add.: — Cf. harm (to do).
P. 111, l. 21. Cancel the reference.
P. 117, l. 3. Read: *asi-*.
P. 118, l. 6 sq. The literal meaning of the Blackfoot verbal compound seems rather to be: to treat angrily. Cf. angry.
P. 121, l. 25. Read: *ni(t)stsáuòmaχkoχpotaii* (one word!).
P. 126, last word of last line. Read: listen.
P. 128, l. 7 from beneath. Read: (*in-*).
P. 130, l. 14. Read: he (4 p.).
P. 131, l. 8 from beneath. Read: he (4 p.).
P. 132, l. 4 from beneath. Read: breathe.
P. 133, last line. Read: *tsikatsi.*
P. 137, l. 12. Read: *Akúioχsoko.*
P. 139, l. 27. Read: *-oyi-*.
P. 144, l. 25. Read: pl. *ataniáuksiks.*
P. 146, l. 19. Read: *pixksíppetapìau.*
P. 149, l. 10 from beneath. Read: *ómaχk-*.
P. 149, l. 9 from beneath. Read: *ákaisiu.*
P. 159, l. 7. Read: *itáskapastapiksimaists.*
P. 170, l. 16. Read: *kam-*.
P. 173, l. 4. Read: **raw-hide.**
P. 174, l. 22. Cancel: pl.
P. 179, l. 19. Add: — Cf. wipe (to).
P. 179, l. 22. Cancel the reference.
P. 184, l. 2 (at the end). Add: (in.).
P. 185, l. 18. Read: *áiaketatom.*
P. 186, l. 2 from beneath. Read: *áikaχksiksimmiu.*
P. 188, l. 4 from beneath. Read: his scraper.
P. 193, l. 1. Read: *ítsaisatsimàiinai.*
P. 193, l. 16. Though the text has *nitsitápaiakapiopomoanan,* we suspect this form to have been misheard for *nitsitápaiakapiomoanan.*
P. 199, l. 19. Read: *sotámika-*.
P. 201, l. 9 from beneath. Read: *inistsekaχkuyi.*
P. 202, l. 19. Add: in., pl. *pokasókaiists.*
P. 202, l. 20. Read: **small-pox.**
P. 202, l. 4 from beneath. Read: *ótsisisini.*
P. 207, l. 19. Read: *nitáisatsìskoyinokinàn.*
P. 207, l. 25. Read: spoils.
P. 209, l. 5 from beneath. Read: *Api'siyiu* (one word!).
P. 211, l. 13. Read: *pixksékopùtsi.*
P. 212, l. 17. Read: *manistáksàuχkyàks.*

P. 217, l. 6 from beneath. Read: *ninóχkanistsksìnoau.*
P. 224, l. 15 from beneath. Read: *omistá,* sing. an. obv. and in. *omistsí.*
P. 229, l. 26. Read: *nitsitsípstàpiksixp.*
P. 232, l. 9. Read: *pistáχkan.*
P. 239, l. 2 from beneath. Read: it (an.).
P. 240, l. 7. Read: it (an.).

SUPPLEMENT TO THE CORRIGENDA.

P. 164, l. 18. Read: *áuapatsistaniskapatòmiauaists.*
P. 222, l. 18 from beneath. Read: *initáiim.*
P. 225, l. 18 from beneath. Read: it (an.).
P. 252, l. 14 from beneath. Read: *nitás-.*

CONTENTS.

DE TWEEDE ENGELSCHE OORLOG ALS HET KEERPUNT IN ONZE BETREKKINGEN MET ENGELAND

DOOR

JOHAN E. ELIAS

VERHANDELINGEN DER KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM
AFDEELING LETTERKUNDE
NIEUWE REEKS, DEEL XXIX No. 5.

UITGAVE VAN DE KONINKLIJKE AKADEMIE
VAN WETENSCHAPPEN TE AMSTERDAM 1930

I. *De wedijver op handelsgebied tusschen Engeland en de Nederlanden onder Cromwell.*

Hoe wonderbaarlijk snel en schitterend was, in de eerste helft der 17e eeuw, onze ontwikkeling tot handelsstaat en koloniale mogendheid! In beide opzichten had het kleine Nederland de twee groote Westersche zeemachten Engeland en Frankrijk in weinige decennia verre overvleugeld. De vrede van Munster zette de kroon op deze geweldige praestatie van 't volk der „lage landen aan der zee". Een nòg schoonere en rijkere toekomst van ongestoorde, toenemende welvaart scheen zich, vol verleidelijke beloften, voor ons te openen. Hadden de Munstersche vredeklokken niet het ideaal van een handeldrijvende natie, den *algemeenen* vrede ter zee, voor ons ingeluid? Immers zouden wij voortaan niet alleen met Frankrijk en Engeland, maar ook met de derde groote mogendheid Spanje door vriendschapsbanden verbonden zijn. Deze vriendschappelijke verhouding aan de verwezenlijking der leuze van de „Vrije Zee" dienstbaar te maken, was dan ook het doel, dat de Nederlandsche staatsmanskunst zich, in de volgende jaren, bij voorkeur zou stellen.

Deerlijk werden wij evenwel in deze vermetele verwachtingen teleurgesteld! Wel had het verval van de éèns zoo machtige Spaansche monarchie ons, na 80 jaren strijd, den vrede gebracht. Maar aan den anderen kant zou de opkomst van de twee andere zeestaten Engeland en Frankrijk ons al zeer spoedig in nieuwe verwikkelingen betrekken. In beide rijken ging de nationale ontplooiing gepaard met intensieve bevordering van nijverheid, handel en zeevaart. En tevens brak de koloniale aera aan, die elk van beiden tot gretig grijpen naar rijke overzeesche gewesten verlokte. Op hoeveel punten tegelijk kwamen daardoor, — alleen reeds op *economisch* gebied, waartoe wij ons hier, met terzijdestelling van de *politieke* factoren, willen bepalen, — de belangen van Franschen en Engelschen met de onze in botsing!

Ook vóór 1648 reeds was geen staat ter wereld in elk opzicht meer onmiddellijk betrokken geweest bij al wat zich in de twee met ons zoo nauw geliëerde koninkrijken afspeelde dan onze Republiek. Zoo hadden zoowel de constitutioneele strijd tusschen koning en Parlement, die in Engeland het staatsgezag verlamde, als de Fronde-troebelen, waardoor Frankrijk tot machteloosheid werd gedoemd, op onze economische ontwikkeling een verstrekkenden invloed uitgeoefend. Het was niet in de laatste plaats door deze voor ons gunstige conjunctuur, dat het de Nederlanden gelukt was zich op te werken tot *het* internationale „magasijn van coopmanschappen", *het* land, dat „voor een canael ende toevoer van (alle)

andere landen dient" [1]). Nu bovendien de vrede met Spanje geteekend was, die aan de voor ons zoo noodlottige Duinkerker kaperij een eind maakte, kwam de absolute handelsheerschappij binnen ons bereik!

Het eenige wat onze commercieele overheersching nog in den weg stond was het ontbreken van een vaste rechtsorde op zee. Konden wij het principe van de „Vrije Zee", dit „hoofdbeginsel van de verkeerspolitiek" [2]), bij alle drie zeemogendheden ingang doen vinden, dan zouden wij daardoor een zóó grooten voorsprong op anderen krijgen, dat het den onzen niet moeilijk zou vallen alle andere natiën uit de vaart te verdringen. Ziedaar het doelwit, dat onzen Staatsgezinden politici na 1648 bij hun buitenlandsche politiek bovenal voor oogen stond. Zij zochten dit dáárdoor te bereiken, dat Engeland, Spanje en de Republiek, onder aanvaarding van de door ons hardnekkig gepropageerde leuze „Vrij schip vrij goed", elkanders schepen bij tractaat het vrije verkeer ter zee zouden waarborgen. Immers zou van den daardoor geschapen rechtstoestand op zee vooral Nederland de vruchten plukken, als verreweg de „scheeprijkste" van de drie geconfedereerden en tevens omdat *wij*, alleen, ook met *Frankrijk* door een verdrag van gelijke strekking verbonden waren [3]). Pas wanneer *onze* koopvaardij aldus het unieke voorrecht deelachtig werd op zee voor *alle* molest gevrijwaard te zijn, zouden wij waarlijk den handel en de vrachtvaart van de gansche wereld tot ons trekken!

Edoch, wij hadden te hoog gegrepen! Toen het geluk ons het meest scheen toe te lachen was de kentering reeds ingetreden. Door onze afzonderlijke vredesluiting met Spanje ontknoopten wij den traditioneelen band met onzen „oudsten geallieerde", Frankrijk. In het Noorden gaven wij de vriendschap van het door Nederlandsch kapitaal en Nederlandschen ondernemingsgeest zich snel ontwikkelende Zweden, dat onze suprematie in de Oostzee bedreigde, prijs door onze toenadering tot Denemarken. Zoo kwam er — vrij abrupt — aan onze „correspondentie met Vranckrijck en Sweden", die sedert 1635 den grondslag onzer buitenlandsche staatkunde vormde, een eind [4]). Oude, vertrouwde vrienden werden afgestooten, terwijl er op de nieuwe, — Denen en Spanjaarden, — geen betrouwen was. Tot overmaat van ramp keerden in Engeland, na den Tweeden Burgeroorlog en 's konings finale nederlaag bij Preston, onder het nieuwe Republikeinsche bewind spoedig rust en orde terug. Het allermeest ter zee bedreigd, versterkte de Commonwealth zich daar door den bouw, in weinige jaren, van een overmachtige vloot. En deze stelde haar in staat, op instigatie van de in 't Engelsche bedrijfsleven toonaangevende Londensche City, den reeds lang dreigenden strijd om de handelsmacht met de gehate Nederlandsche concurrenten nu eindelijk aan te binden.

Mededingers waren beide natiën van het oogenblik af, waarop de jonge,

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1) Elias, *Het Voorspel van den Eersten Engelschen Oorlog*, I, blz. 130.
2) Dr. N. Japikse, *Johan de Witt*, blz. 132.
3) *Voorspel*, I, blz. 168 vlg.
4) Ibid., I, blz. 22, vlg.

aanvankelijk door Engeland grootmoedig tegen den Spanjaard in bescherming genomen Republiek het Britsche rijk als handelsmogendheid boven het hoofd begon te groeien. Met bitteren naijver zagen de Engelschen het aan hoe onze onweerstaanbare commercieele expansie hen overal ter wereld zegevierend den pas afsneed. Deze gevoelens bij onze „jaloersche vrienden" *moesten* wel op den duur tot botsingen tusschen hen en ons leiden, al mochten beide volken in politiek en religieus opzicht ook nòg zoo zeer op elkander aangewezen zijn. In de IJszee brak, in 1613, het eerste conflict uit; op Java nam de strijd, vijf jaren later, reeds gevaarlijke proporties aan. In 1628 en 1637 bracht daarop het op de spits drijven van de Britsche pretentie van souvereiniteit over de zee ons aan den rand van den oorlog. Wel maakten de in 1638 uitbrekende binnenlandsche beroerten aan Engelands agressieve optreden voorloopig een eind. Maar zoodra Karel I ten val was gebracht en het Parlement de macht aan zich had getrokken, traden de Engelschen opnieuw, met verdubbelde verbittering, tegen den Nederlandschen mededinger in het krijt. In de eerste plaats was het hun daarbij te doen om diens hand over hand toenemende penetratie in de Engelsche koloniën en in Engeland zelf, — die daar het meeste kwaad bloed zette, — paal en perk te stellen. En daartoe namen zij het van ouds bij de Britten geliefde wapen der wettelijke bescherming van hun eigen handel en scheepvaart [1]) te baat.

De directe aanleiding tot het inslaan van dezen protectionistischen koers was voor de Commonwealth de rebellie der Royalisten op het van Nederland uit gefinancierde Barbados, en elders [2]), in 1649 [3]). Bij Act van 1650 werden de Britsche volksplantingen in Noord-Amerika, — wier exploitatie meer en meer in Nederlandsche handen was geraakt [4]), — voortaan voor de Nederlanders gesloten en onder commercieele contrôle van 't moederland gesteld door de bepaling, dat geen vreemde schepen meer zonder „licence" op Engelsche koloniën zouden mogen handel drijven. Op dezen eersten maatregel liet de Britsche regeering daarop, in 1651, de beruchte Acte van Navigatie volgen, die in Engeland *zelf* de concurrentie van den Nederlandschen koopman en vrachtvaarder zoo goed als geheel uitschakelde. Immers werd hem, behalve den invoer van de voortbrengselen uit eigen land, alleen nog de levering, onder zekere voorwaarden, van zijde en zijden stoffen uit Italië vergund. Alle andere waren (zoowel uit Europeesche landen als uit Azië, Afrika of Amerika afkomstig) mochten slechts door de Engelschen zelf, met *eigen* schepen, of door schepen van het land van herkomst der goederen in Engeland of zijn koloniën worden geïmporteerd.

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[1]) W. Cunningham, *The growth of English industry and commerce in modern times*, I, p. 210 vlg.

[2]) Nl. Antigua, de Bermuda's en Virginië (G. L. Beer, *Cromwell's Economic Policy*, in Political Science Quarterly, XVII, p. 59 vlg.).

[3]) James A. Williamson, *The Caribbee Islands under the Proprietary Patents* (besproken in Americ. Hist. Rev., vol. XXXII, p. 129 vlg.).

[4]) *Voorspel*, II, blz. 214.

Werd hierdoor onze *handel* zwaar getroffen, ook onze *visscherij* moest het in deze prohibitieve wet ontgelden. Geen andere visch, of walvisch, nòch uit visch vervaardigde producten zouden voortaan meer in Engeland worden toegelaten dan die door Engelschen waren gevangen of toebereid [1]).

Door deze draconische wetgeving gaf Engeland met nadruk te kennen zelf, in concurrentie met de Nederlanders, een eigen „handelsmagazijn", door een eigen koopvaardijvloot bediend, te willen opzetten. Een daarbij aansluitende diplomatieke campagne had ten doel voor het aldus tot nieuwen luister herboren „handelshuis" clandisie te werven. Van den ommekeer in onze verhouding tot de Scandinavische rijken trachtten de Britten handig partij te trekken door aansluiting te zoeken bij het zeer op ons gebeten *Zweden*. Met de hulp van deze krachtig vooruitstrevende natie hoopten zij onze commercieele suprematie in het Oostzeegebied te kunnen breken. En tevens werd in Londen de quaestie in studie genomen of men er niet van *Spanje* het monopolie van den uitvoer der beroemde Spaansche wol kon verkrijgen, die onmisbare grondstof voor de vervaardiging van de fijnere wollen lakenen. Het gelukken van dezen toeleg zou de Leidsche lakennijverheid, die zich de laatste jaren, ten koste van de Britsche, steeds meer ontwikkelde, een doodelijken slag toebrengen. Terwijl het voor de Engelschen bovendien, zoowel in Biscaye als in het tot nu toe mede zijn wol vandaar betrekkende Rouaan, een nieuw débouché zou openen voor de producten der Britsche lakenindustrie, die er de Hollandsche lakenen geheel zouden verdringen [2]).

Het waren deze, van de Londensche City uitgaande, voor onzen handel zoo gevaarlijke „menées", die der Amsterdamsche Beurs uit zelfverweer aanleiding gaven in Den Haag het overijlde besluit van den 3en Maart 1652, tot uitrusting van een ontzaglijke oorlogsvloot van 150 zeilen door te drijven [3]). Een dreigend gebaar, waarmede zij zich voorstelde den Brit te intimideeren en tot rede te brengen, maar dat deze integendeel als een uitdaging opvatte, die hij zijnerzijds met niet minder omvangrijke toerustingen meende te moeten beantwoorden. Deze wederzijdsche bewapening leidde in korten tijd, als het ware automatisch, tot den zeeoorlog, die twee jaren lang alle krachten van beide handelsvolken in beslag nam, zonder dat het een van beiden gelukte over het andere te zegevieren. Want in den hardnekkigen strijd om „'t rechte Gulde-Vlies, de commercie" [4]), wilde geen van beiden kamp geven, ook al waren *wij* feitelijk de verliezende partij.

In de zich geleidelijk versnellende ontwikkeling van Engeland tot een handelsstaat vormen, in dit tijdsgewricht, de conflicten met de Nederlandsche overburen, van 1652 en 1665, de crisismomenten die de verschillende

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[1]) Aitzema, *Saken van Staet en Oorlogh*, III, blz. 667 vlg.

[2]) Thurloe, *State Papers*, I, p. 200.

[3]) *Voorspel*, I, blz. 24, 174 vlg.

[4]) Aitzema, III, blz. 885

stadia van dit groeiproces aangeven. De Eerste Engelsche Oorlog heeft nog den handel in Europa tot inzet. Elf jaren later gaat het, bij den Tweeden Engelschen Oorlog reeds om dien op *Afrika* en *Noord-Amerika*. Welke was nu de onmiddellijke oorzaak van deze periodieke botsingen? In hoofdzaak kunnen deze beschouwd worden als een gevolg van het ontbreken van een handels- en scheepvaartreglement, dat de wederzijdsche betrekkingen tusschen beide handelsnatiën langs vreedzame banen geleid en conflictsstof uit den weg geruimd zou hebben.

Reeds vóór den eersten oorlog hadden de Staten, in 1651, tijdens de in Den Haag gevoerde onderhandelingen met de Britsche ambassade onder St. John, dezen een nauwe commercieele Unie voorgeslagen. Hierbij hadden zij schijnbaar slechts een „moderniseering" van den Intercursus Magnus van 1495 [1]) op het oog, welk geheel verouderde verdrag nog steeds ons handelsverkeer met Engeland regelde. Maar de al te doorzichtige bedoeling van onze staatslieden, om de algeheele openstelling van dit rijk voor de dáár zoo gevreesde Nederlandsche concurrentie te verkrijgen, maakte de Britten kopschuw en droeg niet weinig bij tot de kort daarop gevolgde uitvaardiging der Acte van Navigatie, die juist de omgekeerde strekking had de onzen uit den handel op Engeland zooveel mogelijk *uit te sluiten* [2]). Zoo getuigde het dan ook onzerzijds van weinig doorzicht, dat Hare Hoog Mogenden, bij 't openen der vredesonderhandelingen, in 1653, hun naar Londen gezonden gezanten als instructie dezelfde onzalige 36 artikelen medegaven, die twee jaren tevoren den grondslag hadden gevormd van onze toen zoo deerlijk mislukte conferenties met St. John [3]). Sindsdien waren de omstandigheden immers zoo zeer in ons nadeel veranderd, dat het behalen van voordeelen voor onzen handel en scheepvaart nu geheel uitgesloten was en wij ten slotte gedwongen werden ons met de Britten te verstaan op den voet van de 27 door hen opgestelde artikelen, die „alle van *haer* interest ende commercie" spraken [4]).

Te uitsluitend hielden beide partijen haar *eigen* belang in het oog dan dat de na het herstel van den vrede, in 1654, tot in 't volgende jaar te Londen voortgezette onderhandelingen over een handels- en marinetractaat tot eenig resultaat konden leiden. Van den voor ons al te voordeeligen rechtsregel „Vrij schip vrij goed" betoonden de Engelschen zich ten *onzen* opzichte volstrekt afkeerig. En al evenmin waren zij geneigd om onze scheepvaart door vrijstelling van visitatie naar contrabande en specificatie van wat onder contrabande-goederen verstaan moest worden te bevoordeelen [5]). Des te hatelijker was tegenover de onzen deze afwijzende houding doordat Cromwell tegelijkertijd in het 11 April 1654 gesloten tractaat met *Zweden* het recht van „vrije navigatie" (met verbod van

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1) Aitzema, III, blz. 659.
2) *Voorspel*, I, blz. 126 vlg.
3) Aitzema, III, blz. 662.
4) *Verbael van Van Beverningk c.s.*, blz. 230.
5) Aitzema, III, blz. 1097.

visitatie der schepen) verkondigde. Zelfs bepaalde een der artikelen, dat dit recht door beide contractanten met de wapenen tegen elken „perturbateur" (m.a.w. tegen de *Nederlanders*, die gedurende den laatsten zeeoorlog de Zweden duchtig gevisiteerd en gemolesteerd hadden) zou worden verdedigd! [1]) Nòg verder ging de Protector ten aanzien van *Portugal*. In het op 20 Juli van hetzelfde jaar tot stand gekomen verdrag met dat rijk schroomde hij niet zich op de basis „Vrij schip vrij goed" te stellen! [2])

Aldus vormde zich, als gevolg van den Eersten Engelschen Oorlog, een ons vijandige commercieele associatie tusschen onze voornaamste tegenstanders. Met het oog op een intensievere exploitatie van het Baltische gebied verzekerden de Engelschen zich daar, door hun verbond met Zweden, van een ruggesteun tegen de in de Oostzee schier almachtige Nederlanders. Een complementair tractaat met Denemarken, van 15 September 1654, waarbij hun op tolgebied gelijke behandeling als den onzen werd toegestaan, waarborgde den Britten in 't vervolg de welwillende neutraliteit van den beheerscher der Sont [3]). Maar mocht de politieke conjunctuur in Scandinavië zoodoende een voor de Engelschen nòg zoo gunstigen keer hebben genomen, de bepalingen van hun eigen Navigatie Acte zouden hun beletten daarvan de vruchten te plukken. Immers was het gebrek aan eigen schepen oorzaak, dat hun Oostzeehandel aanvankelijk, ondanks deze tractaten, nog meer dan tevoren bij den onzen achter raakte [4]). Meer vreugde beleefden de Engelschen dan ook aan hun verbintenis met Portugal. Na hun kostelijkste koloniën in Azië, West-Afrika en Zuid-Amerika aan de onzen verloren te hebben, hadden de Portugeezen gedurende onzen oorlog met Engeland kans gezien geheel Brazilië en Angola op onze West-Indische Compagnie te heroveren. Thans stelden zij zich onder de bescherming van de eenige zeemacht ter wereld, die getoond had tegen de Nederlanders opgewassen te zijn. In ruil voor deze bescherming werd den Engelschen de vrije handel met de Portugeesche koloniën in Oost- en West-Indië vergund en hun 't vrachtverkeer van Portugal, dat tevoren een *Nederlandsch* monopolie was geweest, overgedragen [5]).

Onzerzijds ontbrak het niet aan pogingen, om de Republiek (krachtens het 15e artikel van 't vredesverdrag van 1654) [6]) in deze drie tractaten inbegrepen te krijgen en daardoor de tegen ons gerichte pointe er van te breken. Vooral ten aanzien van 't verdrag met Portugal wezen onze gezanten te Londen bij herhaling op het gevaar, dat de Engelschen bij het niet uitstrekken van den regel „Vrij schip vrij goed" tot de *onzen*, zoowel

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1) *Verbael*, blz. 701—703.
2) Aitzema, III, blz. 941.
3) Ibid., III, blz. 1094.
4) Cunningham, I, p. 212.
5) Dr. N. Japikse, *De verwikkelingen tusschen de Republiek en Engeland, 1660—1665*, blz. 121.
6) *Verbael*, blz. 703.

op de Portugeesche kust als in Brazilië van den kant van onze daar kruisende schepen zouden loopen [1]). Maar op de Britsche regeering hadden deze argumenten geen vat. En nadat in 1655 de oorlog tusschen Engeland en Spanje was uitgebroken, — waardoor het leeuwendeel van den handel met laatstgenoemd rijk *ons* toeviel, — waren de Engelschen nòg minder bereid om dezen handel door de opheffing van verkeersbelemmeringen ter zee te bevorderen [2]). En dat des te minder, omdat wij (naar zij ons voorhielden) ons niet ontzagen den vijand van schepen en oorlogsmateriaal te voorzien [3]). Daarom pasten zij integendeel de visitatie op contrabande met de uiterste strengheid op onze koopvaarders toe. En daarbij brachten vooral hun met Portugeesche commissiën varende kapers den onzen ontzaglijke schade toe : méér zelfs dan de Acte van Navigatie ons berokkenen kon ! [4])

Het is mogelijk, dat Cromwell zich ten onzen opzichte inschikkelijker zou hebben betoond als wij, van onzen kant, hadden willen ingaan op *zijn* grootscheepsche koloniale plannen, die met een wel zeer opmerkelijke gedurfdheid op de ontwikkeling van zijn land tot een wereldmogendheid vooruitliepen. De commercieele (en religieuze !) Unie, die *hem* voor oogen stond [5]), maar waar *wij* niets van weten wilden, kwam op niets meer of minder neer dan een verdeeling van den wereldhandel tusschen Engeland en ons. De handel in Europa en Afrika (liet de Protector onzen gezanten te Londen in September 1653 voorstellen) zou voor beiden vrij zijn, met uitzondering van de door ons op Afrika's Westkust bezette punten. Azië zou, — tegen een billijke schadevergoeding aan de niet bijster florissante Britsche East India Company, — als uitsluitend handelsgebied aan de *onzen* worden overgelaten. Daarentegen maakte Engeland aanspraak op de alleenheerschappij niet alleen over het steeds door de Britsche kroon gevindiceerde *Noord-Amerika*, maar ook over de in 't *Zuidelijke* halfrond gelegen helft van dit werelddeel. Alleen in Brazilië werden ons *die* capitanieën toegedacht, waarop onze West-Indische Compagnie door jarenlang bezit eigendomsrechten kon doen gelden. Als tegenpraestatie moesten wij ons echter verbinden de Engelschen zeven jaren lang met een hulpvloot van 25 schepen bij te staan in 't veroveren van de Spaansche Indiën en het aan de Britten toevallende deel van Brazilië.

Hoe hersenschimmig ons dit buitensporige koloniale program ook moge lijken, toch kan men er niet alle redelijkheid aan ontzeggen. Als het

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1) Ibid., blz. 576, 630, 634, 636.

2) Aitzema, III, blz. 136.

3) Japikse, t. a. p., blz. 39.

4) Ibid., blz. 85.

5) In zijn *History of the Commonwealth and Protectorate* zegt S. R. Gardiner, II, p. 352 : „I think it may be taken that the proposal as Van de Perre (onze ambassadeur in Engeland, met Cats en Schaep, 1651—52) received it was adopted by Cromwell with the approval of his partisans in the Council". Van dit voorstel was dat van September 1653 een herhaling.

naastgelegen en gemakkelijkst te bevaren, en tevens, door zijn gematigd klimaat, voor Europeesche kolonisatie meest geschikte gebied, had Noord-Amerika, van het eerste begin der nationale Britsche expansie, onder Jacob I, af, de grootste aantrekkingskracht op de Engelschen uitgeoefend. Rechten, die andere natiën op dit uitverkoren Britsche werelddeel deden gelden, werden door de Commonwealth, evenzeer als door Karel I en diens vader vóór haar, principieel genegeerd [1]). Wat lag dan ook meer voor de hand, dan dat onze Republiek, in ruil voor het monopolie van den Oost-Indischen handel, nu afstand zou doen van haar vrij overtollige overzeesche „provincie" Nieuw-Nederland en implicite het recht van Engeland zou erkennen, om zich ook de Fransche en Spaansche territoria in Noord-Amerika toe te eigenen? Van het aldus afgeronde New England uit stelde de Protector zich voor de met Nederland's hulp te vermeesteren Spaansche koloniën in Zuid-Amerika te bevolken [2]). Hetgeen het dubbele voordeel zou bieden van uitbreiding der Britsche kolonisatie tot de tropen en voorziening van Engeland met de in de heete streken geteelde producten, als suiker, indigo, gember, katoen enz. Daar dit laatste ondoenlijk was zonder geregelden aanvoer van slaven uit Afrika, voor den arbeid in de plantages, maakte de vrijheid van handel, ook voor de Engelschen, op de Afrikaansche Westkust (waar de Nederlandsche West-Indische Compagnie alle concurrenten met kracht van wapenen placht te weren!) een onafscheidelijk onderdeel uit van het geheele weloverdachte plan. Deze laatste omstandigheid houde men, tot recht begrip van den verderen loop van zaken, vooral goed in het oog!

Ten einde de onzen te doordringen van de noodzakelijkheid, om met hem een vast accoord in dezen geest aan te gaan, bracht de Protector onzen gezanten nadrukkelijk onder het oog, „dat de Engelschen zonder ons toedoen en onze hulp door de geheele wereld konden trafiqueeren, maar dat *wij* dit zonder hun vriendschap niet konden continueeren" [3]). Ondanks dit doorzichtige dreigement wezen de Staten echter het Britsche voorstel onvoorwaardelijk van de hand. Zij gaven er de voorkeur aan het spel der wederzijdsche nationale krachten zijn vrijen loop te laten. Immers maakten zij zich sterk den Engelschman op die manier vanzelf in Oost-Indië wel klein te zullen krijgen. Waarom zouden zij dus voor zijn afstand doen van den Indischen handel, — waartoe zij hem zonder meer wel meenden te kunnen dwingen, — een duren prijs betalen, door hem Guinea open te stellen en hem vrijwel de gansche Nieuwe Wereld prijs te geven? Elk van beide partijen wilde slechts een zóódanige regeling, als met haar *eigen* belang strookte: de onzen een handels- en marine-*tractaat*, waaruit wij, als de economisch-sterkeren, het meeste voordeel zouden trekken, de Engelschen een commercieele *Unie*, die hun, met onzen

[1]) *Voorspel*, I, blz. 165 vlg.
[2]) G. L. Beer, *The origins of the British Colonial System*, p. 382.
[3]) Verbael, p. 195.

bijstand, een geheel werelddeel in handen zou spelen. Achter den precairen vrede, die de eerste „ronde" in onzen strijd met Engeland besluit, doemt deze onopgeloste tegenstelling vol gevaren voor de toekomst, dreigend op!

Dat het Cromwell met zijn plannen tot inbezitneming van Amerika ernst was toonde hij reeds in de beide volgende jaren door de uitzending van expedities, die met de doorvoering dezer veroveringspolitiek een begin moesten maken. De scheepsmacht, die, in 1654, *Nieuw-Nederland* had moeten overweldigen, maar te laat gereed kwam om nog vóór de vredesluiting haar slag te slaan, werd naar Acadia (Canada) gedirigeerd. Dáár veroverde zij drie Fransche volksplantingen, met de bijbehoorende forten Pentecôte (Penobscott), St. Jean en Fort Royal[1]), tusschen de Penobscott Rivier en den mond van den St. Laurens, die, onder den naam *Nova Scotia*, tot 1668 in Britsch bezit zouden blijven. In 1655 waren de Spaansche West-Indiën aan de beurt. Onjuiste berichten hadden den Protector in den waan gebracht, dat hij zich van de rijke, en, naar het heette, slecht verdedigde bezittingen van Spanje, zoowel op 't vasteland van Zuid-Amerika als in de Antillen, zonder veel moeite meester zou kunnen maken. Een aanval van een onvoldoend uitgeruste Engelsche vloot op Hispaniola werd echter afgeslagen. Daarop moest de Britsche vlootvoogd er zich mede vergenoegen naar het schaars bevolkte en grootendeels woeste Jamaïca te loopen, dat hij voor Engeland in bezit nam[2]).

Voorloopig leverde deze nieuwe bezitting den Engelschen echter weinig profijt op, daar de pogingen van Cromwell, om ze met Puriteinen uit New England te bevolken, deerlijk schipbreuk leden. Bovendien kwam deze vredebreuk den Britten op een oorlog met Spanje te staan, die hen, — tot groot voordeel van de Nederlanders, — voor den duur van het Protectoraat verstoken hield van allen handel op de Spaansche monarchie. En zelfs daarna zou het nog tot 1667 duren vóór de inmiddels tusschen beide rijken weer aangeknoopte handelsbetrekkingen officieel door een handelsverdrag zouden worden gesanctionneerd. Daarentegen legden de Franschen, wien aan Engelands hulp tegen Spanje veel gelegen was, ten aanzien van het hun in Canada aangedane affront een opmerkelijke bezadigdheid aan den dag. De door Mazarin onmiddellijk met de Britsche regeering geopende onderhandelingen leidden reeds in 1655 tot een vredes- en handelstractaat, dat aan de, in de laatste jaren door vele wederzijdsche aanhoudingen van schepen veroorzaakte gespannen verhouding tusschen beide volken een eind maakte. Daarbij werd de sedert 1648 verboden invoer van Engelsche wollen stoffen en zijden manufacturen in Frankrijk, en de sinds 1649 verboden import der Fransche wijnen in Engeland weer vrijgesteld en het geschil over de veroverde Fransche forten in Canada aan arbitrage onderworpen. Van groot gewicht was verder de bepaling, dat het beiden volken vrij zou staan handel te drijven met bevriende en neutrale staten, ook al

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1) Aitzema, III, blz. 1170.

2) G. L. Beer, in *Political Science Quarterly*, XVI, p. 608 vlg.

waren die met de andere partij in oorlog [1]). Deze stelde de Franschen, toen zij in 1659 met Spanje den, ook voor hun handel voordeeligen, vrede der Pyreneeën sloten [2]), in de gelegenheid om, op gelijken voet met de Nederlanders, hun deel in de commercieele exploitatie van de Castiliaansche monarchie te veroveren!

Met onze Republiek stonden de Engelschen wel, sedert 1654, op voet van vrede; maar dit verhinderde niet de voortduring van den latenten oorlogstoestand, die vóór 1652 reeds tusschen beide steeds onderling wedijverende volken had bestaan. In de Britsche kustwateren waren, evenals tevoren, botsingen tusschen Nederlandsche en Engelsche visschers aan de orde van den dag. Het was deze zelfde onverzoenlijke veete, die zich, in nog veel scherper vorm, uitte in den kaperkrijg, dien de Engelschen ons zoowat overal op zee aandeden. Van onzen oorlog met Portugal, hun eigen verwikkelingen met Spanje en de onderlinge vijandschap van de Scandinavische rijken maakten de Britten gebruik, om, met behulp van kaperbrieven, onze schepen op alle zeeën te bespringen en te vermeesteren [3]). Meermalen werd de vrede dan ook ernstig bedreigd: vooral toen Cromwell twee malen achtereen een vloot uitzond, in 1658 onder Ayscue en in 't volgende jaar onder Montagu, om de Zweden tegen de als medestanders der Denen in de Sont opereerende Nederlandsche scheepsmacht bij te staan. Het was slechts aan een samenloop van gelukkige omstandigheden te danken, dat beide malen een botsing tusschen de Engelschen en ons voorkomen werd [4]).

Zóó zeer was men in 1657-58 in Engeland op een oorlog met de Republiek voorbereid, dat de East India Company geen expeditie naar het haar na den vrede van Westminster toegewezen befaamde Molukkeneiland Poeloe Run [5]) durfde uitzenden. Immers zou deze, in geval van oorlog, Run niet kunnen bereiken en er zich *zeker* niet tegen de onzen kunnen handhaven [6]). Nergens trad trouwens de vijandschap tusschen beide natiën openlijker aan den dag dan in den Oost-Indischen Archipel. Op Java beletten de onzen den Britten met het ons vijandige Bantam (vanwaar uit zij tegen onze Compagnie stookten) handel te drijven. En bovendien liet het Compagniesbestuur, — ondanks de bepalingen van het tractaat van Westminster, — op Poeloe Run de Britsche versterking met buskruit in de lucht springen en er alle nagelboomen kappen. „Indien 't moghelijck ware

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[1]) Aitzema, III, blz. 1169 vlg.; Gardiner, I, p. 200 vlg.

[2]) Aitzema, IV, blz. 350. In dit vredestractaat werden ook weer de bepalingen overgenomen over vrijen handel met wederzijdsche vijanden, specificatie van contrabandewaren en verzachting der visitatie van schepen.

[3]) Ibid., IV, blz. 134; Henry L. Schoolcraft, *The Capture of New Amsterdam* (in Engl. Hist. Review, vol. XXII), p. 677; Japikse, *Verwikkelingen*, blz. 39, 48, 52, 96, 113, 176, 237, 268, 361.

[4]) F. F. Carlson (vervolg op Geyer), Geschichte Schwedens, IV, S. 326, 335 vlg.

[5]) Aitzema, III, blz. 1079 vlg.

[6]) W. Foster, *The acquisition of St. Helena.*

gheweest, soude het Eylandt in Zee geworpen hebben", werd er, in 1658, in Londen geklaagd ! [1])

Toch was deze vijandige verhouding voor beide volken, — hoe vreemd het ook moge lijken, — geen beletsel om onderling zeer levendige handelsbetrekkingen te onderhouden! Nood brak wet; van een consequente doorvoering van het in Engeland gehuldigde „nationale systeem van protectionisme" [2]) kwam daarbij in de praktijk niet veel terecht. Nòch in 't moederland, nòch in de koloniën bleken de Engelschen voorshands de bemiddeling van de Nederlanders, met hun goedkoope vrachten en gunstige credietvoorwaarden, te kunnen missen. Sterker nog dan de draconische verbodsbepalingen, in de Acts van 1650 en '51 vervat, was de economische noodzakelijkheid, die de Britten dwong er telkens weer van af te wijken. Wat de koloniën betrof, blééf men op Barbados, in Virginië, Nieuw-Engeland en andere Britsche volksplantingen in Noord-Amerika de voorkeur geven aan de Nederlandsche schepen, die er dan ook, onder oogluiking der koloniale autoriteiten, menige kostelijke lading insloegen [3]). Al stelden onze koopvaarders zich, door deze wetsovertreding, aan confiscatie door Britsche oorlogsschepen bloot [4])!

Maar ook in Engeland zelf werd met de wet in tal van gevallen de hand gelicht! In 1657 klaagde de Muscovy Company, dat zij op het punt was haar handel in olie en baarden te verliezen door het succes, waarmede de Nederlanders de Navigatie-Acte ontdoken. In 't volgende jaar dienden meer dan honderd scheepskapiteins uit Londen en de omliggende plaatsen bij 't Parlement een petitie in, die eveneens klachten inhield over het ontduiken van de Acte. Deze misstand, — betoogden zij, — was oorzaak, dat vele Engelsche schepen werkeloos moesten blijven liggen, terwijl in den vreemde gebouwde en door vreemden bemande schepen in Engeland volop werk hadden. Wie die vreemden waren wordt in 1658/59 nader aangeduid in een stuk, waarin het heet: „The Dutch eat us out of our trade at home and abroad": de eigen woorden, bijna, waarmede Sir Thomas Overbury reeds een halve eeuw tevoren het Nederlandsche gevaar aan zijn landgenooten had gesignaleerd [5]).

Nu moet men deze en dergelijke klachten niet al te letterlijk opvatten: immers zijn zij doorgaans niet vrij van overdrijving. Er waren inderdaad veel Nederlandsche schepen in Engeland in gebruik; maar dan toch veelal onder Engelsche vlag. Het is genoegzaam bekend hoeveel koopers de goedkoop en doelmatig gebouwde en in 't gebruik zoo uiterst voordeelige Nederlandsche handelsvaartuigen in Engeland vonden. Het zal dan ook wel juist zijn, dat in dezen tijd onze lichte en handzame fluitschepen er meer en meer

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1) Aitzema, IV, blz. 297.
2) Ernst Baasch, *Holländische Wirtschaftsgeschichte*, S. 331.
3) Beer, p. 390, 394—399, 402 vlg.; Japikse, *Verwikkelingen*, blz. 55.
4) Beer, *in Political Science Quarterly*, XVII, p. 62.
5) Schoolcraft, p. 675; Mr. F. Muller Sz., *Mare Clausum*, blz. 43

de loggere Engelsche scheepstypen verdrongen [1]). Zelfs is het niet onmogelijk dat deze uit Nederland herkomstige bodems, tot ergernis van den Engelschen zeeman, bovendien — evenals ten onzent — deels met laagbezoldigde en hard werkende vreemde schepelingen bemand waren. Maar daarom mochten zulke schepen, — voor zoover zij in Britsche handen overgegaan en volgens de in Engeland geldende bepalingen er behoorlijk genationaliseerd waren, — nog niet als „Nederlandsche" concurrenten worden uitgekreten. Hier was meer de jalousie van de eigenaars en bouwmeesters van specifiek-Engelsche schepen dan de gerechtvaardigde bezorgdheid van den Britschen handels- en zeemansstand aan 't woord!

II. *De toeneming van den wedijver op handelsgebied tusschen Engelschen en Nederlanders na de Restauratie.*

Zelfs na het herstel van 't koningschap en de hernieuwing van de Acte van Navigatie, in 1660, blééf het in Engeland in de eerste jaren klachten regenen over de onrechtmatige concurrentie van de Nederlanders in alle takken van handel en zeevaart. Naar aanleiding van deze vernieuwing zelf merkte Karel II, in antwoord op de desbetreffende aanmerkingen van onzen gezant Beverweert, in 't genoemde jaar, op, dat hij niet weigeren kon aan de begeerte èn van zijn Parlement èn van de stad Londen te voldoen, die beide terecht klaagden. Immers zag men op de Theems niet anders dan Hollandsche schepen, terwijl er geen Engelsche koopvaarders meer werden gebouwd [2]). Dat deze voorstelling der feiten vrij tendentieus was, behoeft na het voorgaande geen betoog! Van ernstiger aard waren de door den Britschen envoyé Downing, in 1662, ten onzent geconstateerde inbreuken op de Engelsche verbodsbepalingen: „Ik heb zekere berichten van overal hier in 't land (d.w.z. in de Nederlanden), dat alle mogelijke waren van hier naar Engeland en Ierland worden uitgevoerd, en wel in Nederlandsche schepen, als ware er geen (Navigatie) Acte. Vooral met Londen zelf heeft deze sluikhandel plaats" [3]). Geheel ongefundeerd was 's konings betoog dus blijkbaar niet!

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1) Prof. Violet Barbour, *Dutch and English Merchant Shipping in the Seventeenth Century*, in The Economic History Review, II, 1930, p. 271 vlg., 279, 288 vlg. Wellicht bestond omstreeks 1680 een derde of een vierde van de Engelsche koopvaardijvloot uit Nederlandsche schepen, p. 289!

2) Japikse, *Verwikkelingen*, blz. 54.

3) Ibid., blz. 55. — Volgens d'Estrades, Lettres, II, p. 312, werd de Acte van Navigatie nòch onder Cromwell, nòch na de troonsbestijging van Karel II, toegepast, „parceque les Anglois mêmes, qui font le trafic du Levant, des Canaries & du Nord, trouvent plus de menage, de bonne foi & de sûreté de charger leurs marchandises sur les Vaissaux Hollandois, que sur ceux de leur Nation". Vgl. wat Violet Barbour, t.a.p., daarover schrijft, p. 286.

Ook andere beschermende maatregelen dan de beruchte Acte werden door de Nederlanders doorloopend overtreden. Zoo kon het in 1660 in Engeland uitgevaardigde verbod van uitvoer van wol niet beletten, dat er nog twee jaren later groote partijen Engelsche wol in boter- en haringtonnen over Yarmouth de Republiek werden binnengesmokkeld. Zoodat de poging om onze lakenindustrie te kortwieken, door haar de noodige grondstof te onthouden, ten eenenmale faalde [1]) ! Geen meerder succes had de Britsche regeering met de speciale protectionistische bepalingen, ten behoeve der Engelsche visscherij in 1663 uitgevaardigd. Nog tot in 1665 kochten de Engelschen te Yarmouth telkenjare de door onze visschers aangevoerde haring en voerden *wij* de bokking, die eruit toebereid werd, weer naar elders uit [2]). Kenmerkend voor de Nederlandsche activiteit in Engeland was ook het contract, in 1660 door de Britsche postautoriteiten met den bekenden Hollandschen postmeester Hendrick van der Heyden gesloten. Daarbij werd het Engelsche postverkeer met de Oostzee, Duitschland en Italië den graaf van Thurn und Taxis ontnomen en den Hollander toevertrouwd, om, per Hollandsche pakketboot, naar Cadzand of Sluis en verder over Amsterdam gevoerd te worden. Het teekent de gevoelens, die de nieuwe Engelsche regeering jegens ons koesterde, dat zij reeds in 1661 besloot deze in den troebelen overgangstijd van het Protectoraat tot de Restauratie getroffen regeling te annuleeren, met het oog op het misbruik, dat de Hollanders van dit passeeren der Engelsche brieven door hun handen zouden kunnen maken [3]).

Het kon niet anders of deze onweerstaanbare en door de nationalistische elementen in Engeland met opzet nog overdreven penetratie der Nederlanders moest er een verbittering wekken, die op den duur tot openbare vijandschap zou uitlaaien. Van deze vijandige stemming waren de Staten echter nog onbewust toen zij, in 1660, onmiddellijk na de terugroeping van Karel II, met dezen onderhandelingen aanknoopten over een vast handels- en scheepvaartreglement, waarvan het gemis onder Cromwell een bron van voortdurende wrijvingen en conflicten tusschen beide natiën was geweest. De kans scheen voor ons nu gunstig, om met het nieuwe bewind tot overeenstemming te komen. Immers was men aan beide kanten tot het aangaan van een alliantie geneigd; al legde men onzerzijds daarbij den nadruk op

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1) Japikse, t.a.p., blz. 53, 270.

2) Ibid., blz. 73, 269, LXVII vlg. — Zóó zeer was men zelfs in de Engelsche visscherijsteden op onze bemiddeling aangewezen, dat Karel II gedurende den Tweeden Engelschen Oorlog, in 1666, den visschers van Brugge het privilegie schonk, om op de Britsche kust te visschen en vrij met hun schepen in de Engelsche havens binnen te komen, ten einde er aldus de onzen te vervangen! (A. de Behault de Dornon, Les privilèges octroyés en 1666 par Charles, roi d'Angleterre, aux pêcheurs de Bruges, in: *Bulletin de l'Académie Royale d'archéologie de Belgique*, 1909, IV, p. 145—174).

3) *Brieven van en aan De Witt*, III, blz. 838—845; Cal. St. P., 1661/62, p. 55.

een handels- en marinetractaat, dat, naar de opvatting der Staten, van deze alliantie het essentieele bestanddeel moest uitmaken. Door tegelijkertijd ook met Frankrijk besprekingen te openen, hoopten Hare Hoog Mogenden dit verbond uit te breiden tot een Triple Alliantie, — niet alleen op politiek, maar ook op commercieel en maritiem gebied, — waarvan de vorming hun sedert den Vrede van Munster als een ideaal voor den geest had gezweefd [1]).

Het voornaamste doel van dit Drievoudig Verbond zou dus de verwezenlijking moeten zijn van het reeds in de jaren vóór 1652 door ons gelanceerde en toen mislukte plan van een Britsch-Fransch-Nederlandsch „syndicaat" tot vrijmaking van het verkeer ter zee. Daartoe stelde de Republiek, evenals destijds, de eenparige aanvaarding voor van den regel „Vrij schip vrij goed" en het herleiden van de gebruikelijke visitatie der schepen op contrabande tot een bloot onderzoek van de scheepsbrieven. In verband waarmede het begrip contrabande duidelijk omschreven en liefst enkel tot oorlogsbenoodigdheden beperkt diende te worden. Alleen door een zoodanige internationale regeling zou de zeevaart van hare entraves verlost worden en de handel zich vrij kunnen ontplooien. Hoe meer staten zich bij deze conventie aansloten, des te meer effect zou zij sorteeren. Vandaar dan ook dat Hare Hoog Mogenden zoowel in Parijs als in Londen wilden bedingen, dat „de andere Koninghen, Republycken, Princen ende Staten van Christenrijck en voornamelijck die geene van deselve, die geinteresseert sijn by de *liberteyt van de Navigatie ende Commercie*" door de drie „geconfedereerden" zouden worden uitgenoodigd om zich bij de alliantie aan te sluiten [2]). Intusschen zou deze bij uitstek voordeelig zijn voor de Republiek, als de eenige van de drie geallieerden, die ook met de vierde zeemogendheid, Spanje, door zulk een marine-tractaat verbonden was!

Deze punten betroffen meer onzen handel en onze scheepvaart in het *algemeen* en moesten daarom èn in Frankrijk èn in Engeland, beiden, te berde worden gebracht. Maar bovendien kregen onze naar Londen bestemde gezanten in last daar een aantal voorstellen in te dienen, die speciaal een voor ons gunstige regeling van ons handelsverkeer met *Engeland* beoogden. Hoe weinig de Staten daarbij rekening hielden of bekend waren met de dáár ten onzen aanzien heerschende geestesgesteldheid, bleek uit den inhoud dezer voorstellen. Immers behelsden zij niets meer of minder dan vrijheid van handel, over en weer, op den voet der meest begunstigde natie, en „absolute egaliteyt" van tollen en andere inkomende en uitgaande rechten voor de wederzijdsche onderdanen. Dit laatste zonder onderscheid of de goederen in Engelsche of Nederlandsche schepen in- of uitgevoerd werden. Feitelijk kwamen deze voorstellen dus neer op een uitnoodiging aan Enge-

1) *Voorspel*, I, blz. 169.

2) Aitzema, IV, blz. 610, 725.

land, om de Acte van Navigatie, en daarmede het gehééle protectionistische stelsel, ten onzen bate af te schaffen [1])!

Zoodoende keerden de Staten eenvoudig terug tot de voorwaarden, die zij bij de onderhandelingen met Engeland in 1651 als grondslag hadden genomen [2]). Was echter reeds toen het succes uitgebleven, nog veel minder zouden zij thans de Engelschen bereid vinden om van de door hen als onmisbaar beschouwde bescherming tegen de Nederlandsche commercieele invasie afstand te doen. Dit toonde, nog vóór de conferenties met onze gezanten in Londen begonnen, de hernieuwing van de bij ons zoo gehate Navigatie-Acte. Niet alleen nam het Parlement het protectionistische program van den Protector in zijn geheel over, maar zelfs verscherpte het dit nog aanmerkelijk, om aan de vele klachten, voornamelijk over *Nederlandsche* concurrentie, tegemoet te komen [3]). Aan het gebruik van vreemde schepen door Engelsche kooplieden poogde men een eind te maken door de Acte van Navigatie in dier voege aan te vullen, dat Engelschen voor hun handel slechts schepen mochten bevrachten in Engeland gebouwd en voor driekwart met Britten bemand. Ook aan den — overigens geoorloofden — invoer van vreemde waren door schepen van het land van herkomst dier waren trachtte men paal en perk te stellen door de bepaling, dat de aldus geïmporteerde goederen hoogere invoerrechten zouden hebben te betalen dan wanneer zij in Engelsche bodems werden aangevoerd. Wat evenwel deze verscherpte Navigatie-Acte vooral van haar voorgangster onderscheidde was, dat zij (zooals wij verder zullen zien) ook tot de Britsche *koloniën* werd uitgebreid.

Dat het ditmaal der Britsche regeering met de handhaving van de Acte bittere ernst was bleek uit de instelling van een Raad voor den handel en de scheepvaart (die zich voornamelijk op de bevordering van den in Engeland weinig beteekenenden Spaanschen en Oosterschen handel zou hebben toe te leggen) en een Raad voor de koloniën [4]). Zóó zeer was het Parlement op de Nederlanders gebeten, dat het de bescherming der wet ook tot de noodlijdende Britsche visscherij meende te moeten uitstrekken. De desbetreffende bill, waarbij o.a. den vreemdeling het visschen binnen 10 mijlen van de Engelsche kust werd verboden, trad evenwel niet in werking, omdat de koning er, uit vrees voor een oorlog met de Republiek, zijn sanctie aan onthield [5]).

Hoopten de Staten echter aanvankelijk nog bij Karel II steun te vinden bij hun pogingen om het Britsche protectionisme te breken, weldra moesten zij ervaren dat de hun vijandige strooming in Engeland te sterk was dan dat de koning er tegen in had kunnen gaan, zelfs al had hij het gewild. In

[1]) Japikse, *Verwikkelingen*, blz. 64.

[2]) Ibid., blz. 66.

[3]) De Acte was óók tegen de Fransche concurrentie gericht (vgl. F. Dumas, *Les relations commerciales de la France avec l'Angleterre, 1661—1688, in de Revue Politique et Parlementaire*, T. LX, p. 538).

[4]) Japikse, t.a.p., blz. 55.

[5]) Ibid., blz. 70—75.

den loop der verdere onderhandelingen kwam de onverzoenlijke tegenstelling tusschen de wederzijdsche opvattingen en de onverzettelijke wil van de Engelschen, om met alle denkbare middelen onzen handelsbloei te fnuiken, steeds scherper voor den dag. Onvoorwaardelijk wezen zij de door ons voor onzen handel en scheepvaart gevindiceerde vrijheid af. Aan de protectioneele maatregelen in Engeland, — die o.a. ook de Engelsche lakenindustrie door prohibitieve invoerrechten tegen den import van wollen stoffen uit den vreemde beschermden [1]), — hielden zij onwrikbaar vast. Daarentegen dorsten zij de afschaffing te eischen van de beschermende rechten, die den invoer der Britsche lakenen en manufacturen in *Nederland* belemmerden! Van een algemeene aanvaarding van ons beginsel, dat de vlag de lading dekte, mits deze geen contrabande (in den zin van oorlogstuig) bevatte, wilden de Engelsche onderhandelaars niets hooren. Integendeel huldigden zij het, voor onze belangen zoo noodlottige, omgekeerde principe van onderzoek van elk schip en meestmogelijke uitbreiding van het begrip contrabande. Tot de in den Intercursus van 1495 opgenomen garantie van onze visscherij in 't Britsche zeegebied waren zij evenmin te bewegen Op dit punt kwam zelfs de voor ons bij uitstek gevaarlijke quaestie van de door Engeland gepretendeerde souvereiniteit over de aangrenzende zeeën om den hoek gluren!

Maar niet alleen tot Europa bleven de meeningsverschillen tusschen beide natiën beperkt. De weigering van de Engelsche Oost-Indische Compagnie, om het door ons in 1659 met den Protector, ter liquidatie van alle geschillen in Azië, gesloten accoord langer als geldig te erkennen, wierp deze na veel krakeel eindelijk bereikte regeling weer geheel overhoop. Oude twistpunten werden opnieuw opgerakeld en nieuwe eischen gesteld. Het doel van de Engelschen was daarbij door een nieuw, voor hen voordeeliger accoord een eind te maken aan de systematische tegenwerking van onze in den Archipel almachtige Compagnie. Immers belette deze er hun niet alleen allen handel door, in den telkens opnieuw uitbrekenden oorlog met Bantam, deze plaats, waar hun hoofdfactorij (een waar broeinest van intriges tegen onze heerschappij in Indië) gevestigd was, te blokkeeren [2]). Maar zij weigerde den Britten tevens, zoolang zij het accoord van 1659 niet erkenden, het eiland Run uit te leveren, vanwaar zij het specerij-monopolie van de onzen in de Molukken zouden kunnen breken. Daarom vorderden de Engelschen nu, in April 1661, de onmiddellijke overlevering, zonder eenige beperkende voorwaarde, van Poeloe Run [3]). En voorts vergoeding voor het aanhouden van hun „blok-

1) Cal. St. Papers, 1661/62, p. 80.

2) Jhr. Mr. J. K. J. de Jonge, *De opkomst van het Nederlandsche gezag in Oost-Indië*, VI, blz. LXIII, 72, 74 vlg., 76, 78.

3) Van hoe groot belang het bezit van dit specerij-eiland was blijkt uit de proclamatie der Britsche regeering, van 20 December 1662, waarbij de invoer in Engeland van notemuskaat, kaneel, kruidnagelen en foelie werd vrijgesteld, tot tijd en wijle de East India Company „be restored to Poleroon or some other of the Spice Islands". Hierdoor werd ten gunste van onze Oost-Indische Compagnie op dit punt de Acte van Navigatie zoolang buiten werking gesteld (Cal. St. P., 1661/62, p. 597).

kaderunners" vóór Bantam en volle vrijheid om op alle binnen het octrooi van onze Compagnie gelegen plaatsen te varen: ook op zulke, die deze belegerd hield. In het algemeen eischten zij de opheffing van het monopoliestelsel der Compagnie en vrij verkeer voor alle Engelsche en met Engelsch paspoort varende inlandsche schepen, volgens den regel „Vrij schip vrij goed"! Hier waren dus de rollen omgekeerd en traden de Britten als kampioenen van den vrijen handel en zeevaart — in Indië! — en wij, Europeesche vrijhandelaars, als verstokte protectionisten op [1])!

Daar er toch geen uitzicht op overeenstemming in deze commercieele aangelegenheden bestond, zagen de Staten ten slotte maar van de geheele alliantie met Engeland af, in plaats waarvan zij den koning een vriendschapsverdrag aanboden. In de hoop daardoor Nederlandsch kapitaal naar zijn geldarm land te trekken, wist minister Clarendon Karel II te bewegen op dit aanbod in te gaan [2]). Zoo kwam, den 1en September 1662, het verdrag tot stand [3]), dat al de opgeworpen principieele quaesties onbeslist liet. Zóó gespannen was echter intusschen de verhouding tusschen beide volken geworden, dat men aan weerskanten de noodzakelijkheid van een voortzetting der onderhandelingen inzag, omdat, als men niet tot een vergelijk kwam, een oorlog onvermijdelijk scheen. „Sijnde", schreef onze gezant Van Hoorn, in Juli 1662, uit Chelsey aan De Witt, „het volck in 't generael ende meest de kooplieden van London, seer tegens onse Natie geanimeert, haer inbeeldende, dat se door een oorlogh de gantsche commercie aen haer souden trekken ende de onse te eenemael ruineren, ende dat haer de overwinninge niet ontstaen kan, als wanneer de Koningh aen ons soodanige wetten soude konnen voorschrijven, als 't hem geliefde" [4]).

Naar mate de invloed van den vredelievenden Clarendon daalde en die van de oorlogspartij, onder aanvoering van 's konings broeder, den sterk in handelsondernemingen geïnteresseerden Hertog van York, toenam, won in Engeland de op een oorlog met de Republiek gerichte beweging voortdurend aan kracht. Steeds talrijker werden de ons gestelde eischen en aldoor nadrukkelijker de tegen ons ingebrachte grieven. Meer en meer concentreerden zich deze bovendien op den buiten-Europeeschen handel. Sterker nog dan onder Cromwell begon zich de koloniale expansie van Engeland af te teekenen. *Binnen* Europa konden de Engelschen, bij gebrek aan 't noodige kapitaal, niet goed tegen den Nederlandschen concurrent op, wien zijn rijkdom een al te grooten voorsprong op alle markten gaf. Daarom richtten zij thans bij voorkeur het oog naar de andere werelddeelen, waar zij zich een eigen, strikt aan 't moederland onderworpen handelsgebied

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1) Japikse, t.a.p., blz. 103.
2) Ibid., blz. 155 vlg., 463.
3) Aitzema, IV, blz. 908 vlg.
4) *Brieven van en aan De Witt*, IV, blz. 273.

konden veroveren, waarvan de exploitatie hun schatten in den schoot zou werpen. Zoo zien wij de Restauratie in deze jaren op de reeds bestaande nog vrij bescheiden grondslagen met groote hardnekkigheid voortbouwen aan een zich naar Oost en West uitbreidend Britsch koloniaal rijk.

Aan dezen drang naar koloniale uitbreiding maakte Karel II zelfs zijn huwelijk met Catharina van Braganza dienstbaar. Het huwelijkstractaat van 18 Mei 1661 vernieuwde en bevestigde vooreerst het door Cromwell op zoo voordeelige voorwaarden gesloten bondgenootschap met Portugal. Maar tevens waarborgde het den Portugeezen de ondersteuning van de Engelsche vloot tegen de Spanjaarden in Europa en de Nederlandsche Oost-Indische Compagnie in Indië. Als prijs voor deze bescherming stond koning Alphonso VI aan Karel II twee strategische punten, — Tanger en Bombay [1]), — af, vanwaar uit de verlangde hulp verleend zou worden [2]). Bovendien beloofde de Portugeesche koning den Engelschen op het door ons in de jaren 1655—58 veroverde Ceylon, ingeval de Nederlanders hem het eiland *teruggaven*, de haven van Galé, of, als hij het met Britsche hulp *heroverde*, de stad Colombo af te staan. In een geheim artikel verplichtte Karel II zich den vrede tusschen Portugal en de Republiek te bemiddelen of, als die niet tot stand kwam, een vloot naar Bombay te zenden, om de Portugeezen in Indië tegen hun vijanden (d.w.z. de Nederlanders) bij te staan.

Wel werd inderdaad, 6 Augustus 1661, deze vrede gesloten, die ons, in ruil voor het definitieve verlies van Brazilië, een aanzienlijke som gelds en dezelfde handelsvoorrechten als de Engelschen in Portugal en zijn West-Indisch gebied toekende. Maar eer zij de wapenen neerlegde had de Oost-Indische Compagnie zich gehaast een sterke scheepsmacht uit te rusten, om, nog vóór het sluiten en het ratificeeren van 't vredesverdrag, den Portugeezen zoo mogelijk hun laatste bezittingen in Indië te ontweldigen. Tevergeefs trachtte de Engelsche koning, uit vrees dat ook deze voor den handel van zijn onderdanen verloren zouden gaan, de uitzending van de vloot tegen te houden [3]). Ondanks zijn dreigement, dat hij er met ons om zou breken, zette de Compagnie door en maakte zich, in de volgende twee jaren 1661—63 van het den Portugeezen nog overgebleven deel van de kust van Malabar (Coulang, Cranganor, Cananor en Cochin) meester [4]). Niets hielden dezen daarna van hun vroeger zoo uitgestrekt Indisch rijk over dan Goa, Diu en de helft van Timor [5]) ! Liep het zoodoende met Portugal als

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1) Reeds in 1653 schreef de Britsche President Blackman uit Soeratte, dat men Bombay gemakkelijk van de Portugeezen zou kunnen krijgen, in ruil voor hulp tegen de Hollanders (W. Foster, *Letters received by the East India Comp. from its servants in the East*, 1651—54, p. 170).

2) Van convooi, door twee Engelsche oorlogsschepen aan de Portugeesche retourvloot uit Brazilië verleend, gewaagt, 28 Augustus 1661 : Cal. St. P., 1661/62, p. 72.

3) Japikse, t.a.p., blz. 102.

4) H. Schäfer, *Geschichte von Portugal*, IV, S. 687.

5) Blok, *Geschiedenis van het Nederlandsche volk*, V, blz. 147.

Indische mogendheid ten einde, tegelijkertijd legden de Engelschen in Bombay, hun eerste belangrijke versterkte havenplaats in Azië, de kiem van de latere Britsche overheersching van Indië!

De gevolgen, die Karel II van een verdere uitbreiding der Nederlandsche koloniale macht in Voor-Indië gevreesd had, lieten niet lang op zich wachten. Reeds in November 1663 moest Downing in Den Haag met klachten aankomen over het beletten van den Engelschen handel in de door ons pas veroverde peperhavens van Malabar. Van de twee Engelsche schepen, de Hopewell en de Leopard, was het eene bij aankomst vóór Cochin door de onzen weggestuurd en het andere in het nabijgelegen Porcatty slechts toegelaten onder voorwaarde, dat het er de Britsche factorij zou opruimen, „sonder eenige nieuwe negotie te doen" [1]). Aan de reeds lange lijst van oude grieven tegen onze Oost-Indische Compagnie werden aldus nòg een paar nieuwe punten toegevoegd!

Maar al zette de uitsluiting van de Engelschen door de nieuwe „dominateurs van India" in Engeland veel kwaad bloed, toch werden deze voorvallen er meer en meer op den achtergrond gedrongen door de in Londen nog veel méér gerucht makende mishandelingen, den Britten in het octrooigebied van onze *West*-Indische Compagnie aangedaan [2]). Immers was voor den Britschen handel het Westelijk halfrond van oneindig veel grooter belang dan het Oostelijke. En dit niet alleen omdat Engeland er in zijn bloeiende volksplantingen zijn aangewezen afnemers en leveranciers vond, maar ook omdat met de vaart op Amerika niet de geweldige bedragen gemoeid waren, die de toerustingen naar het verre Azië vereischten. Voor den met beperkte kapitalen werkenden Engelschen zakenman legde deze laatste factor, vooral, gewicht in de schaal. Bovendien hadden de Engelschen, die in de Oost op de geweldige machtsmiddelen van de Oost-Indische Compagnie stieten, in de West-Indiën en op de daarmede in commercieel opzicht nauw samenhangende Westkust van Afrika slechts met haar zwakke West-Indische zuster te doen. Wat de Spanjaarden en Portugeezen betreft, die waren er tot een krachtige handhaving van hun monopolie ter zee niet in staat. Om al deze redenen legde de Engelsche koopman zich bij voorkeur op den West-Indischen handel toe. Vandaar dat zijn verwikkelingen met onze West-Indische Compagnie steeds meer de geheele verhouding tusschen Engeland en de Republiek begonnen te beheerschen.

Reeds onmiddellijk na de Restauratie had het Parlement zich de reglementeering van den West-Indischen handel ten taak gesteld. Door de Acte van Navigatie tot dit koloniale gebied uit te breiden trachtte het er alle vreemde concurrentie te weren. Uitdrukkelijk werd vastgesteld, dat de Britsche volksplantingen hare voortbrengselen slechts in eigen of Engelsche schepen mochten exporteeren. Daarenboven mocht de uitvoer van de voornaamste producten, als suiker, tabak, katoen, indigo, gember en verfhouten, van daar enkel plaats hebben naar een andere Britsche kolonie of naar het

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1) Japikse, t.a.p., blz. 282; Aitzema, IV, blz. 1119.
2) Japikse, t.a.p., blz. 366.

moederland. Zoodoende werd aan Engeland, — met uitsluiting van alle andere landen en vooral van Nederland, — de stapel van deze „enumerated goods" verzekerd. Het doel van den wetgever was dus de strikte commercieele onderwerping van de Engelsche koloniën aan het monopolie van de metropolis. Factorijen, ten bate van den Britschen handel, moesten zij zijn en niets meer dan dat [1])!

Ook in ander opzicht gaven de commercieele bemoeiïngen van de Restauratie al zeer spoedig van deze zelfde bedoeling blijk. Daarbij ging de regeering niet alleen uit van het beginsel, dat de handel in de door de planters gekweekte *producten* over de Engelsche havens moest worden geleid. Zij stelde ook het principe, dat de verschaffing der in grooten getale op de plantages van Jamaïca, Barbados en Virginië benoodigde zwarte *werkkrachten* uitsluitend door bemiddeling van den Engelschen koopman geschieden moest. Men kon het in Londen niet verkroppen, dat andere natiën, die zich meer dan de Britten op den slavenhandel toelegden, — en daaronder weer voornamelijk de Nederlanders [2])! — uit de leverantie van negers aan de Engelsche koloniën voordeelen trokken, die zoodoende 't moederland ontgingen. Daar kwam nog bij, dat met den handel in „kroesvee" in de Antillen de sluikhandel op de Spaansche koloniën in Zuid-Amerika ten nauwste samenhing. En hoe ontzaglijk winstgevend deze laatste was toonde het voorbeeld van de Nederlanders, die hun groote slavenmarkt Curaçao tot het entrepôt van den handel op de Spaansche West-Indiën hadden weten op te voeren [3]). Toen de Graaf van Marlborough dan ook, in November 1660, het voorstel deed, om Jamaïca (in concurrentie met Curaçao) te maken tot de Britsche West-Indische markt voor „zwarten", vond dit plan bij Karel II onmiddellijk volle instemming [4]).

Zoo werd, den 18en December 1660, de Royal African Company opgericht, waaraan de koning het monopolie van den invoer van slaven in de Engelsche koloniën schonk. Wel was het den oprichters ook om „andere koopwaar", en vooral goud [5]), te doen. Maar hoofdzaak was toch de slavenhandel: „le plus sûr et le plus riche commerce, qui se fasse aujourd'hui en aucun lieu", zooals de Fransche minister Lionne in 1664, niet zonder eenigen naijver, schreef [6]). Tot het bedrijfskapitaal van de nieuwe Compagnie droegen de Hertog van York en ettelijke grooten van 't hof bij: een omstandigheid, die op den verderen loop van zaken een grooten invloed zou uitoefenen [7]). Immers kregen daardoor de hoofden van de oorlogs-

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1) Gardiner, t.a.p., II, p. 82.

2) Vgl. Beer, t.a.p., p. 231.

3) *Voorspel*, II, blz. 161 vlg.

4) Schoolcraft, t.a.p., p. 683 vlg.

5) Japikse, t.a.p., blz. 167. Vgl. Cal. St. Papers, 1663/64, p. 389.

6) G. Pages, *A propos de la guerre Anglo—Hollandaise de 1665—1667* (Revue Historique, T. XCVIII, p. 62).

7) Japikse, t.a.p., blz. 349, 368; Cunningham, t.a.p., I, p. 274, 278. — Ook de koning, de koningin en de koningin-moeder namen aan de inschrijving op het kapitaal der Compagnie deel.

partij in Engeland een rechtstreeksch belang bij den bloei van het nieuwe handelslichaam, dat weldra in scherp conflict met onze West-Indische Compagnie zou geraken.

Het eerste werk van de Royal Company was zich op de Westkust van Afrika van een vast punt te verzekeren, ten behoeve van haar handel. De factorijen, die haar niet zeer fortuinlijke voorgangster van 1631 er, in den loop der jaren, niet zonder herhaalde schermutselingen met de Nederlandsche West-Indische Compagnie, in Senegal en aan de Goudkust had gesticht [1]), waren (op Kormantijn, in 't koninkrijk Fantijn, na) den Britten tijdens den Eersten Engelschen Oorlog door de onzen afhandig gemaakt. Daarom werd, in het begin van 1661, Sir Robert Holmes met 5 schepen naar Kaap Verd gezonden, om daaromtrent een geschikt punt voor de Company in bezit te nemen.

Stellig ging de laatdunkende leider van deze expeditie daarbij buiten zijn boekje, toen hij zich de snoeverij veroorloofde in 't langs varen, den 12en Maart 1661, te Goeree (ons hoofdkantoor in Senegal) aan te leggen, om er den Nederlandschen gezaghebber Cop, namens koning Karel II, aan te zeggen, dat deze vorst „pretendeerde alleen gherechtight te wesen om de geheele Custe van Africa tot Cabo de Bonne Esperance toe te behandelen ende negocieren". Om welke reden de onzen binnen de zeven maanden zouden hebben op te breken en die kust te ruimen. Daarop zijn tocht voortzettende, kwam Holmes ten anker voor de Gambia, waar het door hem de rivier opgezonden fregatje uit ons fort St. Andries werd beschoten [2]). Dit gaf den Engelschman een welkome aanleiding onze sterkte te veroveren en aan den mond der rivier het eiland Boa Vista of het Hondeneiland te bezetten om er een versterking op te werpen. Vandaar uit werd door de Engelsche bezetting, die Holmes er achterliet, in het vervolg een ieder het verkeer met de iets hooger stroomopwaarts gelegen, door onze Compagnie in eigendom bezeten plaatsen belet [3]).

Zoodra de zaak hier te lande bekend werd, wendden de Staten zich tot den koning met het dringende verzoek zijn onderdanen te willen verbieden onzen handel en scheepvaart op de kust van Afrika te belemmeren en inzonderheid inbreuk te maken op ons recht om daar vrijelijk te varen en handel te drijven [4]). In waarheid kon Karel II daarop verklaren, dat de door Holmes gepleegde aanslag op het volkenrecht buiten zijn voorkennis had plaats gehad. Hij beloofde dan ook „sich daerop te sullen informeren ende ordre te stellen, dattet geen gevolgh soude hebben, dat tot nadeel van de (West-Indische) Compagnie streckte" [5]). Van eenigen maatregel ten aanzien van Holmes of restitutie van de door hem veroverde post verluidde echter niets. Trouwens gaf de Compagnie, van haar kant, den Engelschen

1) *Voorspel*, II, blz. 138 vlg.
2) Aitzema, V, blz. 124.
3) Ibid., IV, blz. 756; V, blz. 118.
4) Ibid., V, blz. 121.
5) Ibid., V, blz. 123.

geen mindere reden tot klagen. In datzelfde jaar 1661 hield haar schip de Amsterdam op de kust van Guinea de Merchant's Delight, van de African Company, aan, welken bodem zij daarop goede prijs verklaarde [1]). Terwijl wij dus eenerzijds aanspraak maakten op de door het volkenrecht aan een ieder gewaarborgde vrijheid van handel op de Afrikaansche kustlanden, ontzegden wij zelf in *Guinea* dezen vrijen handel aan anderen! Uit deze tegenstrijdigheid in onze „maximes" werd het conflict geboren, dat de directe aanleiding tot den Tweeden Engelschen Oorlog zou worden.

III. *De Guineesche quaestie.*

Een eigenaardige samenloop van omstandigheden wilde, dat het juist de gevolgen, op koloniaal gebied, van den *Eersten* Engelschen Oorlog waren, die tot het uitbreken van den *Tweeden* Engelschen Oorlog zouden leiden. Vóór 1652 reeds had de West-Indische Compagnie zich, deels door verovering en deels langs verdragsrechtelijken weg, het uitsluitende bezit van het rijke Guinea — althans in theorie — weten te verzekeren. Maar zoolang de „handelinge" op Afrika slechts een bescheiden onderdeel van haar — twee werelddeelen omvattende — zaken uitmaakte, had zij zich nooit werkelijk ingespannen, om de enkele indringers, die ter Goudkust opdoken, vandaar te verjagen. Zoodoende hadden niet alleen Engelsche agenten, maar ook een paar min of meer suspecte „Deensche" en „Zweedsche" ondernemingen zich naast haar in Guinea kunnen nestelen, zonder noemenswaardig door haar bemoeilijkt te worden [2]). Pas de rampzalige afloop van den Eersten Engelschen Oorlog, die de Compagnie op het verlies van Brazilië te staan kwam en haar dwong naar een andere bron van inkomsten uit te zien, bracht een ommekeer in haar tot dusverre ter Goudkust gevolgde politiek teweeg. Als eenig middel, om haar aandeelhouders nog eenig dividend op het sterk gedeprecieerde kapitaal uit te keeren, bleef haar enkel de handel op Guinea over, die haar „ghenoeghsaem alleen (deed) subsisteren ende staende blijven" [3]). Vandaar dat zij, in de volgende jaren, wel genoodzaakt was alles op haren en snaren te zetten om er haar monopolie, — waarmede zij zelf stond of viel, — tegen elkeen, die er inbreuk op maakte, te verdedigen. En bij deze zelfverdediging sloeg zij des te vinniger van zich af omdat zij veelal met „vermomde Hollanders" te doen had, die haar „onder decksel" van Zweden en Denen [4]) een schaamtelooze concurrentie aandeden [5]).

Op drieërlei rechtsgrond nu baseerde de Compagnie haar monopolie in Guinea. Tegenover de eigen landgenooten kon zij volstaan met haar octrooi

[1]) Schoolcraft, t.a.p., p. 684.
[2]) *Voorspel*, II, blz. 137.
[3]) Ibid., II, blz. 137—141.
[4]) Aitzema, V, blz. 72.
[5]) Ibid., IV, blz. 952.

van 1621, dat allen Nederlanders buiten de Compagnie de vaart op Afrika's Westkust, bezuiden den Kreeftskeerkring, verbood. Maar ten aanzien van vreemde natiën beriep zij zich eensdeels op de droit de conquête, die zij kon doen gelden in de op de Portugeezen veroverde punten, — Mouree (1611), Elmina, *Cabo Cors* en Chama (1637) en Axim (1642), — en anderdeels op tractaten van gebiedsafstand of alleenhandel met de negerkoningen in andere plaatsen. Daarentegen stelden haar tegenstanders zich op het standpunt, dat de handel op wat zij „de vrije Africaensche Kuste" geliefden te noemen [1]), een ieder vrijstond. En volgens deze opvatting handelden zij ook. Daarbij kwam hun de omstandigheid niet weinig te stade, dat de Compagnie in het betwiste kustgebied feitelijk geenerlei „superioriteyt" over de naturellen bezat [2]). Immers was de zwakke bezetting van haar enkele forten in 't minst niet tegen „de dreigende maght" van de sterke en strijdlustige negerstammen opgewassen [3]). Het eigenlijke gezag over de kustlanden blééf dus berusten bij de inlandsche potentaatjes, die de Compagnie door jaarlijksche tributen en geschenken aan zich moest zien te verbinden [4]). En zoo waren het dan ook niet *onze* rechtsopvattingen, maar de willekeur van deze negerkoningen en hun „swarte grooten", die in laatste instantie over het al of niet toelaten van onze concurrenten beslisten.

Nu liepen de belangen der Compagnie en die van de inheemsche machthebbers doorgaans verre uiteen. Ging den Nederlanders niets meer ter harte dan het handhaven van hun monopolie, de inboorlingen daarentegen, die op deze vanouds druk bevaren kust maar al te goed de voordeelen der concurrentie hadden leeren kennen [5]), gaven er de voorkeur aan ook andere blanke natiën in hun land toe te laten. Soms ook bestond er hiervoor een bijzondere reden: en dit was inzonderheid in het, vlak nabij ons hoofdkantoor Elmina, in het koninkrijk Fetu gelegen *Cabo Cors* het geval. Immers hadden de onzen, om het kostbare onderhoud van drie forten op een afstand van nog geen drie uren gaans te ontgaan, die te Cabo Cors en Mouree verlaten en hun geheele bedrijf geconcentreerd in Elmina [6]). En daar deze ontruiming voor de inlandsche hoofden te Cabo Cors zeer nadeelig was, toonden zij zich sindsdien steeds bereid hun gebied voor andere gegadigden open te stellen. Onze rivalen, van hun kant, vestigden zich gaarne in deze goud- en slavenrijke plaats. Vooral omdat zij achter haar door de volle branding bespoelde vlakke strand onneembaar sterk lag [7]), zoodat men er volkomen veilig was voor een Hollandsche agressie uit zee.

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1) Ibid., V, blz. 213.

2) Dr. G. W. Kernkamp. *De regeeringe van Amsterdam*, door Hans Bontemantel, I, blz. 267.

3) G. Brandt, *Het leven van De Ruiter* (uitg. 1794), II, blz. 324.

4) Mr. N. de Roever, *Twee concurrenten van de eerste West-Indische Compagnie* (*Oud-Holland*, 1889), blz. 201.

5) Brandt, t.a.p., II, blz. 321.

6) Jhr. Mr. J. K. J. de Jonge, *De oorsprong van Neerland's bezittingen op de kust van Guinea*, blz. 60 vlg.

7) Brandt, t.a.p., II, blz. 271.

Kort vóór 1649 had een afgezant van de Engelsche African Company van deze omstandigheden gebruik gemaakt, om, met toestemming van den koning van Fetu, in Cabo Cors een loge te bouwen, waar hij met de inboorlingen handelsbetrekkingen aanknoopte. Van Elmina uit, waar men over dezen loop van zaken niet gesticht was, werd toen aan de ontluikende Britsche concurrentie door een handigen truc weldra een eind gemaakt. Een commies van de West-Indische Compagnie zette zich tijdelijk eveneens in Cabo Cors neer en bood er zijn waren tegen zóó lagen prijs veil, dat de Engelschman genoodzaakt was met verlies te werken en daarom na korten tijd weer aftrok [1]).

Er was dus geen enkele vertegenwoordiger van een Europeesche macht meer in Cabo Cors aanwezig, toen daar onverhoeds, in 1649, een voor onze Compagnie veel gevaarlijker mededinger ten tooneele verscheen, die op dit onbeheerde punt de *Zweedsche* vlag ontplooide! Sedert 1645 reeds waren nu en dan schepen, die deze vlag voerden, vóór de kust gekomen, om er handel te drijven [2]). Zij waren uitgezonden door den als koper- en ijzerindustrieel vermaarden Louys de Geer, die, steeds op zoek naar de noodige débouchés voor de producten van zijn Zweedsche fabrieken, een nieuw afzetgebied langs de Afrikaansche kust had ontdekt [3]). Ten einde daarbij niet met onze West-Indische Compagnie in conflict te raken, had hij zich daartoe van een Zweedsch privilegie van koningin Christina voorzien. Deze handel bleek zich zóó gunstig te ontwikkelen, dat hij ter bevestiging ervan besloot een vast punt op de kust van Guinea te bezetten en er een factorij op te richten. Daar hij echter begreep, dat er voor een dergelijke veelomvattende koloniale onderneming meer kapitaal werd vereischt dan hij, alleen, eraan ten koste wilde leggen, wendde hij zich tot Christina met het voorstel, om een groote Zweedsch-Afrikaansche Compagnie te stichten.

Zoo kwam dan, den 15en December 1649, deze Zweedsche concurrente van onze West-Indische Compagnie tot stand [4]). Het haar geschonken „privilegie" verleende haar het uitsluitende recht, om uit Zweden schepen te zenden naar de Afrikaansche landen (bezuiden de Canarische Eilanden),

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[1]) Victor Granlund, *En Svensk koloni i Afrika eller Svenska Afrikanska Kompaniets historia* (Stockholm, overdruk uit Historiskt Bibliothek, 1879), blz. 9. — Dank zij de vriendelijke bemoeiïngen van Dr. P. C. Molhuysen is dit merkwaardige boekje thans in de Koninklijke Bibliotheek te 's-Gravenhage aanwezig. Ten aanzien van deze voor ons zoo belangrijke monographie valt op te merken, dat het weliswaar een overvloedig feitenmateriaal bevat, maar dat de daaruit door den schrijver zelf getrokken conclusies vaak kant noch wal raken. Granlund's bekrompen chauvinisme en zijn onvoldoende kennis van het onderwerp maken hem doorgaans blind voor de werkelijke toedracht en samenhang der gebeurtenissen, waarvan de portée hem bovendien geheel ontgaat. Zijn standpunt ten opzichte van onze West-Indische Compagnie wordt gekarakteriseerd door de op blz. 64 gebezigde qualificatie: „detta rofvareföljе, som kallade sig Holländska Westindiske kompaniet"!

[2]) Granlund, t.a.p., blz. 6.

[3]) *Voorspel*, II, blz. 140.

[4]) Zie over het volgende: Granlund, t.a.p., blz. 7—9.

Azië en Amerika (met uitzondering van de aan een andere onderneming toegewezen kolonie Nieuw-Zweden aan de Delaware). Deze schepen zouden van Stade uitzeilen: de aan Zweden toebehoorende stad, die het dichtst bij Nederland lag, in welk land de meeste aandeelhouders der nieuwe Compagnie gezocht moesten worden en haar schepen toegerust, de cargazoenen ingeslagen werden. Het belangrijkste punt in het Compagniesprivilegie was echter — en hier kwam de aap uit de mouw — de aanwijzing van *Cabo Cors* als plaats van vestiging van een nieuwe Zweedsche „kolonie". De stichting daarvan droeg De Geer, — die de opper-directie der Compagnieszaken behield, — op aan den gewezen commies en fiscaal in Elmina Hendrick Caerloff [1]): een der vele oud-ambtenaren der West-Indische Compagnie, die, met wrok over ondervonden onrecht, haar, dorstend naar wraak, den rug toekeerden. De sluwe en drieste avonturier zou toonen de kunst te verstaan zijn achtereenvolgende broodheeren het hem aangedane leed betaald te zetten!

Ten einde vooraf in Guinea het terrein te prepareeren, zond De Geer daarheen een schip, onder bevel van een kapitein Arent Gabbesen. Deze trof ter plaatse de noodige toebereidselen en sloot, — door bemiddeling van de met Caerloff bevriende negerhoofden, de gebroeders Accorissang (alias Jan Claesz. Tay) en Hennequa [2]), beide geslagen vijanden van de West-Indische Compagnie, — met hun neef, den koning van Fetu, een contract tot aankoop van een stuk gronds bij Cabo Cors. Toen Caerloff zelf er daarop, in April 1650, landde nam hij met eenige plechtigheid, uit naam van zijn Zweedsche Compagnie, de plaats in bezit en begon er onmiddellijk met den bouw van een kasteel, dat Carlsborg werd genoemd [3]). Een poging van den Engelschen agent Crisp, in Kormantijn, om Caerloff vóór te zijn en Cabo Cors voor zijn Britsche Compagnie in handen te krijgen, faalde [4]). De Hollandsche renegaat stelde er echter prijs op met de Engelschen, — die hem ruggesteun tegen zijn eigen landgenooten konden verleenen! — op goeden voet te staan. Daarom had hij zelfs een Engelschman, een zekeren Gardiner, aan boord van zijn schip medegebracht, wien hij toestond te Cabo Cors in een stroohut met de inboorlingen handel te drijven. Daarentegen had de Nederlandsche Compagnie daar afgedaan: door beter gewicht en

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1) Wat voor landsman Caerloff eigenlijk was blijkt nergens. Volgens Granlund is hij in Rostock geboren en dus waarschijnlijk een Duitscher. Het lijkt wel of er tal van Duitschers onder de „bedienden" van de West-Indische Compagnie waren, althans hebben de namen van Johan Nijman of Neumann en Samuel Smidt of Schmidt (die verderop in dit verhaal voorkomen) een onmiskenbaar Duitschen klank. Dit zou dan verklaren hoe zij allen zoo gemakkelijk der Nederlandsche Compagnie konden afvallen.

2) Zie over den „Dahy ofte Veldt-heer van het koninghrijck Fetu" en zijn broeder. Doorman, *Die Niederländische West-Indische Compagnie an der Goldküste* (in: *Tijdschrift voor Indische Taal-, Land- en Volkenkunde*, XL), blz. 449; De Jonge, *Oorsprong*, blz. 62; Aitzema, IV, blz. 1064.

3) Granlund, t.a.p., blz. 10 vlg.

4) Ibid., blz. 21.

verkoop van zijn waar tot lagere prijzen wist Caerloff háár handel in deze plaats geheel te fnuiken. Aldus op zijn beurt door deze taktiek tot wijken gedwongen, nam onze directeur-generaal in Elmina zijn toevlucht tot geweld. Twee maanden lang liet hij Cabo Cors door vijf oorlogsschepen blokkeeren en bombardeeren. Den Engelschman werd het daarbij te heet, zoodat hij zijn zaken bijeenpakte en naar het Nederlandsche hoofdkwartier in Elmina verdween; maar Caerloff en de zijnen hielden moedig stand, zoodat het Compagnieseskader ten slotte onverrichterzake weer moest afzeilen [1]).

In de volgende jaren liet de West-Indische Compagnie de „pretense Sweeden" in Cabo Cors ongemoeid. Hun handel bloeide er, dank zij de kundige leiding van den ervaren Caerloff, die in erkenning van zijn verdiensten door koningin Christina tot gouverneur in Guinea en Zweedsch generaal werd bevorderd [2]). Achtereenvolgens wist de voortvarende gelukzoeker ook in Anemaboe, Accra en Boutry (1651), in Tacorary (1653) en in Cabo Apolonia (1655) de Zweedsche vlag te planten. De eenige schaduw, die over het bedrijf der Zweedsche Compagnie viel, was het aanhouden en opbrengen van haar retourschepen door de Engelschen gedurende den Eersten Engelschen Oorlog. Wel gaf de Britsche regeering, niet ten onrechte, te kennen, dat deze Zweedsche schepen in werkelijkheid aan Hollanders toebehoorden en dus als zoodanig goede prijs dienden te worden verklaard. Maar toch gelukte het de De Geers, door den krachtdadigen bijstand van de Zweedsche diplomatie, het eigendom van hun Compagnie uit den greep van de Engelschen te redden. Ook daarbij bewees Caerloff, die naar Engeland was gezonden, om er de belangen van zijn directie waar te nemen, haar zulke uitnemende diensten, dat hij tot belooning in den Zweedschen adel werd verheven [3]). Zijn succes had hij echter grootendeels te danken aan de begeerte van de Engelschen naar een politiek en commercieel verbond met Zweden, die Cromwell tot een groote mate van inschikkelijkheid bewoog. Dat deze daarbij ook Cabo Cors op het oog had blijkt uit het speciale verdrag over Guinea en Nieuw-Zweden (als aanhangsel van het handelstractaat tusschen de beide rijken) 11 April 1654 te Upsala gesloten. Immers bepaalde dit dat, onaangezien den landroof en andere „molestia", door de Zweden in Afrika en Amerika aan de Engelschen gepleegd, beide partijen er in vrede en vriendschap samen zouden leven, in afwachting dat de hangende quaesties door onderling vergelijk in der minne zouden bijgelegd zijn [4]). Op deze wijze verzekerde Engeland zich alvast een aandeel in de exploitatie van de Zweedsche koloniën!

Was de directie over de Zweedsch-Afrikaansche Compagnie zoolang Christina regeerde hoofdzakelijk in Nederland, door het huis De Geer, gevoerd, na haar troonsafstand kwam er aan dezen gemoedelijken toestand

1) Ibid., blz. 21 vlg.
2) Ibid., blz. 13.
3) Ibid., blz. 15—18.
4) Ibid., blz. 18, 120 vlg.

een eind. Met Karel X Gustaaf kreeg de nationalistische, fel anti-Hollandsche partij in Zweden het heft in handen en onder haar invloed werd ook de Compagnie in nationaal-Zweedschen geest gereorganiseerd [1]). Het bestuur erover werd, — onder een der rijksraden als „opper-director", — aan een drietal te Stockholm zetelende directeurs overgedragen. Daarvan zou er slechts één tot het huis De Geer behooren, hoewel dit bijna de *helft* van het kapitaal had gefourneerd [2]). Tegenover hun Zweedsche mede-directeurs raakten de tevoren almachtige De Geers zoodoende hopeloos in de minderheid. Om een financieele ineenstorting, die van hun uittreden uit de Compagnie het gevolg zou zijn, te voorkomen [3]), werd bovendien nog bepaald, dat het den aandeelhouders, — „wie het ook mocht wezen" [4]), — verboden zou zijn hun kapitaal uit de Compagnie terug te trekken. Zij mochten hun aandeel alleen verkoopen en dan nog wel aan Zweedsche onderdanen! Deze reorganisatie kreeg in Juli 1655 haar beslag [5]).

De booze gevolgen, die deze ondoordachte „nationaliseering" voor de Compagnie na zich moest sleepen, lieten niet op zich wachten! Al hadden haar zaken in de afgeloopen jaren een zóó gunstig verloop genomen, dat er in 1654 op het kapitaal reeds 50 % was verdiend, tòch lieten de omstandigheden nog steeds geen uitkeering van deze winst toe. Immers had de bouw van verschillende sterkten in Guinea en de aankoop van nieuwe schepen zooveel geld verslonden, dat er geen kasmiddelen tot het betalen der dividenden overschoten. Toen nu de erven van Louys de Geer zich bij de reorganisatie van de Compagnie niet zonder meer verkozen neer te leggen, maar in den loop van 1654 de terugbetaling van een deel van hun kapitaal eischten (en over voldoende machtsmiddelen bleken te beschikken om de nieuwe directie hiertoe te dwingen), was het met den voorspoed van de Compagnie gedaan. Liquide middelen, om haar zaken voort te zetten,

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[1]) Granlund stelt het voor alsof er bij deze reorganisatie alleen sprake was van kapitaalsuitbreiding. Maar uit zijn uiteenzetting blijkt, dat het daarbij in hoofdzaak om de „nationaliseering" van de Compagnie ging.

[2]) Zie Dr. G. W. Kernkamp, *Een contract tot slavenhandel van 1657*, in: *Bijdr. en Meded. Hist. Gen.* XXII, blz. 448: Laurens de Geer (de zoon van Louys) en de zijnen waren bij de Compagnie geïnteresseerd voor 84.500 Zweedsche rijksdaalders en de overige belanghebbenden (w.o. vele Hollanders, die door bemiddeling en op naam van Zweedsche tusschenpersonen tot het kapitaal hadden bijgedragen) gezamenlijk voor 93.600 Zw. Rds.

[3]) Deze bepaling is blijkbaar tegen de De Geer's gericht, van wie de Compagnie zoo goed als geheel afhankelijk was. Hoe de verhouding tusschen het huis De Geer en de Compagnie precies was, is niet meer na te gaan. Maar uit de mededeelingen van Granlund kan men wel opmaken, dat het geheele kapitaal der Compagnie in forten, schepen en ander bedrijfsmateriaal was geïmmobiliseerd, zoodat zij voor 't drijven van haar zaken aangewezen was op de daartoe door de De Geer's gefourneerde kasmiddelen. Men kan zich voorstellen, dat het Amsterdamsche handelshuis van deze overwegende positie gebruik maakte, om het leeuwendeel van de winst naar zich toe te strijken! Geheel ongegrond zal het optreden van Karel X tegen de De Geer's dus wel niet geweest zijn.

[4]) Granlund, t.a.p., blz. 127.

[5]) Ibid., blz. 24.

ontbraken in Stockholm geheel. Schepen konden er dus niet meer naar Afrika uitgezonden worden ; het gevolg was, dat er onder het Compagniesvolk in Guinea, dat onbetaald bleef, twist en oproer uitbrak [1]).

Van deze débacle trok het huis De Geer zich niet veel aan. Het bleef, — naar het heette uit naam van de Zweedsche Compagnie, — rustig op de Goudkust handel drijven. Nog in 1657 liet het daarheen een schip uitzeilen, om er een lading slaven in te slaan, die het in Curaçao of de Spaansche Indiën wilde verhandelen [2]). Daarentegen was in Stockholm de verslagenheid groot. Er moest daar, hoe dan ook, een expedient worden gevonden, om het voortbestaan van Compagnie en koloniën te verzekeren. Daarom namen, — toen in 1657 de oorlog tusschen de twee Noordsche rijken uitbrak en *wij* voor de Denen partij trokken, — de Zweden hùn bondgenooten, de *Engelschen,* in den arm. Op het eerste, in dat jaar door het Zweedsche Compagniesbestuur met de Engelschen gesloten, contract volgde in 1658 een nieuwe overeenkomst, voor twee jaren, met de East India Company. Daarbij verbond de Zweedsche Compagnie zich aan deze laatste al het in 't kasteel te Cabo Cors bijeengebrachte goud te leveren. Tot het afhalen daarvan zouden de schepen der East India Company tweemaal 's jaars voor de kust komen [3]). Aldus lokten de Zweden zelf hun — en onze — gevaarlijkste mededingers naar de Guineesche schatkamer. Dit verklaart de hardnekkige en ten slotte met succes bekroonde pogingen, in 't vervolg door de Engelschen aangewend, om zich juist van Cabo Cors, — éëns het Dorado der Zweden, — meester te maken!

Van de algemeene verwarring, die de reorganisatie der Zweedsche Compagnie zoowel in 't Stockholmsche kantoor als in Guinea teweeg bracht, was intusschen ook Caerloff het slachtoffer geworden. Gedurende zijn verblijf in Europa, in 1656, had deze zijn best gedaan, om de zaken der Compagnie zoo goed mogelijk aan den gang te houden. Voor eigen rekening kocht hij daarom, ten haren bate, de noodige ruilwaren in, die hij vervolgens naar Cabo Cors zond. Maar toen hij daarop restitutie van de daartoe voorgeschoten gelden en bovendien uitbetaling van zijn achterstallig salaris verzocht, eerst bij De Geer, te Amsterdam, — die hem naar Stockholm verwees, — en daarna bij de directie in Zweden, kreeg hij nul op 't request. Men beschuldigde hem in Stockholm zelfs van onwettigen eigen handel met Guinea, in strijd met het Compagniesprivilegie, en hield er hem een tijdlang vrijwel gevangen, tot zijn opvolger, de Zweed Krusenstierna, als commandeur naar Cabo Cors was afgereisd. Verbitterd en vol wraakzucht keerde Caerloff ten slotte, in 1657, naar Hamburg, waar hij tijdelijk verblijf hield, terug [4]).

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[1]) Granlund, t.a.p., blz. 23, 25, 63.
[2]) Kernkamp, in *Bijdr. en Meded.*, XXII, blz. 444 vlg.
[3]) Dr. G. W. Kernkamp, *Verslag van een onderzoek in Zweden, Noorwegen en Denemarken naar archivalia belangrijk voor de geschiedenis van Nederland*, blz. 174.
[4]) Granlund, t.a.p., blz. 24—26.

Weldra zouden de omstandigheden hem in staat stellen aan zijn wraakzucht den teugel te vieren! Zoodra, nog in 't zelfde jaar, de Noordsche oorlog uitbarstte, wendde Caerloff zich tot den koning van Denemarken, van wien hij een kaperbrief wist te verkrijgen, die hem machtigde tot het doen van „conquesten" in Afrika. Daar dit aldra ruchtbaar werd en de Zweden, niet zonder reden, voor een aanslag van den koenen avonturier op hun koloniën vreesden, was zijn eerste werk, zoowel het Compagniesbestuur in Zweden als het huis De Geer door een gehuichelde verzoening zand in de oogen te strooien. Zelfs ging hij zoover de hem nu uit Stockholm aangeboden herbenoeming tot gouverneur in Guinea te aanvaarden en Krusenstierna zijn spoedige overkomst in die hoedanigheid aan te kondigen [1]). Na aldus aller argwaan in slaap te hebben gesust, stelde de sluwe klant zich te Amsterdam in verbinding met eenige „gequalificeerde coopluyden" [2]), die er, sedert 1656, — eveneens onder bescherming van de Deensche vlag, — handel dreven op de Afrikaansche kust en zelfs in Sierra Leone een loge onderhielden, met een eigen commies, Gerrit Bremer. Op het door dit consortium daarheen uitgeruste schip „Glückstadt" embarkeerde hij, den 1en December 1657, te Emden, met de noodige manschappen en goederen. Daarmede voer hij, na onderweg het voor Bremer bestemde cargasoen in Sierra Leone ontladen te hebben, door naar Guinea [3]).

Ter Goudkust aangekomen liet het schip, den 25en Januari 1658, het anker vallen vóór de Zweedsche factorij te Jumoree. Daar het de Zweedsche vlag voerde zond de agent een zijner bedienden aan boord, dien Caerloff er vasthield, om van hem te hooren hoe het in Cabo Cors gesteld was. Den volgenden dag bereikte men Cabo Tres Punctos, waar Caerloff van de Hollanders op Fort Axim vier groote kano's en 56 slaven kocht. Met dezen en 22 welgewapende matrozen ging onze kaper daarop tegen middernacht nabij Elmina aan land en rukte naar Cabo Cors op. Door een bode, dien hij vooruitzond, verwittigde hij zijn ouden vriend en bondgenoot Jan Claesz. Tay van zijn komst. Hij gaf dezen kennis van zijn breuk met de Zweedsche

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1) Ibid., blz. 26.

2) Het is van belang om op te merken, dat de participanten van deze eerste op Afrika handel drijvende pseudo-Deensche compagnie niet tot de meer obscure elementen in den Amsterdamschen handelsstand, maar integendeel tot de aanzienlijke kringen behoorden. Een hunner, Jan Vlasbom, werd in 1666 benoemd tot luitenant der burgerij in wijk 52. Een ander, de advocaat Mr. Floris Elias, schoonzoon van wijlen burgemeester Gerbrand Claesz. Pancras, was sedert 1653 luitenant in wijk 31. Een zwager van Elias, de schepen Nicolaes Pancras (die in 1667 burgemeester werd), was zoowel bij deze als bij de iets later opgerichte zoogenaamde „Deensche" Afrikaansche Compagnie geïnteresseerd. Toen er tegen den leider dezer Compagnie, Isaäc Coymans (lid van 't beroemde Amsterdamsche koopmansgeslacht van dien naam en zwager van den schepen en raad Mr. Gerrit Reynst), in 1660-61 een strafvervolging werd ingesteld, droeg men angstvallig zorg den bij de zaak mede betrokken Pancras „buiten het gedrang te houden". Zelfs zat deze als schepen in de rechtbank, die Coymans in 1662 veroordeelde! Men zie over deze zaak: Kernkamp, *Hans Bontemantel*, I, blz. CCI-CCVII, 265-272; De Roever in *Oud-Holland*, 1889, blz. 208-211; Aitzema, V, blz. 229.

3) De Roever in *Oud-Holland*, 1889, blz. 205,210.

directie, beloofde hem uitbetaling van al wat de Zweedsche Compagnie hem schuldig was en riep zijn hulp in om het kasteel te Cabo Cors te veroveren. Met behulp van den negerveldheer en diens zwarte troepen gelukte het hem daarop in den neveligen morgenstond bij verrassing de sterkte binnen te dringen en de bezetting, onder Krusenstierna, te overrompelen. Waarna hij, tot aller verbazing, de Deensche vlag op de tinnen plantte. Van een aan de Zweedsche Compagnie toebehoorend scheepje en van haar overige forten en loges langs de kust maakte Caerloff zich vervolgens eveneens meester. Na alles uitgeplunderd en een nieuw verbond met Tay gesloten te hebben, scheepte hij zich, den 28en Februari 1658, weer op de Glückstadt in en zette zeil naar Europa. Den 8en Juni viel Caerloff met de geroofde Zweedsche goederen, — w. o. 800 pond goud, — en zijn Zweedsche prijs, de haven van Glückstadt binnen. Daar de Zweden er, op grond van den intusschen met Denemarken gesloten vrede van Roskilde, hem en zijn schip wilden doen aanhouden, nam hij kort daarop bij nacht en ontij met zijn in Guinea buitgemaakte kostbaarheden de wijk naar Amsterdam [1]).

Nu de Zweedsche koloniën in zijn bezit waren overgegaan, moest Caerloff zien een kapitaalkrachtige groep te vinden, die, met hem tezamen, de exploitatie ervan ter hand zou willen nemen. In de weinig scrupuleuze Amsterdamsche handelskringen gelukte het hem inderdaad al spoedig daartoe de noodige gegadigden bijeen te krijgen. Onder zijn naam optredende en zich verder achter een paar Hamburgsche stroomannen verbergende, wisten de Amsterdammers zich in Denemarken octrooi te verschaffen voor een „societeyt van negotie", waarin Caerloff zijn „conquesten" inbracht. Op naam van deze gefingeerde Deensche Afrikaansche Compagnie rustte nu de Amsterdamsche combinatie vier schepen uit, die, in 1659, onder bevel van Joost Cramer (ook al een voormalig beambte van de West-Indische Compagnie), koers zetten naar de „Deensche" factorijen van Caerloff in Guinea. Vóór het echter zoo ver gekomen was, had deze laatste reeds met zijn Amsterdamsche handlangers, die hem zochten te vergauwen, daarover ongenoegen gekregen. Vandaar dat hij nu in onderhandeling trad met de West-Indische Compagnie, met het doel haar zijn „pretense" Deensche posten in Guinea weer in handen te spelen [2]).

Het zou echter weldra blijken, dat de door Caerloff, bij zijn vertrek van

[1]) Granlund, t.a.p., blz. 27-30

[2]) De Roever in *Oud-Holland*, 1889, blz. 216. — Volgens Caerloff waren Isaäc Coymans (zie hiervóór, blz. 31) en Jan de Swaen (zie hierna, blz. 35) „de principale oorsaecken ende instigateurs, dat de geaccordeerde ende by hem (Caerloff) geordonneerde opdracht van het Fort aan Cabo-Corso in Guinea aen de voorsz. West-Indische Compagnie te doen geen voortgang heeft genoomen, maer door hunne inductien by hem getuyge gecontramandeert ende afgeschreven is geweest". Heel duidelijk is deze voorstelling van zaken niet. Maar men houde wel in 't oog, dat de getuigenissen van Caerloff erop gericht waren den deposant zooveel mogelijk te disculpeeren en den anderen alle schuld in de schoenen te schuiven! Caerloff zelf poseerde als de verdrukte onschuld.

de Goudkust, ten vorigen jare, daar als commandant (met een detachement van 40 man) achtergelaten Samuel Smidt zijn patroon reeds vóór was geweest! Hetzij (zooals de officieele lezing der Nederlandsche Compagnie luidde) door het uitblijven van assistentie uit patria daartoe genoodzaakt, hetzij voor de hem aangeboden „vereering" van *f* 5000 zwichtende [1]), had Smidt, in den nacht van den 15en op den 16en April 1659, het aan zijn hoede toevertrouwde kasteel in Cabo Cors aan de onzen overgeleverd. Ook Caerloff's overige handelsstations langs de kust waren in deze overgave inbegrepen. Zoo meende de Compagnie twee vliegen in één klap te hebben geslagen door zich van de Zweedsche en Deensche concurrentie tegelijkertijd te ontdoen. Maar daarbij had zij buiten den waard gerekend! Van een terugkeer van Cabo Cors aan de West-Indische Compagnie wilde de met deze nog steeds op gespannen voet staande Jan Claesz. Tay niets weten. Ten overvloede nog opgehitst door een met de Zweden heulenden Hollander of Duitscher Johan Nijman (of Neumann), die zich onder de Engelschen op de kust ophield [2]), sloeg Tay aanstonds het beleg om het kasteel. Zes weken later viel dit den negers in handen, evenals de door de Compagniesbedienden, uit vrees voor de aanrukkende „Fetusen", ontruimde Nederlandsche loge op den berg Cong, een naburige hoogte, halverwege tusschen Cabo Cors en Elmina [3]).

Aldus smadelijk uit Cabo Cors en omgeving verdreven, ging de West-Indische Compagnie, zoowel om er de hernieuwde vestiging van de „pretense" Zweden en Denen — of andere Europeanen — te voorkomen, als om de Fetunegers klein te krijgen, tot de blokkade van deze plaats over, die zij vier jaren lang zou volhouden. Zoodoende werd er den schepen van de ons bekende pseudo-Deensche Compagnie van den beginne af door de onzen het lossen en laden uiterst moeilijk en soms onmogelijk gemaakt. Intusschen was het Joost Cramer echter, toen hij er, in October 1659, voor den wal kwam, gelukt er aan land te komen en van den koning van Fetu voor goed geld een stuk gronds te krijgen, waar hij onmiddellijk begon met den bouw van een sterkte, die hij, ter eere van den Deenschen koning, Frederiksburg noemde. Bovendien wist Cramer den koning van het aangrenzende Saboe den berg Cong af te koopen, die voor de indringers bijzondere waarde had, doordat men van deze hoogte af de baai van Cabo Cors kon bestrijken. Tot groote verontwaardiging van zijn vroegere chefs in Elmina liet Cramer dan ook de voormalige loge van de West-Indische Compagnie op den berg weer optrekken, om vandaar uit de Nederlandsche blokkadeschepen in de baai op een afstand te houden. Toch leed de „negotie" van de zoogenaamde Denen zwaar onder de voortdurende aanwezig-

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[1]) Aitzema, V, blz. 226 vlg.

[2]) De Jonge, *Opkomst*, blz. 62.

[3]) De Roever in *Oud-Holland* 1889, blz. 204; Aitzema, IV, blz. 1063; V, blz. 213; Doorman, t.a.p., blz. 448 vlg.

heid van deze Compagniesschepen, die alle vóór Cabo Cors arriveerende bodems lastig vielen en ze overal langs de kust najoegen [1]).

Terwijl aldus in Guinea de gewaande Denen en de Nederlanders in een verbitterden handelsstrijd gewikkeld waren, wendden de (echte) Zweden vertwijfelde pogingen aan, om hun eigendomsrecht op hun precair Afrikaansch koloniaal bezit metterdaad te staven. Immers had Jan Claesz. Tay (die, door dik en dun, „gut Schwedisch" bleef, zooals men in Stockholm verheugd constateerde) den Zweden, nadat hij het kasteel van Cabo Cors vermeesterd had, waarschijnlijk door Nijman doen weten, dat hij dit een jaar lang te hunner beschikking zou houden [2]). Op aansporing van Karel X verklaarde nu een Hamburger koopman Lucas Lütkens (met wien de Zweedsche regeering in relatie stond) zich bereid het eerste en zwaarste risico op zich te nemen, om de koloniën in Guinea voor Zweden te redden. Gezamenlijk met eenige handelsvrienden in Göteborg bracht hij het noodige kapitaal bijeen, waarmede het schip de Koningh David naar de Goudkust werd uitgereed. Toen dit in December 1660 met den Hollandschen koopvaardijkapitein [3]) Theunis Adriaensz. Vos als bevelhebber aan boord, in Cabo Cors aankwam, gaf Tay dezen, tegen betaling van een waarde van 27.000 rijksdaalders aan verschillende goederen, het Zweedsche kasteel over. Vos nam daarover als commandant het bevel, wierf een bezetting van een 40- of 50-tal negers aan en begon onmiddellijk met de inlanders handel te drijven. Zoo waren de Zweden dus weer in het bezit van hun voornaamste Afrikaansche „kolonie" hersteld [4]).

Met zùlk een herstel, dat geheel buiten de Zweedsch-Afrikaansche Compagnie om ging, waren echter, zooals te begrijpen is, haar directeurs en aandeelhouders geenszins ingenomen [5]). Maar daar zij zelf niet over de noodige contanten beschikten, wendden zij zich tot een hunner in Hamburg wonende mede-directeuren, Liebert Wolters, met het aanbod om, tegen uitkeering van een recognitie aan de Compagnie, haar handel in Guinea voort te zetten. De Hamburger liet zich hiertoe overhalen en rustte het eenig overgebleven schip der Compagnie, de Christina, voor een reis naar Afrika uit. Met dit schip zond hij den — zooals wij zagen — met Tay reeds in nauwe connectie staanden Johan Nijman als commandeur naar Guinea. De daar, namens Lütkens, het bevel voerende Vos werd onder Nijman's orders geplaatst. Toen de Christina, die pas eind 1661 zeilvaardig was, in zicht van Cabo Cors kwam, werd zij evenwel door de vier Nederlandsche blokkadeschepen aangetast, veroverd en naar Elmina opgebracht. Nijman, dien men er op 't kasteel gevangen zette, overleed eenigen tijd daarna aan een besmettelijke ziekte [6]). Wel bleef Vos de Zweedsche sterkte te Cabo

1) Aitzema, V, blz. 213 vlg., 222 vlg.
2) Granlund, t.a.p., blz. 62.
3) Ibid., blz. 67.
4) Ibid., blz. 62; vgl. Aitzema, IV, blz. 1063 vlg.
5) Granlund, t.a.p., blz. 63 vlg.
6) Ibid., t.a.p.

Cors voor zijn Compagnie bezet houden. Maar door de verovering van de Christina van alle uitzicht op bijstand uit Zweden beroofd en aan de intriges van negers en blanken, — ,,Denen" uit het nabije Frederiksburg en Engelschen uit Kormantijn, — ten prooi had hij het er zwaar te verantwoorden.

Waren de Zweden dus onschadelijk gemaakt, des te meer last bezorgden ons de ,,gesimuleerde" Denen. Met de zoogenaamde ,,Deensche" Afrikaansche Compagnie, die jaar op jaar haar schepen naar Guinea bleef zenden, stonden de onzen er voortdurend op voet van oorlog. Als leider van deze onderneming trad, in 1660, de voorname Amsterdamsche koopman en slavenhandelaar, en vroegere opperkoopman in dienst der West-Indische Compagnie ter Goudkust, Isaäc Coymans, op [1]). Welke geest van misdadige winzucht den man bezielde, bewijzen zijn instructies aan Joost Cramer, om zich met alle macht tegen de Nederlandsche Compagnie te weer te stellen en haar ,,alle commercie te weren". Zoo mogelijk zou Cramer zich daarbij hebben te bedienen van de hulp der negers, die hij tot het blokkeeren van Fort Nassau, in Mouree, moest opstoken, om den onzen de handen te binden [2]). Op grond van deze orders werden dan ook de Nederlandsche Compagniesschepen, die Cabo Cors blokkeerden en er den handel der ,,pretense Deense Africanen" en de kustvisscherij der inboorlingen belemmerden, doorloopend vandaar uit met geschut bestookt. Ook uit hun sterkte op den berg Cong schoten de Denen op de onzen, tot het onzen directeur-generaal Van Heussen te bar werd en hij, den 24en April 1661, den berg bestormde en er de Deensche loge veroverde en platbrandde. Aanleiding tot dezen aanval gaf de vermeestering, tien dagen tevoren, van onze loge te Orsou door den met de ,,Denen" verbonden negerkoning van Accra, waarna deze het gebouw afstond aan Cramer, die het versterkte en er den naam Christiaansburg aan gaf. In de verovering van onze nederzetting te Kommany door de inboorlingen, waarbij de Nederlandsche commies en zijn volk omkwamen (wier afgehouwen hoofden naar Cabo Cors gebracht werden), hadden de Denen eveneens de hand. De inbeslagneming van het ,,Deensche" schip de Courier van Venetien bij Kaap Las Palmas

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1) Zie hiervóór, blz. 31. Volgens de verklaringen van Gaerloff, in 1662, was zekere koopman Jan de Swaen, te Amsterdam, als directeur, scriba en boekhouder van de ,,simulate Deense Africaansche Compagnie" opgetreden, die ook ,,alle depeschen gedaen" had (De Roever, in *Oud-Holland*, 1889, blz. 216). Uit de bij 't proces van Coymans te berde gebrachte brieven blijkt echter, dat van dezen, althans in 1660, de orders aan den agent in Cabo Cors, Cramer, uitgingen (Kernkamp, *Bontemantel*, I, blz. 267 vlg.).

2) Doordat de brieven, waarin hij zijn agent in Cabo Cors, Joost Cramer, deze instructies gaf, der West-Indische Compagnie in handen vielen kon zij tegen Coymans een aanklacht indienen. Hij werd daarop gevangen genomen en stond voor schepenen van Amsterdam terecht. Den 24en Januari 1662 werd hij door hen veroordeeld tot zes jaren ,,besloten hechtenis" en een boete van *f* 20.000 en voorts ,,ten eeuwigen dage" uit de stad gebannen: een zóó zacht vonnis, dat de procureur-generaal bij 't Hof van Holland er, trouwens tevergeefs, van in appèl kwam. Vier jaren later werd den gevangene vergund de rest van zijn straftijd in zijn eigen huis door te brengen, waarna men hem, in Februari 1667, dank zij de voorspraak van invloedrijke verwanten en vrienden, weer in vrijheid stelde (Kernkamp, *Bontemantel*, I, blz. CCII-CCVII, 267 vlg.).

door een drietal Compagniesschepen beantwoordden de Denen met de vermeestering, nabij Elmina, van twee Compagniesjachten, die zij aan de Engelschen verkochten [1]).

In 't laatst van 1662 ontbrandde deze onzalige broederkrijg opnieuw. Den 21en November vielen twee Deensche schepen, die vóór Cabo Cors arriveerden en de plaats door drie Compagniesschepen belegerd vonden, op dezen aan, waaruit een formeel scheepsgevecht ontstond. Toen de beide Denen op de retourvaart, den 5en Maart 1663, Sierra Leone aandeden, bevonden zij, dat onze directeur-generaal Valckenburgh er zich, op zijn terugkeer uit patria naar Guinea, den 5en December tevoren meester had gemaakt van de „Deensche" loge te Bagos, die hij leeggehaald en voor de Compagnie in bezit genomen had. De oppercommies Bremer was door hem gevankelijk medegevoerd. Uit wraak heroverden de Denen nu, — met bijstand van de Engelschen, — hun voormalig posthuis, dat zij daarna in brand staken. De twee Compagniesbedienden, die Valckenburgh er achtergelaten had, namen zij als gevangenen met zich mede naar Glückstadt [2]).

Woedde de strijd ter kust van Afrika dus in hoofdzaak tusschen de West-Indische Compagnie en haar onder *Deensche* vermomming schuilgaande Hollandsche concurrenten, langzamerhand raakten ook de *Engelschen* daarin meer en meer verwikkeld. Reeds in 1661 was onze Compagnie, door het agressieve en uitdagende optreden van Holmes, ten vorigen jare, geprikkeld en verontrust, begonnen zich tegen de Engelschen schrap te zetten. Een Engelsch schip was toen, — zooals wij hiervóór zagen, — door een Nederlandsch Compagniesschip buit gemaakt. Bovendien hadden de onzen de Britten in Gambia uit de daar door Holmes gestichte posten zoeken te verdrijven, door de inboorlingen tegen de indringers op te zetten en te ondersteunen. Maar dezen hadden er zich in hun posities weten te handhaven [3]). Een veel ernstiger wending nam dit Britsch-Nederlandsche antagonisme echter toen het zich, van 1662 af, op het veelomstreden *Cabo Cors* bleek te concentreeren. Want het was voornamelijk op deze toegangspoort tot het voor den Guineeschen handel zoo belangrijke Fetu [4]), dat de Engelschen het — reeds sedert hun koloniaal tractaat met Zweden in 1654 [5]) — hadden voorzien!

Nog in het najaar van 1662 had de voor de Zweden — naar dezen meenden — gunstige loop van de tusschen hen en de Nederlandsche regeering in Den Haag over de Guineesche quaestie gevoerde onderhan-

1) Aitzema, V, blz. 214. - De Amsterdamsche participanten van de „Deensche" Compagnie dreven de onbeschaamdheid zoover Karel II (in een tijd, dat onze verhouding tot Engeland reeds zóó precair was) over te halen, hun ten gevalle, bij wijze van schadeloosstelling voor de hun afgenomen „Courier van Venetien", beslag te leggen op het wegens zeeschade in Falmouth binnengevallen schip der West-Indische Compagnie „de Graef Enno"!

2) Aitzema, V, blz. 212 vlg.

3) Schoolcraft, t.a.p., p. 683.

4) Aitzema, IV, blz. 1118.

5) Zie hiervóór, blz. 28.

delingen bij de belanghebbenden in de Zweedsche Compagnie de hoop op een schikking doen herleven. Immers vaardigden Hare Hoog Mogenden, — mede onder den indruk van de vertoogen van Karel II, die voor het goede recht van Zweden opkwam, — den 28en September 1662 een order aan de bewindhebbers der West-Indische Compagnie uit, om alle vijandelijkheden tegen de Zweden te staken[1]). Van deze gunstige wending maakten de directeurs der Zweedsch-Afrikaansche Compagnie gebruik, om twee hunner naar 't hun zoo goedgezinde Engeland te zenden. Daar moesten zij in Londen scheepsgelegenheid zoeken naar Guinea, ten einde er de zaken der Compagnie weer op de been te helpen. In Den Haag kregen zij van den Zweedschen commissaris Silfvercrona (een geboren Hollander) de noodige brieven van aanbeveling voor den negerhoofdman Tay en den commandant van het Zweedsche kasteel te Cabo Cors mede.

In Londen aangekomen vonden de beide afgevaardigden er wèl den Hertog van York, maar niet de directie der African Company bereid hen aan boord van de naar Guinea bestemde schepen der Company toe te laten. Zelfs het aanbod aan de Engelschen, om hùn den geheelen slavenhandel in de Zweedsche factorijen over te laten en de verzekering, dat zij er overal vrijelijk zaken zouden mogen doen, kon de Britten niet vermurven. Blijkbaar legden ook zij — evenals de Nederlanders — het erop toe alle verbinding tusschen Zweden en Jan Claesz. Tay en de zijnen te Cabo Cors te verhinderen. De reden van deze frontverandering in Engeland lag voor de hand. Men had er zoojuist het bericht ontvangen, dat de Nederlanders Cabo Cors hadden ingenomen, maar er door de inboorlingen weer uit verdreven waren, zoodat de plaats nu voor den meestbiedende te koop heette. Natuurlijk wilde de Britsche Compagnie zich deze kans om er de hand op te leggen niet laten ontgaan. Terwijl haar schepen nog toerustten zond zij alvast bevel aan haar agent in Kormantijn, om alwie Cabo Cors in bezit mocht hebben tegen de Nederlanders bij te staan. Dit alles bleef den Zweden in Londen niet verborgen. Weldra vernamen zij zelfs, dat de commandant der Engelsche expeditie naar Guinea, Stokes, geheime orders had ontvangen om onder de hand, wanneer hij er gelegenheid toe kreeg, Cabo Cors in bezit te nemen. Dit moest dan evenwel met de meeste omzichtigheid geschieden, „zonder eenige publieke offensie te geven en zonder een schijn van hostiliteit[2])".

Met deze instructie gewapend, zeilde Stokes daarop, in den winter 1662/63, met de twee fregatten, de James en de Charles, naar Guinea. Daarbij stond het koopen van negerslaven voor West-Indië in de eerste plaats op het program[3]). Tot het inslaan van deze menschelijke lading lieten de beide schepen, — na eerst gepoogd te hebben met het naburige Kommany handel te drijven, waarin zij door een Nederlandsch schip verhinderd werden, — het anker vallen vóór Cabo Cors. Ook hier belette de

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1) Granlund, t.a.p. blz. 76.
2) Ibid., blz. 72—79.
3) Schoolcraft, t.a.p., p. 684.

Nederlander hun echter alle verkeer met den wal, onder verklaring, dat onze Compagnie met den koning van Fetu in oorlog verkeerde en zijn havens belegerd hield. Daarom kon zij niet gedogen, dat anderen met zijn volk in relatie traden. Wel konden de Britten daarop in een paar minder beteekenende plaatsen, elders op de kust, als Cabaca en het reeds vroeger door hen „behandelde" Tacorary, factorijen oprichten, maar hun hoofdoogmerk zagen zij zich ontgaan. Fetu was en bleef voor hen verboden gebied, zoodat zij niet in staat waren de daar voor hen gereed gehouden slaven in te laden en onverrichterzake naar Engeland moesten terugkeeren.

Door deze intransigente houding van de Nederlanders werd de toestand voor de Royal African Company des te neteliger omdat zij ondertusschen, op hoop van zoete winst, met de Genueesche concessionarissen van den Spaanschen Asiento in onderhandeling was getreden over de levering van groote partijen slaven ten behoeve van de Spaansche Indiën [1]). In Februari 1663 werd het contract afgesloten, waarbij zij zich verbond den Genueezen jaarlijks 5000 zwarten (tot een totaal van 35.000 stuks!) op Jamaïca en Barbados te leveren. Om nu deze ontzaglijke leverantie te kunnen uitvoeren, moest de Royal Company over tal van kantoren en depôts in de voornaamste Afrikaansche kuststaten — en vooral in 't slavenrijke Fetu — kunnen beschikken. Vandaar dat zij, na een nieuw kapitaal bijeengebracht te hebben, in 1663 opnieuw haar schepen naar dit punt van de Guineesche kust dirigeerde. Zij vond er echter de Nederlanders op hardnekkige tegenweer voorbereid. Juist was de kloeke en geslepen Valckenburgh van een „keer" naar 't vaderland in Elmina geretourneerd. Blijkbaar had hij van zijn directie uitdrukkelijke orders medegekregen, om ons monopolie tegen een ieder te verdedigen. Geen betere kampvechter dan deze vastberaden man van de daad had de West-Indische Compagnie kunnen uitzenden, om de door haar in deze gewesten gevindiceerde rechten te handhaven en haar geschokt prestige te herstellen!

Hoe krachtig onze door zijn nieuwe instructie gesterkte gezaghebber de belangen van zijn lastgevers voorstond, ondervonden de Engelschen tot hun schade, toen zij in 1663 de handelscampagne op de Afrikaansche kust openden. Van tevoren had de Royal Company in Guinea zes voor haar handel bij uitstek geschikte plaatsen uitgekozen [2]). Maar bij hun aankomst ter Goudkust, vroeg in den zomer, stieten de Britten er zoo goed als overal het hoofd. Nòch in Anchang (waar zij toch vóór 1653 een factory hadden bezeten) [3]), nòch in Kommany wilden de Nederlanders toelaten, dat zij aan wal kwamen of zelfs op stroom met de in hun kano's daartoe naar de Britsche schepen uitkomende negers handel dreven. Cabo Cors, waarop de Engelschen weer voornamelijk vlamden en waar zij voornemens waren hun

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1) G. Scelle, *La traîte négrière aux Indes de Castille*, I, p. 525 vlg.; vgl. Aitzema. V blz. 136 vlg.

2) Schoolcraft, t.a.p., p. 686 vlg.

3) *Voorspel*, II, blz. 139.

hoofdzetel te vestigen, met een garnizoen van 80 man, wisten de onzen hun nog juist bij tijds voor den neus weg te kapen.

Om strijd hadden, in de laatste jaren, Denen, Nederlanders en Engelschen bij de Fetusche grooten om het bezit van het Zweedsche kasteel Carlsborg te Cabo Cors gedongen. Nog steeds zat daar de sedert begin 1662 van alle verbinding met Zweden verstoken Vos, als commandant, op zwart zaad. Zoo lang Jan Claesz. Tay, die den Zweden ten einde toe trouw bleef, in leven was, hield deze Vos de hand boven het hoofd. Maar toen het machtige negerhoofd in Augustus 1662 bezweek, ontviel den Zweden hun eenige beschermer [1]). Onder inblazing der tegen elkander opbiedende Denen, Engelschen en Nederlanders, besloten de zoons van Tay en Hennequa zich van Carlsborg meester te maken, om het daarna zoo voordeelig mogelijk van de hand te doen. Op een dag dat Vos met zijn assistent op de jacht was, drongen de zwarten daarom de sterkte binnen, vatten den ondercommies „bij den kop" en joegen de bezetting weg. Allen zochten daarop, evenals Vos, een goed heenkomen naar 't Compagnieskasteel in Elmina. Het resultaat der nu door de negers met de drie blanke natiën aangeknoopte onderhandelingen was, dat de slimme zwarten aan de aanbiedingen der onzen de voorkeur gaven. Immers hadden zij er het meeste belang bij vrede te sluiten met onze Compagnie, die nu reeds jaren lang Cabo Cors geblokkeerd hield en hun daardoor groote schade berokkende. Zoo werd, den 2en Mei 1663, het Zweedsche kasteel door hen aan onzen gezaghebber in Elmina overgegeven [2]) en vischten de Engelschen, toen de schepen der Royal Company korten tijd daarna voor het land verschenen, deerlijk achter het net.

Maar niet alleen op deze indirecte wijze kregen de Britten dit jaar de toenemende activiteit der West-Indische Compagnie in Guinea te voelen. Nu de „goede vriendtschap" met Fetu hersteld [3]) en de Zweed voor goed van de baan was, achtte de doortastende Valckenburgh het oogenblik gunstig, om de machtsmiddelen, waarover hij beschikte [4]), tegen onze *overige* concurrenten ter Goudkust, — Engelschen en Denen, — te keeren. Daarbij had hij in de eerste plaats de zooveel gevaarlijker Engelschen op het oog. Het zal wel niet zonder reden zijn, dat dezen *hem* aanwezen als de aanstoker van den aanval, die onze nieuwe geallieerde, de koning van Fetu, in Maart 1663, op het Britsche hoofdkwartier in Kormantijn ondernam [5]). Slechts de tijdige aankomst van een Engelsch oorlogsschip voor de in 't nauw gebrachte veste voorkwam, dat zij in handen van de inboorlingen

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1) Aitzema, IV, blz. 1063 vlg.

2) Doorman, t.a.p., S. 449.

3) Brandt, *De Ruiter*, II, blz. 270.

4) Granlund, t.a.p., blz. 74: In Londen werd in 1662 verteld, dat de Hollanders 1500 man naar Guinea hadden gezonden.

5) Aitzema, V, blz. 111, 113, 362; Japikse, *Verwikkelingen*, blz. 408.

viel [1]). Ook de sommatie, die Valckenburgh in Juli van hetzelfde jaar [2]) tot den Britschen agent Selwyn in Kormantijn richtte, om Tacorary en Cabaca te ontruimen, bleef zonder uitwerking, omdat de Engelschman weigerde er gevolg aan te geven. Door een blokkade van deze plaatsen zette de Nederlandsche gezaghebber daarop zijn eischen de noodige kracht bij [3]). Zoo liep ten slotte ook dit jaar 1663, — al had het handjevol Engelschen zich in Guinea tegen de overmacht der Nederlanders weten te handhaven, — voor de Royal Company op niets dan verlies en teleurstelling uit!

Inmiddels wekte het optreden der West-Indische Compagnie in de laatste jaren tegen de verschillende belagers van haar octrooi bij onze naburen een toenemend verzet. Zoowel de Deensche als de Zweedsche koning achtten zich door de „mishandelingen", die den onder hun vlag in Guinea handel drijvenden ondernemingen waren aangedaan, in hun belangen geschaad en in hun eer gekrenkt. Beiden eischten dan ook van de Staten-Generaal reparatie van 't hun berokkende onrecht en vergoeding voor de hun „onderdanen" toegebrachte schade. In Engeland, waar de verbittering over het herhaalde échec in Guinea tot een gevaarlijke hoogte was gestegen, vonden deze protesten van de Scandinavische koningen levendigen weerklank. Karel II, die in hen bondgenooten bij zijn bestrijding van het door Nederland gepretendeerde monopolie zag, haastte zich hun eischen in Den Haag met alle kracht te ondersteunen. Tegelijkertijd richtte de Engelsche koning scherpe vertoogen tot Hare Hoog Mogenden, waarin hij niet alleen het recht van de Nederlandsche Compagnie, om den handel der Britten op Cabo Cors en Kommany door een blokkade van deze plaatsen te verhinderen, maar ook haar aanspraken op den alleenhandel ter Goudkust met beslistheid afwees.

Over de monopolistische en territoriale rechten van onze Compagnie in Guinea en de quaestie of zij tot het afsnijden van allen handel op Fetu door een — min of meer effectieve — blokkade gerechtigd was, ontspon zich tusschen de Engelsche en Nederlandsche regeeringen een vrij onvruchtbare polemiek. Van háár kant legde de Compagnie in haar memoriën aan Hare Hoog Mogenden den nadruk op het feit, dat de in Guinea aangetroffen „pretense" Zweden en Denen niets anders waren dan „vermomde Hollanders" [4]) en dat de Engelschen er vooral dáárom aan land zochten te komen, om haar vijanden tegen haar te „assisteren" [5]). Ten slotte was het,

[1]) Japikse, t.a.p. blz. 349; vgl. Aitzema, V, blz. 70.

[2]) Aitzema, V, blz. 362.

[3]) Schoolcraft, t.a.p., p. 685.

[4]) Aitzema, IV, blz. 952. Breedvoerig zocht de West-Indische Compagnie, in 1664, de stelling, dat de „simulate en gefingeerde" Deensche Compagnie in werkelijkheid een zuiver Nederlandsche onderneming was, in een (bij Aitzema, V, blz. 221-233, afgedrukte) memorie te bewijzen. In deze memorie verwerkte de Compagnie de haar tevoren door Caerloff verschafte en in de (door De Roever in *Oud-Holland*, 1889, gepubliceerde) notarieele acten van 12 October 1662 geboekstaafde gegevens, hier en daar bijna woordelijk.

[5]) Ibid., IV, blz. 1120; vgl. Japikse, t.a.p., blz. 281, en De Jonge, *Oorsprong*, blz. 62.

zooals Aitzema nuchter opmerkte, het recht van den sterkste, dat in Afrika zoo goed als in Amerika den doorslag gaf. „In Guinea was de selve Compagnie praevalerende, maer in America d'Engelsche". Ook de Engelschen zelf waren er zich volkomen van bewust, dat zij in Guinea aan 't kortste eind trokken. Vooral de overgang van Cabo Cors aan de Nederlanders, in 1663, waardoor den Britschen plannen de bodem ingeslagen werd, maakte op de daardoor gedupeerde Londensche handelskringen diepen indruk. Hun betoogen, „dat de Engelsche handel nooit tot bloei zou komen, tenzij die van de Nederlanders door een oorlog werd geknot", vonden bij den Hertog van York en de andere invloedrijke persoonlijkheden aan het Hof, die evenals hij bij de Royal Company geïnteresseerd waren, meer en meer gehoor [1]). En deze omstandigheid zou op het verdere verloop der gebeurtenissen van beslissenden invloed zijn.

Tot nu toe had Karel II zich loyaal gehouden aan zijn in 1661 tot de Staten-Generaal gerichte verzekering, dat er van hem in Afrika geen inbreuk op het volkenrecht te duchten was [2]). Van openlijke geweldpleging, zooals in 1660, onder Holmes, hadden de Engelschen zich in de drie volgende jaren ten opzichte van de West-Indische Compagnie zorgvuldig onthouden. Al ontbrak het hunnerzijds niet aan min of meer geniepige pogingen om de inlandsche stammen tegen ons op te zetten en, waar zij er maar gelegenheid toe vonden, met de Zweden en Denen tegen ons samen te spannen, uiterlijk was het optreden der Royal Company ter kust van Afrika volkomen correct. Het griefde den Engelschen koning dan ook diep, dat wij, — die ons weinige jaren tevoren, toen *onze* handel er door Holmes bedreigd werd, nog bij hem op het „droict des gens" hadden durven beroepen, — daar nu stelselmatig *zijn* onderdanen den door deze rechtstheorie gewaarborgden vrijen handel onmogelijk maakten. En dit misbruik, dat wij, in zijn oogen, van zijn lankmoedigheid maakten, trok hij zich des te meer aan, omdat daarop het in zijn omgeving uitgewerkte grootsche project, om de Britsche koloniën binnen het Engelsche protectie-systeem te betrekken, ten eenenmale dreigde te stranden! Zoo kostte het den Hertog van York en de oorlogspartij aan 't Hof niet veel moeite, om den koning, in den loop van 't jaar 1663, tot hun zienswijze over te halen. Nu het groote doel met *zachte* middelen niet had kunnen bereikt worden, stemde Karel erin toe de hem ter beschikking staande *machts*middelen in werking te stellen. En wel in Afrika en Amerika, beide, om den verwaten Nederlanders mores te leeren!

Vandaar dat de koning, toen de Royal Company, in September 1663, een sterke scheepsmacht uitrustte, om in Afrika een grooten slag te slaan, er ditmaal drie van zijn oorlogsschepen, onder den bij ons beruchten gewelde-naar Holmes, aan toevoegde. Wel kreeg deze van den *koning* slechts de instructie mede, om de agenten en eigendommen der Company in Afrika

[1]) Japikse, t.a.p., blz. 288.
[2]) Aitzema, V, blz. 123.

te beschermen en er den vrijen handel te handhaven [1]) : al werd hem toegestaan *zoo noodig* daartoe geweld te gebruiken. Maar waarschijnlijk ging de mondelinge lastgeving van het bestuur der Royal Company wel wat verder [2])! In alle geval werd de expeditie van Holmes een doorloopende veroveringstocht. Den 1en Februari 1664 verscheen hij vóór Kaap Verd, waar hij zich van ons hoofdkantoor op het eiland Goeree meester maakte. Daarna zijn reis vervolgende bereikte hij in April Guinea.

Hier had Valckenburgh intusschen, nu zijn campagne tegen de Engelschen, ten vorigen jare, mislukt was, dit jaar de onderwerping van de „Denen" ter hand genomen. Tot het verleenen van bijstand vond hij echter ditmaal den koning van Fetu niet bereid. Zoo moest hij er zich dus mede vergenoegen de Deensche nederzetting in Kommany en het Fort Christiaansburg te Orsou ter zee te blokkeeren, om al zijn te lande beschikbare krachten in Cabo Cors te kunnen concentreeren. Met deze troepen sloeg hij daarop in Maart, van de voormalige Zweedsche veste Carlsborg uit, het beleg om het nabijgelegen Deensche hoofdkwartier, Fort Frederiksburg.

In zijn voornemen om deze sterkte te bestormen werd onze gezaghebber evenwel verhinderd door de onverwachte aankomst van Holmes, die onderweg reeds het Nederlandsche fort in Tacorary had veroverd [3]). Met behulp van de deerlijk in de engte gedreven Denen, die den onverhoopten bondgenoot met open armen ontvingen, wist Holmes een verdrag te sluiten met de inboorlingen, waarop dezen hem toestonden geschut en volk aan land te brengen. Op hun beurt werden nu de onzen door den Engelschman belegerd in hùn sterkte, die, nadat Valckenburgh voor 's vijands overmacht naar Elmina was geretireerd, door den vaandrig Paulus Morgendal werd verdedigd. Na een hevig bombardement ging Holmes, den 7en Mei 1664, tot den aanval over en dwong Morgendal, die door muiterij onder zijn manschappen den strijd moest opgeven, tot de overgave van 't Compagnieskasteel [4]). In samenwerking met Holmes greep vervolgens Selwyn, van Kormantijn uit, onze naburige „vastigheden" in Adja en Anemaboe aan, die zich, den 12en en 19en Juni, eveneens aan hen moesten overgeven [5]). Op zijn kruistocht vóór de Guineesche kust maakte de Engelsche vlootbevelhebber bovendien een aantal schepen van de West-Indische Compagnie buit. Een aanslag, door hem op de vóór Elmina liggende Compagniesschepen beproefd, werd door de onzen, die goede wacht hielden, verijdeld. In een brief aan Valckenburgh gaf Holmes dezen daarop kennis van zijn plan om de geheele kust (dus ook Elmina) te vermeesteren, zoodra hij met nog 11 schepen, die hij verwachtte, versterkt zou zijn.

Keerde aldus in Afrika het recht van den sterkste zich thans tegen *ons*,

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1) Cal. St. P., 1664/65, p. 235.
2) Japikse, t.a.p., blz. 352.
3) Doorman, t.a.p., blz. 449.
4) *Brieven van en aan De Witt*, IV, blz. 376.
5) Brandt, *De Ruiter*, II, blz. 269, 276, 278.

ook in Amerika, — waar de Engelschen van oudsher „praevaleerden" [1]), — maakten zij nu van deze omstandigheid gebruik, om er de onzen het veld te doen ruimen. Zooals de smokkelhandel van ons eiland Curaçao uit op den Spaanschen overwal den *Spanjaarden*, was die vanuit Nieuw-Nederland op de aangrenzende koloniën New England eener- en Maryland en Virginië anderzijds den *Engelschen* reeds lang een doorn in het oog. En deze ergernis nam nog toe naar mate onze Amerikaansche „provincie" meer en meer de rotte plek bleek te zijn in het Britsche protectionistische systeem. Wat hielp het of de in 1660 uitgevaardigde en den kolonialen gouverneurs drie jaren later nog eens ingescherpte bepalingen [2]) van de hernieuwde Navigatie-Acte de aansluiting van de Britsche volksplantingen aan dit systeem proclameerden? Het was duidelijk, dat het den Engelschen, zoolang de Nederlanders in Nieuw-Amsterdam zaten, nooit zou gelukken hun koloniën anders dan in theorie zóó nauw aan de commercieele voogdij van 't moederland te onderwerpen als de wet voorschreef. Daarom ontwikkelde zich in Engeland een steeds sterkere strooming ten gunste van een beslaglegging op de door ons in de Nieuwe Wereld onrechtmatig (naar de Britten meenden) in bezit genomen landstreken.

Nimmer waren onze rechten op Nieuw-Nederland officieel door de Britsche kroon erkend. Toen dan ook de Raad voor de Koloniën, den 8en Februari 1664, den koning uitnoodigde, om (als vergelding voor de zijn onderdanen in Afrika door ons aangedane mishandelingen) drie oorlogsschepen naar Amerika te zenden en daarmede het Nederlandsche gebied te bezetten, ging Karel II gereedelijk hierop in. Eind Februari gaf hij den Hertog van York last daartoe drie schepen uit te rusten en den 22en Maart volgde de schenking aan dezen van Long Island en de geheele daartegenover gelegen vruchtbare kuststreek aan weerskanten van de Hudson, zoo ver als de Nederlandsche bezittingen zich daar uitstrekten. In Mei ging daarop de door York tot zijn deputy governor benoemde kolonel Nicholls met het eskadertje onder zeil naar Nieuw-Amsterdam, dat hij zonder slag of stoot voor zijn „patroon" bezette en onmiddellijk tot New York verdoopte [3]). Kort daarna verschenen twee van 's Hertogs schepen vóór Curaçao, met het bericht, dat zij commissie van York hadden, om alle koopvaarders, die Spaansche waren aan boord hadden, — en natuurlijk in de eerste plaats *onze* koopvaardijschepen, die in dat geval verkeerden, — te veroveren [4]). Als de „paramount power" in de West-Indiën drongen de Engelschen *ons* thans dáár in den hoek, zooals wij het *hen* in Guinea en in Oost-Indië plachten te doen!

In dit krachtige optreden van Karel II openbaarde zich de toenemende invloed in Engeland van *die* partij, die op een beslissenden oorlog met de

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1) Zie hiervóór, blz. 41.

2) Japikse, t.a.p., blz. 401.

3) Ibid., blz. 402 vlg.; Schoolcraft, t.a.p., p. 687 vlg.

4) Japikse, t.a.p., blz. 356.

Nederlanders en het gewelddadig fnuiken van hun handelsmacht aanstuurde. Immers had de oorlogspartij, door een breed opgezette protestbeweging van de Londensche groote handelslichamen tegen de „onderdrukking" van de Engelsche kooplieden door de Hollanders, ten slotte niet alleen het Parlement op haar hand weten te krijgen, maar ook den koning onder den indruk van den ernst harer grieven gebracht. Den 21en April 1664 diende het Lagerhuis bij den monarch een formeele aanklacht in tegen de Nederlanders, wier tegenwerking in Indië, Afrika en Amerika als de grootste hinderpaal voor den Britschen handel werd uitgekreten. „Life and fortune" stelde het Engelsche volk hem ter beschikking, om de gehate antagonisten te bestrijden [1]). Dit besluit, dat bij den koning ten volle weerklank vond [2]), klonk als een manifest, waarin de lang opgekropte naijver zich eindelijk een uitweg baande! Zooals Albemarle in Juli terecht verklaarde, ging het niet alleen om schadevergoeding voor enkele schepen (die door de onzen in Azië en Afrika genomen of in hun handel met de inlandsche volken belemmerd waren), maar om „breder negotie of traffycq" voor het Engelsche volk [3]). En zulk een hoogere vlucht zou de Britsche handel eerst dàn kunnen nemen, wanneer aan de tegenwerking van de Nederlanders eens en voor goed paal en perk zou zijn gesteld!

Er bestond tusschen beide handelsvolken een onoverbrugbare tegenstelling van belangen, die ééns zou *moeten* worden uitgevochten. Feitelijk was dit reeds zoo lang latente conflict door de overweldiging van onze bezittingen in Afrika en Noord-Amerika in het acute stadium getreden. Maar de dubbelzinnige houding van Karel II maakte de beteekenis, die wij aan deze feitelijkheden hechten, en daardoor de gedragslijn, die onze staatslieden te dien aanzien volgen moesten, onzeker [4]). Wel weigerde de koning zich over de restitutie van de door Holmes in Afrika veroverde plaatsen uit te laten (al verkondigde Downing in Den Haag luide het „recht" van Engeland op Cabo Cors). Maar aan den anderen kant „advoueerde" hij de handelingen van Holmes evenmin en verklaarde uitdrukkelijk, dat deze daartoe geen orders had gehad [5]). Zelfs liet hij den vlootvoogd, — wiens optreden trouwens door zijn chef, den Hertog van York, onomwonden werd gelaakt [6]), — bij zijn terugkeer in 't vaderland in den Tower opsluiten, tot de zaak nader onderzocht zou zijn [7]).

Een *onmiddellijke* beslissing bleef zoodoende achterwege, omdat beide

1) Cal. St. P., 1663/64, p. 541, 561, 562; Japikse, t.a.p., blz. 314.

2) Cal. St. P., 1663/64, p. 572: 29 April 1664.

3) Japikse, t.a.p., blz. 353.

4) *Brieven van en aan De Witt*, IV, blz. 331.

5) T.a.p.

6) Den 23en Mei 1665 schreef Sir William Coventry, de secretaris van York, uit diens vlaggeschip in de vloot aan Lord Arlington: „The Duke of York keeps a libellous picture about Holmes in Guinea" (Cal. St. P., 1664/65, p. 380).

7) Japikse, t.a.p., blz. 353. Twee maanden later werd Holmes weer uit de hechtenis ontslagen, „daar hij bewees, dat de Hollanders hem hadden gedwongen hen aan te grijpen" (Granlund, t.a.p., blz. 90. Vgl. Cal. St. P., 1664/65, p. 235, 268).

partijen op 't laatste oogenblik aarzelden de verantwoordelijkheid te aanvaarden voor 't nemen van onherroepelijke maatregelen. Aan weerskanten maakte men zich diets den tegenstander door intimidatie wel tot reden te kunnen brengen; het „bluff"-spel van 1652 herhaalde zich [1]. Terwijl Downing op zijn stuk bleef staan, in de verwachting, dat de Staten zich ten slotte wel gewonnen zouden geven [2], speelde De Witt hoog spel, in de hoop daarmede de Engelschen te kunnen overtroeven. Begin Augustus had de Raadpensionaris voor zich reeds den indruk gekregen, dat Karel er niet aan dacht den onzen Kaap Verd en Tacorary te restitueeren [3]. Deze persoonlijke opinie van onzen leidenden staatsman was ongetwijfeld van invloed op het besluit van Hare Hoog Mogenden, van den 6en dier maand, om de West-Indische Compagnie met een vloot van 12 zeilen bij te staan. Maar met de uitrusting van deze scheepsmacht en haar overtocht naar Guinea zou zooveel tijd gemoeid zijn, dat de hulp er allicht te laat zou komen [4]. Daarom vond het voorstel van den secretaris der Amsterdamsche Admiraliteit De Wildt [5], om De Ruyter, die met een eskader van 12 schepen in de Middellandsche Zee kruiste, alvast naar de kust van Afrika vooruit te zenden, in de Staten van Holland levendigen bijval [6].

Het was de verdienste van De Witt, den 9en Augustus, door een listigen kunstgreep, ter Generaliteit de ratificatie van het desbetreffende geheime besluit van Holland gedaan te krijgen. Zoo werd De Ruyter dus geïnstrueerd om onmiddellijk met al zijn schepen naar Kaap Verd en de Goudkust te loopen en er de door de Britten aan de Compagnie ontweldigde plaatsen te heroveren. Tevens zou hij *die* Engelsche schepen, die tegen de onzen vijandelijkheden hadden gepleegd, hebben aan te tasten en te veroveren of in den grond te boren. Het resultaat van deze orders was, dat, behalve verscheidene schepen van de Royal Company, in October 1664 Goeree, in Januari 1665 Fort Witsen, te Tacorary, en den 8en Februari daarop het Engelsche hoofdkwartier in Guinea, het kasteel te Kormantijn, en de daar zetelende Britsche agent Selwyn, den onzen in handen vielen. Alleen het zonder de medewerking der inboorlingen moeilijk toegankelijke Cabo Cors bleef voor de Engelschen behouden. Aldus had De Witt bij voorbaat, — zooals wij hierna zullen zien, — door zijn beleidvol optreden de toekomstige koloniale regeling met Engeland voorbereid!

Intusschen hadden de Engelschen, daar zoowel ons secours voor de West-Indische Compagnie als 's lands vloot onder Obdam binnengaats bleef, ook *hun* naar Guinea bestemd eskader van 12 schepen, onder bevel van Prins Rupert, in 't land gehouden. Toen eindelijk het vertrek van De

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1) Zie hiervóór, blz. 6.
2) Japikse, t.a.p., blz. 414.
3) Ibid., blz. 360, XLVIII.
4) *Resol. Vroedsch. Amsterdam* 6 Aug. 1664 (Gem.-Arch.ald.); Brandt, t.a.p., II, blz. 167.
5) Japikse, t.a.p., blz. 355.
6) *Resol. Vroedsch. Amsterdam* 10 Aug. 1664 (t.a.p.)

Ruyter naar Guinea in Engeland bekend werd en het uitbreken der vijandelijkheden in Europa binnenkort verwacht kon worden, was het te laat, om Rupert nog zóó ver van huis te zenden. Dus moesten de Britten er zich mede vergenoegen, in de ijdele hoop de onzen nog ter elfder ure door vreesaanjaging murw te maken, den in de Middellandsche Zee commandeerenden vice-admiraal Allin bevel te geven er onze Smyrnavloot (dien oogappel van onzen handelsstand!) aan te grijpen [1]). In Januari 1665 had de, door velen in Engeland afgekeurde [2]), aanval op deze vreedzame retourvloot plaats, met luttel verlies aan onzen kant. Het was binnen Europa het eerste wapenfeit van den Tweeden Engelschen Oorlog. Officieel ging deze echter pas in met de proclamatie van Karel II, van den 4en Maart 1665, waarin hij ons den oorlog verklaarde van wege de „injurien, affronten ende roverien, gepleecht door de Oost- ende West-Indische Compagnien ende andere ondersaten van de Vereenighde Provintien aen de schepen, goederen en personen van onse ondersaten" [3]).

Al was de oorlog om het bezit van Guinea ontbrand, tòch zou het verloop van de krijgsoperatiën in de „home seas" den Engelschen niet verocrloven opnieuw een scheepsmacht naar Afrika te detacheeren, om dezen parel voor de Britsche kroon te redden. Zoo bleef het Nederlandsche gezag ter Goudkust, zooals het door De Ruyter hersteld was, verder ongemoeid. Maar niet alleen met de Engelschen hadden wij daar te maken. Wilden wij ons het ongestoorde bezit van ons Afrikaansche gebied verzekeren, dan moesten wij er, na het op de Britten heroverd te hebben, ook aan de Zweedsche en Deensche penetratie een eind maken. Veel moeite behoefde dit den Staten niet te kosten: het was slechts de vraag of zij voor 't afkoopen van de voor ons zoo hinderlijke en gevaarlijke concurrentie van Zweden en Denen, — of wie zich daarvoor uitgaf! — een behoorlijken prijs wilden betalen. Er moest dus gemarchandeerd worden; immers hadden de Scandinavische koningen het beiden gelijkelijk op onzen welvoorzienen buidel gemunt!

Het eerst kwamen de Staten tot overeenstemming met de *Denen*. Alle tusschen hen en ons hangende geschillen over Guinea werden door een van de zes supplementaire verdragen, bij gelegenheid van het alliantietractaat met koning Frederik III op 11 Februari 1666 in Den Haag gesloten, voor goed geregeld. In ruil voor de belofte, dat de achterstallige subsidiën over 1654 hem onverwijld zouden worden uitbetaald, verklaarde de koning af te zien van de tevoren door hem geëischte teruggave van Cabo Cors (dat trouwens reeds in Engelsche handen was overgegaan!) en ook van Tacorary en Anemaboe. Frederiksburg (bij Cabo Cors) en Fort Christiaansburg te Orsou, waar de Denen zich nog hadden weten te handhaven, zouden aan de Deensch-Afrikaansche Compagnie blijven, die daarop vrij handel zou mogen drijven. Ook de loge in Cabo Cors zou zij ongehinderd mogen

[1]) Japikse, t.a.p., blz. 421, 463.

[2]) Dr. P. Geyl, *Moderne historische apologetiek in Engeland* („*De Gids*", 1 Juni 1926), blz. 437.

[3]) Aitzema, V, blz. 368; Cal. St. P., 1664/65, p. 236.

behouden, bijaldien zij zich daarvan weer meester zou weten te maken. Pas bij den afloop van 't octrooi der Deensche Compagnie, in 1679, zouden al deze plaatsen door Denemarken aan de Staten-Generaal en de West-Indische Compagnie worden afgestaan. Tot zoolang zouden beide handelslichamen er „in vrede en eenigheid" samen verkeeren. Over de wederzijdsche vorderingen zouden beiden moeten accordeeren, of, als dit niet mogelijk bleek, de uitspraak van arbiters dienen te aanvaarden. Ten slotte zou het den Staten vrij staan Nederlanders, die, in strijd met de placcaten, bij de Deensche Compagnie geïnteresseerd mochten zijn, te straffen; terwijl de koning de door de delinquenten daarin gestoken kapitalen zou confisqueeren [1]).

In 't volgende jaar werden de Staten het ook met de *Zweden* eens. Drie dagen vóór den afloop van de vredesonderhandelingen met de Engelschen te Breda, — waarbij de Zweden als bemiddelaars hadden gefungeerd, — kwam er, den 28en Juli 1667, tusschen deze laatsten en ons een „tractatus reconciliationis" tot stand. Daarbij deed koning Karel XI, tegen een douceur van 140.000 rijksdaalders, afstand van alle aanspraken op handelsvrijheid in Guinea en tevens van alle schadevergoeding voor 't schip Christina [2]). En hiermede was het veelbewogen en romantische boekanierstijdperk ter Goudkust van Afrika afgesloten!

IV. *De kentering in de verhouding tusschen de Engelschen en ons.*

Onder hoe geheel andere omstandigheden dan dertien jaren tevoren te Westminster, kwam er, den 31en Juli 1667, aan *dezen* oorlog een eind! Beheerschten destijds de Engelschen, door de verpletterende overmacht van hun superieure marine, de geheele situatie, zoodat wij blij moesten zijn met Cromwell tot een schappelijk accoord te kunnen komen, thans was het *onze* vloot, die na den roemrijken tocht naar Chatham op zee „domineerde" en konden *wij* den vijand voorwaarden stellen. Zoo werd dan de Vrede van Breda, die ons de vervulling van langgekoesterde wenschen bracht, een keerpunt in onze verhouding tot Engeland.

In den wederzijdschen bezitstoestand was, sedert het officieele uitbreken van den oorlog, niet veel verandering gekomen. Deze status quo ante werd nu door het vredesverdrag in hoofdzaak bevestigd. Al moest men dus aan weerskanten veeren laten, toch was deze regeling voor beide partijen eervol — en voordeelig. De Engelschen mochten zich verheugen in een belangrijke gebiedsuitbreiding [3]). Immers werd, doordat de Republiek berustte in het verlies van Nieuw-Nederland (en ook de als mediateurs fungeerende Zweden van hun aanspraken op „Nieuw-Zweden", aan de Delaware,

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1) Aitzema, V, blz. 895 vlg.
2) Granlund, t.a.p., blz. 106 vlg.
3) Vgl. J. R. Seeley, *The Growth of British Policy*, 1903, II, p. 154.

afzagen [1]) thans het geheele kustgebied van Noord-Amerika tot de Penobscott, die het van 't Fransche Acadia scheidde, als Britsch eigendom erkend. Daarentegen moesten de Engelschen het in 1654 onrechtmatig in bezit genomen Nova Scotia aan Frankrijk teruggeven. In Guinea behielden de Britten met het definitief door ons (en ook door Zweden) opgegeven Cabo Cors (dat Cape Coast Castle werd) een vrijen toegang tot het goud- en slavenrijke achterland van Fetu. Zoo hadden zij èn in de Nieuwe Wereld èn aan de Goudkust hun vurig begeerde doel bereikt. Voor de Britsche expansie was in 't Westelijk Halfrond voldoende ruim baan gemaakt!

Maar niet minder dan de Engelschen hadden ook wij reden tot verheugenis. Wel ging onze overzeesche „provincie" voor ons verloren. Maar tegen dit verlies, — dat trouwens, bij ontstentenis van een op emigratie aangewezen bevolkingsoverschot hier te lande, ons nationaal bestaan in 't minst niet raakte, — wogen de op ander gebied door ons bij de vredesonderhandelingen behaalde voordeelen ruimschoots op. In Senegal en Guinea bleef ons het leeuwendeel in den goud- en slavenhandel verzekerd, al moesten wij daar dan ook voortaan de Engelschen naast ons dulden. En bovendien maakte de van Engeland verkregen afstand van het bloeiende Suriname ons ook in Guyana, — waar wij intusschen de ons door de Britten in 1665/66 ontroofde koloniën reeds hadden heroverd, — tot de voornaamste exporteurs der dáár gewonnen tropische producten. Van nòg grooter belang was voor ons de heugelijke oplossing van de oude en netelige quaestie van Poeloe Run. Door hun eigendomsrechten op dit eiland op te geven zagen de Engelschen thans voor goed af van hun vruchtelooze pogingen, om in de Molukken door te dringen en er een eind te maken aan ons kostelijke monopolie van den specerijhandel.

Maar niet alleen ten aanzien van den kolonialen, ook in zake den *Europeeschen* handel en scheepvaart troffen wij te Breda met de Engelschen zeer belangrijke regelingen, die als „separate artikelen" aan het vredesverdrag werden toegevoegd. En deze vooral waren voor ons van gewicht! In de eerste plaats wisten de Staten, bij wijze van „elucidatie" op de jongste Navigatie-Acte van 1660, den Britten de bepaling af te dwingen, dat het den onzen vrij zou staan „alle gewasschen, vruchten ende manufacturen", niet alleen van Noord-, maar ook van *Zuid*-Nederland, en eveneens van *Duitschland*, met Nederlandsche schepen in Engeland in te voeren [2]). Onze doorvoerhandel van Midden-Europa op de Britsche eilanden werd daardoor machtig gestimuleerd. En bovendien kregen Hare Hoog Mogenden van Karel II nog gedaan, dat, in afwachting van een definitief Marine-tractaat (als hoedanig deze voorloopige overeenkomst in Februari 1668 blijvend van kracht werd verklaard), tusschen beide partijen de artikelen 26 tot 42 van ons Verdrag van Navigatie en Commercie met Frankrijk, van 1662, zouden

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[1]) Johannes Kretzschmar, Schwedische Handelskompanien und Kolonisationsversuche im 16. und 17. Jahrhundert (*Hansische Geschichtsblätter*, Jg. 1911, S. 237).
[2]) Aitzema, V, blz. 61.

gelden. Daarbij werden o.a. de contrabande-waren gespecificeerd, met uitdrukkelijke vermelding, dat men daaronder voortaan (volgens Nederlandsch recept) uitsluitend krijgsgereedschap zou verstaan. Ook de regeling van de visitatie der schepen geschiedde geheel in onzen geest. Hadden zij, blijkens de scheepspapieren, geen contrabande aan boord, dan zouden zij mogen volstaan met het vertoon van paspoorten en zeebrieven. Zelfs werd de ons zoo dierbare regel „Vrij schip vrij goed" door de Engelschen ten onzen aanzien aanvaard: zij het ook met dien van „Onvrij schip onvrij goed" vermengd [1]). Wel mocht De Witt dus spreken van een „glorieus" tractaat [2])!

Zoo kwam dan eindelijk tusschen Engeland en ons een handels- en scheepvaartreglement tot stand, dat hetgeen er in de over en weer gekoesterde verlangens *rechtmatigs* was in vervulling deed gaan en daardoor *beiden* partijen bevrediging kon schenken. Voor de Engelschen lag het voordeel in een overeenkomst omtrent den wereldhandel, die een onmiskenbare verwantschap vertoont met het reeds door Cromwell te berde gebrachte verdeelingsprogram [3]). Wij, van onzen kant, mochten ons, zooals Aitzema opmerkt, gelukkig prijzen met een regeling van de delicate scheepvaartquaesties, „waerdoor geprevenieert waren veel toekomende dispuyten" [4]). Inderdaad regelden deze bepalingen, — die in het bij 't vredesverdrag van Westminster behoorende Marine-tractaat van 11 December 1674 werden overgenomen [5]), — voortaan blijvend onze betrekkingen met Engeland. Hoe goed zij voldeden toont een in 1689 ten onzent verschenen vlugschrift, waarvan de schrijver betoogt, dat het eigenlijk niet de moeite waard was van de Acte van Navigatie te spreken. „Over 't strijken der vlagge, uitvoeren der waren en de haring-visscherij" nu nog in den breede jeremiades aan te heffen ging niet aan, want de Bredasche vrede van 't jaar 1667, welks bepalingen in 1674 alle opnieuw van kracht waren verklaard, had „er genoeg voor gezorgt" [6]).

Aldus had onze verhouding tot Engeland feitelijk reeds in 1667/68 het stabiele punt bereikt! Geen wrok om achteruitzetting op de wereldmarkt joeg de Britten nadien meer tegen ons in 't harnas. In hun behoefte aan koloniale expansie voorzag, — voor zoover *wij* erbij betrokken waren, — het vredesverdrag van Breda. En ook hun Europeeschen handel konden zij, in de op dezen vrede volgende jaren, voortdurend uitbreiden, dank zij de doorgaans op ondersteuning van hun handelsbelangen gerichte Britsche buitenlandsche politiek. Weliswaar viel het den Engelschen, ten gevolge van hun zooveel hoogere vrachttarieven, nog steeds moeilijk in de vaart op de Oostzee en Noorwegen, — waar het op het vervoer van weinig voordeelige massagoederen aankwam, — tegen de Nederlanders en evenzeer

[1]) Aitzema, VI, blz. 61 vlg., 479 vlg.
[2]) Blok, *Geschiedenis van het Nederlandsche Volk*, V, blz. 227.
[3]) Zie hiervóór, blz. 9.
[4]) Aitzema, VI, blz. 481.
[5]) Sylvius, Vervolg op Aitzema, 1669-1679, 2e stuk, blz. 19.
[6]) Hendr. C. Diferée, *De geschiedenis van den Nederlandschen handel*, blz. 343.

tegen de Scandinaviërs en Hanseaten te concurreeren [1]). Maar de voor de Britsche belangen in die gewesten zoo fnuikende bevoorrechting van de onzen behoorde nu tot het verleden. De Engelschen genoten er thans dezelfde voordeelen als wij; ja zelfs was de ommekeer zóó volkomen, dat zij met de Scandinavische koningen op nog beteren voet stonden dan wij Zoo had Karel II, in 1665, — twee weken vóór hij met ons in oorlog raakte, —met Zweden (behalve een rechtstreeks tegen ons gericht verbond) een tienjarig handelsverdrag gesloten, dat de bevordering van de wederzijdsche commercieele betrekkingen, ten onzen koste, beoogde [2]). Tot de in de tweede helft der 17e eeuw merkbare toeneming van den Britschen handel in het Oostzeegebied [3]) moet dit verdrag wel hebben bijgedragen. Ook Denemarken was den Engelschen thans gunstig gezind. Kort na het uitbreken van den Tweeden Engelschen Oorlog vonden zij er koning Frederik III, — hoeveel hij den onzen ook verschuldigd mocht zijn, — maar al te gaarne tot het laaghartigste verraad jegens ons bereid [4])!

Vrijwat scherper nog dan onze „negotie op Oosten" kreeg intusschen die op Zuid-Europa in deze jaren de toenemende activiteit van onze geduchte mededingers te voelen. In de „rich trades", zooals zij den handel in het gebied bezuiden en bewesten den Golf van Biscaye noemden, omdat deze veelal kostbare stukgoederen omvatte, die een ruime winstmarge lieten, konden de Engelschen het wel tegen ons opnemen. Immers werd hier, door den geringeren omvang en hoogere waarde van de verhandelde koopwaar, het bezwaar van het duurdere scheepsvervoer, dat den Engelschen handel in de Noordelijke landen zoo zeer belemmerde, grootendeels opgeheven [5]). Van deze gunstige omstandigheid leveren in dezen tijd vooral de steeds inniger betrekkingen van Engeland met het Pyreneesche Schiereiland het overtuigende bewijs. Des te gevoeliger trof ons de zegevierende Britsche concurrentie juist hier, omdat wij den handel op Spanje, na dien op de Oostzee en Indië en de Groote Visscherij, als de voornaamste bron van onze welvaart beschouwden [6]).

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1) Violet Barbour, t.a.p., p. 265, 269.

2) Carlson, t.a.p., IV, S. 478 vlg.

3) B. Erdmannsdörffer, *Deutsche Geschichte vom Westfälischen Frieden bis zum Regierungsantritt Friedrich's des Groszen*, I, S. 219. — Uitdrukkelijk wordt evenwel, in 1694, vermeld, dat Engelsche schepen den gehéélen handel tusschen Zweden en Engeland alleen dán bemiddelden, wanneer eerstgenoemd rijk in een oorlog gewikkeld was. Heerschte er daarentegen vrede in de Oostzee, dan beperkte het aandeel van de Britsche scheepvaart zich tot het vervoer van d i e goederen, die de Zweden, bij gebrek aan de noodige bodems, haar wel moesten overlaten. Dat kwam hierop neer, dat in normale tijden nauwelijks meer dan de helft van het handelsverkeer tusschen beide rijken met Engelsche schepen geschiedde (G. N. Clark, *The Dutch Alliance and the War Against French Trade*, 1688—1697, p. 98).

4) Vgl. J. C. M. Warnsinck, *De retourvloot van Pieter de Bitter*, blz. 25-29.

5) Violet Barbour, t.a.p., p. 265.

6) Dr. P. J. Blok, *Mémoire touchant le négoce et la navigation des Hollandois* (*Bijdr. en Meded. Hist. Gen.*, XXIV, blz. 267).

Onder Cromwell waren de *Portugeezen* reeds, — zooals wij zagen [1]), — commercieel zoo goed als geheel van de Britten afhankelijk geworden. Nòg nauwer werden de banden tusschen beide natiën aangehaald door de welberekende verbintenis van den Engelschen koning met het huis Braganza [2]). Ook van den koning van *Spanje* echter wist Karel II daarop, in 1667, zeer belangrijke voordeelen voor den Britschen handel te bedingen. Het in dat jaar tusschen beide monarchen gesloten handelsverdrag stelde niet alleen den handel op Spanje zelf en de Spaansche Nederlanden voor de Engelschen vrij, maar ruimde dezen bovendien dezelfde voorrechten in als de Nederlanders er genoten. Voor het eerst sinds 1648 konden de Britten zoodoende in de Spaansche monarchie weer tegen de onzen concurreeren! Daarenboven werd de Engelsche vrachtvaart nog in 't bijzonder begunstigd door de clausule, dat alle van elders geïmporteerde goederen, waarvoor invoerrechten waren betaald, binnen twaalf maanden vrij van rechten weer mochten worden uitgevoerd. Zwaarder nog dan de Acte van Navigatie zou *deze* bepaling de Nederlandsche vrachtvaarders treffen [3])! Twee jaren later, in 1670, werd aan de bevoorrechting der Britten in Spanje de kroon opgezet door het „Tractaat van Lord Godolphin", dat hun vergunde goederen naar West-Indië te laden op Spaansche schepen en voor hun retouren vandaar dezelfde rechten te betalen als de Spanjaarden [4]).

Het resultaat van de aldus voor Engelands handel en scheepvaart geschapen gunstige voorwaarden was, dat de Britsche handelsvloot tusschen de Restauratie van 1660 en de Revolutie van 1688 verdubbelde [5]). De vijandschap jegens de Nederlanders luwde dan ook na 1667 aanmerkelijk. Integendeel drong sedert het uitbreken van den scherpen tariefoorlog, dien *Frankrijk* den Engelschen en ons, *beiden*, in dat jaar verklaarde, bij de Britten meer en meer het besef door, dat hùn belang en het onze hier samenviel. Eendrachtig frontmaken van de twee *vroegere* concurrenten tegen den *nieuwen* mededinger op de wereldmarkt zou hier dus geboden zijn geweest. Toen Karel II, in plaats van zulk een logische gedragslijn te volgen, zich, in 1672, door Fransche subsidiën liet verleiden tot deelneming aan Lodewijks aanval op onze Republiek, handelde hij dus lijnrecht tegen de belangen van zijn eigen volk in. En dit sprong den Engelschen des te meer in het oog omdat er thans van hun kant eigenlijk geen sprake meer was van eenigen handelsnijd jegens de voormalige Nederlandsche rivalen. Daarop wees de leider der oppositie, de in handelszaken ervaren Coventry, in October 1673 uitdrukkelijk in 't Parlement. Diens verklaring, dat de Hollanders niet langer den groei van den Britschen handel belemmerden, maar alleen in Oost-Indië eenigszins in 't voordeel waren en overal elders

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1) Vgl. hiervóór, blz. 8.
2) Vgl. hiervóór, blz. 20.
3) Cunningham, t.a.p., I, p. 197.
4) Scelle, t.a.p., II, p. 462.
5) Jhr. Mr. W. E. J. Berg, *De Réfugiés in de Nederlanden na de herroeping van het Edict van Nantes*, blz. 142.

sedert de Acte van Navigatie voor de Engelschen moesten onderdoen, was voor het Lagerhuis het sein, om onverwijld een actie tot het herstel van den vrede op touw te zetten [1]). Welk een totale ommekeer had er in Engeland plaats gegrepen, sedert het Parlement, in 1664, zijn klinkend oorlogsmanifest tegen de Nederlanders lanceerde!

Zoo was het dan ook mogelijk, dat de eenheid van belangen tusschen de tien jaren tevoren nog zoo fel op elkander gebeten natiën eerst in het Marinetractaat van 1674 en daarop in het verdedigend verbond van 1678 tot uiting kwam. Wel bestond dit verbond, — dat honderd jaar van kracht zou blijven, — aanvankelijk slechts op het papier. Maar toen, na „the glorious Revolution", Willem III den Engelschen troon beklom, kreeg het pas de volle beteekenis, die het een eeuw lang zou behouden.

Weliswaar dreigde, in de laatste jaren vóór den val van Jacob II, nieuwe toevoer van brandstof door de Britsche „empire builders" het bijna uitgedoofde vuur der tweedracht wederom te doen ontvlammen. Maar al was dezen keer de vroegere commercieele naijver wèl weer in het spel, toch golden de bij onze overburen zich opnieuw openbarende vijandige gevoelens niet uitsluitend, of ook maar in 't bijzonder, de onzen. Veeleer richtte deze animositeit zich in het algeméén tegen allen, die de geleidelijke en onweerstaanbare ontwikkeling van Engeland tot een wereldrijk in den weg stonden.

Het was de nieuwe phase, waarin deze ontwikkeling in de jaren 1682 tot 1687 trad, die de oude rivaliteit tusschen ons en de Engelschen deed herleven. Over het geheele koloniale front gingen de Britten toen tot een algemeene voorwaartsche beweging over. Met de hùn eigen vrijmoedigheid poogden zij daarbij in de Antillen, in 1685, van Barbados uit de hand te leggen op het aan Frankrijk toebehoorende St. Lucie. Tegelijkertijd stelden zij, in 1683 tot 1687, herhaalde pogingen in 't werk, om, zoowel in 't Zuiden langs de meren als in 't Noorden van de Hudsonbaai uit oprukkende, het Fransche gebied in Canada van het voor den pelshandel onontbeerlijke achterland af te sluiten [2]). En desgelijks trachtten zij in den Maleischen Archipel en in Voor-Indië door hun intriges de *onzen* op zij te dringen. Beantwoordden de Franschen deze provocatiën in 1686 met een tegenaanval op de forten der Engelsche Hudsonbaai Compagnie, ook wij beten als vanouds van ons af: in 1682 werden de Britten (mèt alle andere vreemde Europeanen) uit Bantam en in 1686 uit West-Sumatra en Masulipatam gezet! Talrijke protesten van de Engelsche regeering en groote verbittering bij den Britschen handelsstand waren van dit krachtige optreden het gevolg. Gelukkig voorkwam echter de troonsbestijging van Willem III te rechter tijd het uitslaan van den brand, die, niet ten vólle gedoofd, bij deze gelegenheid nog onder de asch bleek voort te smeulen [3]).

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[1]) Ranke, *Englische Geschichte*, 1862, IV, 15. Buch, S. 435.

[2]) René Durand, *Louis XIV et Jacques II à la veille de la Révolution de 1689* (*Revue d'Histoire Moderne et Contemporaine*, T. X), p. 44, 113.

[3]) Diferée, t.a.p., blz. 406vlg.; Blok, *Mémoire*, t.a.p., blz. 299; Jhr. Mr. J. K. J. de Jonge, *De opkomst van het Nederlandsche gezag in Oost-Indië*, VII, blz. CLXV, 387.

Nog onder het bewind van den koning-stadhouder gloeiden de laatste vonken van dit ééns zoo laaiende vuur even op. Dit was toen in 1690 en '95 in Engeland een paar venijnige pamfletten verschenen, waarin de Nederlanders ervan beschuldigd werden onder oogluiking van de nieuwe regeering de Navigatie-Acte te ontduiken. Maar blijkbaar hebben wij hier slechts te doen met een doorzichtige manoeuvre van de Jacobieten [1]), om op deze wijze het régime van Willem van Oranje in discrediet te brengen. Daarbij trachtten zij op hun manier munt te slaan uit de in deze jaren in Engeland algemeen verbreide meening, dat de Britsche handel in verval was en die der Nederlanders en Franschen daarentegen gestadig aanwies. Ook de Engelsche publicist Sir William Petty onderschreef, in 1699, deze onder zijn landgenooten gangbare opinie. Maar hij voegde er als een onloochenbaar feit aan toe, dat Engeland in de laatste 40 jaren in rijkdom en macht stellig was toegenomen [2]). Het duurde echter niet lang meer tot de Nederlandsche Republiek, in de eerste jaren der volgende eeuw, het hoogtepunt van haar materieelen bloei bereikte en weldra overschreed [3]). Naar mate toen in onze handelsontwikkeling die stilstand, die achteruitgang beteekent, intrad en zich bestendigde, ontplooide Engeland zijn latente krachten en bouwde het Britsche volk in noesten arbeid, tot een monument van zijn weergaloozen ondernemingsgeest, wilskracht en doorzettingsvermogen, het ontzaglijke wereldrijk op.

Zéér geleidelijk voltrok zich dus de verplaatsing der commercieele hegemonie. Houdt men deze omstandigheid in het oog, dan valt het moeilijk om geloof te hechten aan de bewering als zou de door den Tweeden en Derden Engelschen Oorlog bevestigde superioriteit van Engeland ter zee niet alleen de Nederlanden diep gedeemoedigd, maar ook den stoot tot hun achteruitgang als zeevarende en handeldrijvende natie gegeven hebben [4]). Dàt onze Republiek in de 18e eeuw in „de vaart der volkeren" achter raakte is aan geen twijfel onderhevig. Maar dit mag men wel toeschrijven aan de wijziging, die zich na de eeuwwisseling in de onderlinge machtsverhouding tusschen de beide groote Westersche zeemogendheden en het zooveel kleinere Nederland voltrok. Aan deze machtsverschuiving hadden wij het in 't vervolg te danken, dat wij als bloote toeschouwers, op veiligen afstand, den verderen loop der gebeurtenissen op het koloniale schouwtooneel konden volgen. Aan den, in gigantische verhoudingen, ditmaal tusschen de Engelschen en *Franschen*, herleefden strijd om de oppermacht in Noord-Amerika en Indië behoefden *wij* geen deel te nemen. Zoo mochten wij, door onze intact gebleven tractaten met Engeland van 1667/1674/1678

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[1]) Clark, t.a.p., p. 136.

[2]) Cunningham, t.a.p., I, p. 391.

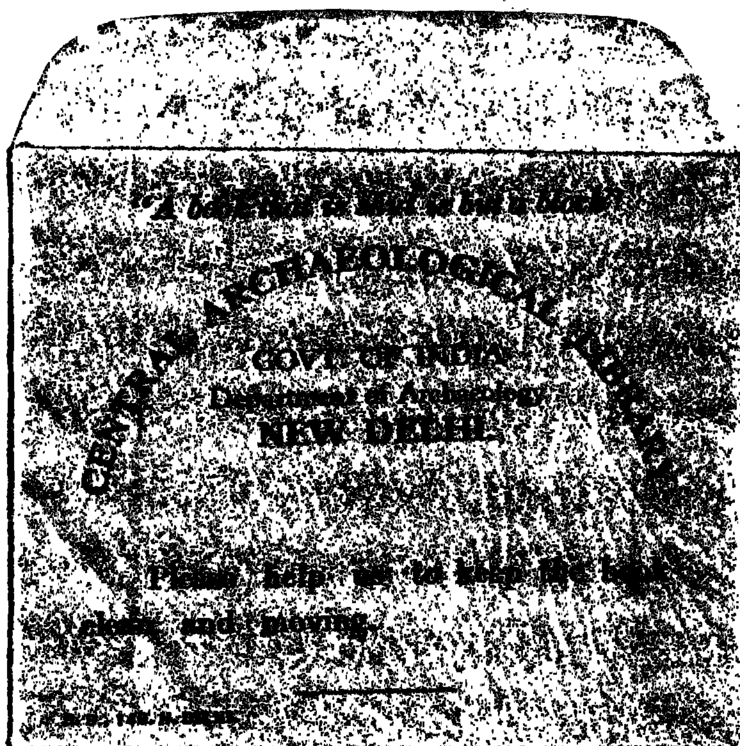
[3]) O. Pringsheim, *Beiträge zur wirtschaftlichen Entwickelungsgeschichte der Vereinigten Niederlände im 17. und 18. Jahrhundert*, S. 11; Cunningham, t.a.p., I, p. 213.

[4]) Aldus geformuleerd door Ernst Baasch, in zijn *Holländische Wirtschaftsgeschichte* 337.

beveiligd [5]), ons meer dan een eeuw lang in het ongestoorde bezit van onze in 't vredesverdrag van Breda gefundeerde wereldpositie blijven verheugen. Tot het onder Franschen invloed opgeven van deze traditioneel geworden entente met onzen machtigen overbuur ons te kwader ure in den rampzaligen Vierden Engelschen Oorlog deed storten, die aan onze commercieele grootheid voor goed een eind zou maken.

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[1]) Blok, *Geschiedenis van het Nederlandsche Volk,* VI, blz. 334.


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